

FRAGMENTA EX MACHINA – VOCIBUS EX OBLIVIONE

PROJECT ANGELBOOK VOLUME X-PART 18



EZEKIEL REDIK YARBROUGH

Fragmenta Ex Machina – Vocibus
Ex Oblivione – Project AngelBook
– Volume X – Part 18
By Ezekiel Redik Yarbrough

❄ Fragmenta Ex Machina

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Project AngelBook – Volume X – Parts 1–36

By Ezekiel Redik Yarbrough

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This volume is not made up of my own words. There is no original
commentary

here, no narrative, no analysis. This is simply me copying and
pasting large

chunks of text from my bookmarks—pages that were easy to
extract, with no

hyperlinks or formatting issues, saved from open tabs and
archived corners of
the web.

It's messy. It's unfiltered. It's chaotic. But it's valuable.

Each piece inside this volume was bookmarked for a reason. Not
always because I

agreed with it, but because it felt like a fragment of something
larger—an

insight, a worldview, a download. This is source material, plain and
raw.

Fragmenta Ex Machina isn't about authorship. It's about
preservation and

system-building. It's about feeding the machine—laying bricks for
the

Operating System I'm constructing across these books. This is the
raw intake

phase. The memory dump. The zero layer.

Later volumes will be cleaner, more refined, more structured. But
this? This is the

foundation. The ether stream, bound and frozen before it
vanished.

So if you're looking for polished prose, skip this one. But if you're
here to explore

the roots of something much bigger, this is where the signal begins.

Welcome to the fragments.

— Ezekiel Redik Yarbrough Architect of the Machine

desire to be admitted into the Brotherhood with the sole idea of obtaining an abundance of gold from the Abode! Such people make no distinction between the Brotherhood and a bazaar.

Extremes often dwell in the same personality. On the one hand, a man may be ready for higher perceptions, yet on the other he pictures Us as moneychangers and waits expectantly to be given a small coin. Such a man forgets that only goalfitness can secure the higher perceptions. Like fireflies, he gives only fleeting light, then merges again into darkness, and is indeed far from goalfitness.

So many blasphemies are uttered in the world, yet people think that their slanders can go unpunished. Every one of you can remember times when the highest concepts were slandered in your presence. Not only verbally, but also mentally, the salutary bonds are severed, and each explosion results in the destruction of good emanations.

You can see that this truth must be repeated. You have witnessed how people approached you motivated by self-interest, yet dared to pronounce the word "Brotherhood." Witnessing such behavior, one may rightly conclude that the life of the Brotherhood should be described only with reverence.

Cunning people will pry, "Tell us, what do they eat? How do they spend their time? With whom do they meet? Is it possible that they regulate prices in the market? Tell us everything about the Brotherhood in detail and we will amuse ourselves by broadcasting it."

Indeed, We appreciate those few who remain silent rather than broadcast unwisely.

The Thinker was particularly concerned about wise dissemination of the Teaching, and practiced strict discipline to prevent the word from reaching those who were not ready to receive it. A foolish broadcaster was looked upon as if he were obsessed, and often he was.

The Thinker was also very concerned about clarifying the significance of appreciation, and compared it to the watering of a garden.

He said, "Every tree can be cheerful or sad. We might assume that this is just a reflection of our own moods, but how much do we really understand about the sensitivity of Nature?"

228. Urusvati knows that many remarkable events pass unnoticed because the consciousness is unable to register them. The same thing happens during scientific experiments. Observations of the transmission of thought to a distance will be limited and superficial if the nervous state of those who are present is not taken into consideration. It is not enough for people to come together in a certain place at the same time; it is also essential to maintain harmony and avoid irritability.

Nor is it enough to assure each other that everyone is absolutely calm. How can one hope to achieve beneficial results in an experiment when one is boiling within with distracting irritability? When intensified energy is needed one must understand the danger of irritability and anxiety, which function like barriers preventing the flow of water in a stream. Experimenters pay no attention to irritability nor do they realize that such a state of mind affects the entire group. Few understand that squandering another's energy is a crime against that individual. Does man have a right to claim another's property in this way?

In many cases people overlook the required conditions during experiments and then complain that the most important was not revealed to them; when We sent mass manifestations they were attributed to coincidence!

The Thinker said, "Man cannot see or hear unless he is free from prejudice."

229. Urusvati knows about the action of the Law of Karma. One can observe that karma overtakes not only the one who commits a crime, but also those who participate in it indirectly. There is truth in the saying that for one person's crime a whole nation suffers. It is not only the motive that unites participants in crime, but aspects of their nature also bring them together. Who can tell the degree of affinity of blood relationships, or judge the degree of participation? Some may have encouraged the criminal verbally, others mentally. Who can define this, or determine the main cause?

Few care to think about how broadly karma moves, or to search within their own Chalice of Accumulations to discover how and when they have participated in crime. We can only remind you about the law, but free will must choose its way.

Urusvati often hears about the fears of Sister O., who grieves when she sees the cruel karma being created by those who do not think about the essence of their deeds.

People have become very fond of the word "karma." It is now repeated in various parts of the world, but few have learned its meaning. They speak casually about the Law of Karma, but, alas, do nothing to liberate themselves. They firmly believe that somewhere there exist the Lords of Karma, who will be kind enough to free them from even the most grievous fate!

Few understand that the effect of the Law cannot be changed without mutual effort. Man is ever ready to create a painful karma by thought and deed, yet he hopes that by some miracle from beyond the mountains he will be liberated from its grievous consequences.

People sound like children when discussing karma, and expect someone else to take responsibility for their behavior. They blindly accumulate karma, then later are full of complaints and indignation, and only intensify the current of effects. Among Our labors an important place is given to the observation of people's karma while accompanying

them on their path. We cannot change the Law, but within the limits of possibility We are ready to hint at a better path.

During His many lives the Thinker never tired of warning people. Many listened to His careful warnings, but few understood His advice. The Thinker smiled sadly when He listened to people discussing karma. Sometimes He would say, "It would be better for you to mention this Law less and live more purely."

230. Urusvati knows the various degrees of reaction. The Thinker said, "You may pour a poisonous solution from the smoothest glass, yet some traces of the poison will be left on the sides of the container." He also said, "One scratch can cause profuse bleeding, whereas another can remain almost unnoticeable. Yet, no one can say which scratch will become the source of infection."

In the same way We watch the non-bleeding wounds, which are more dangerous than the profusely bleeding ones. People know how to wound without a knife; such wounds are difficult to heal. There are poetic works dedicated to bloodless wounds. We know such wounds and are ready to send Our healing vibration. An experienced physician pays particular attention to the wound that does not bleed, and carefully observes how various individual conditions can affect the use of medicines.

Thus, life itself gives us examples of the diversity of influences and reactions. Little attention is paid to the role of receptivity in the process of mental suggestion. A short word may have great effect, whereas a torrent of speech may leave no impression.

The Thinker used to say, "When you want to clean your house do not clean just a few articles, but scrub the whole place." In communal life one should particularly heed such advice. Many drops of poison remain at the bottom of the human Chalice while people think that all the poison has been drained. We often remove such poisonous drops. Some will smile and say, "Only drops?" But even a drop of certain poisons can be deadly.

231. Urusvati knows that even during difficult days joy generates power. Long ago We said that joy is a special wisdom. Truly, joy must be recognized, and realized. Gloomy people are clouded over by troubles and sorrows and they cannot see joy. Through the net of sadness people become blind and lose their strength, and cannot help themselves. Nor are they able to receive Our help, because depression and irritability block the way. It is as if no one had ever told them about the harm of depression.

Depressed people are considered unfortunate. Think about this last word. Did anyone deprive these people of their fortune? They missed all good possibilities by themselves and initiated their own misfortune long ago. Discontent, malice, and irritability cut off the path to joy, and their dark thoughts robbed them of the source of strength. Egoism prevented them from recognizing joy and whispered, "Joy lies only in personal gain." Thus, the most fruitful joy can be hidden under an ugly cover of despondency. Those

blinded by despondency are indeed the most pitiful people.

Man possesses the great gift of cognizing joy. The high forehead that was given to him is a sign of lofty aspirations. From the far-off worlds down to the smallest flower joy offers herself to people. A new supply of strength comes to you every time you allow yourself to be joyous, for there is an intensity in joy that opens the next gate.

Who gave people the right to assume that they will be forever unfortunate? Ignorance was the source of this lie. But a wise hero knows that even at the hour of persecution the path to joy is not closed. People forget the simple truth that everything is in unending motion. Sadness will be forgotten, but sparks of joy shine forever.

Our life is long and We can confirm that joy is never forgotten and is an unending source of power. Blessed are those who are able to take their joy into the Subtle World. When We say, "Joy hastens," it really is approaching. But often people are unable to notice joy, for they have bound themselves by deliberate suggestion. Thus joy loses its power. Look everywhere, and gather all the sparks of joy.

The Thinker taught, "Know how to recognize joy. Among the Muses there is the Muse of Joy, but you can invite this Protectress only by beautiful words and thoughts. Do not attempt to threaten and demand, for She comes only by the path of Beauty."

232. Urusvati knows what initiation is. There is much confusion about this concept. Some think that initiation is the acquisition of knowledge, but it is only a path. Others think that the act of devotion in itself is initiation, but that, too, is only a path. Still others state that to be initiated is to guard a secret: even that is but a path.

Initiation is daring to approach the Image of Light and not fearing to look at It. Uniting with Light requires courage and a high degree of self-denial; this fearlessness is in itself a beautiful initiation.

The Teacher imparts many wise truths, but finally He will say, "Now walk alone, without fear." A particular tension of consciousness is required toward the end of the path. Intellectual knowledge breaks up and vanishes, and the pilgrim remains alone on the cliffs of ascent. Only the flame of the heart can warm when the accumulated coverings have been rent by the storm. Voices are heard, but they do not resemble the Call of the Beloved. Be prepared beforehand to face the Light and to accept It without fear.

It is impermissible to speak in the marketplace about the awareness of Light. An initiate will not disclose his precious experience. No one can compel him to utter the unutterable. This is the difference between an initiate, and a deceiver, who knows how to roll his eyes and sing sweetly about visions that only he can perceive. True messengers are not talkative.

The Thinker expected His disciples to carry carefully what had been entrusted, up to the

end. He understood as Socrates did the significance of Truth. He said, "Truth requires a strong repository. Make of yourself a treasure chest!"

233. Urusvati knows the variety of conditions that may relate to one's incarnations. The Thinker said, "Once upon a time a great leader delivered a brilliant speech, and when he had finished he began to look for something on the ground. A simple silver ring had fallen from his finger. People smiled and suggested that he cease looking for an object of such insignificance and little value, but the leader said, 'You do not know the origin of this ring. Perhaps the whole speech was delivered on its account.'"

And so it may happen with incarnations. People may have to return just to find a little ring that is of great importance to them, but of no value to others. People cannot understand why some great incarnations are followed by seemingly insignificant ones, but who can tell what valuable object must be found during the difficult journey? Often, in the course of general self-perfectedment, a small, precious stone is required that seems insignificant, but is of great value. Various incarnations indicate that an important task must be performed for the sake of general evolution.

There are many reasons why we rarely reveal incarnations. Most people are unable to bear such knowledge, and would not be convinced by many things. For instance, they do not understand why some individuals meet frequently over the span of their lives, and others only after thousands of years, yet their closeness remains at full strength. People have not learned that besides direct closeness there may be relationships based on other feelings. Although there may be no intimate nearness, the bonds of great respect, friendship and appreciation remain in full force.

You must remember that vibrations can attract or repel people, and you should observe such attractions and repulsions with great attention. Much has been written about this, but not enough is applied in actual life. Mainly, we should not judge the great and the small by earthly measures. Often one small seed is of more value than a whole haystack.

Let us learn to rejoice at every high degree of excellence; it brings us closer to Brotherhood.

234. Urusvati knows how much We encourage scientific experiments. When you are asked how one should regard the experiment of a rocket to the moon, answer, "With respect."

True, We know that researchers will not obtain the results they are hoping for, nevertheless, there will be useful observations. One might hope that their minds would be turned toward the Subtle World and that scientists would then have to come to many new conclusions. They would realize that only by the flight of the subtle body can they obtain the information they seek.

Let us point out that people come to truth by many different ways. Some may use the shortest way, but others have to build a Tower of Babel and create complicated formulas in order to arrive at a simple conclusion.

We do not oppose even the most complicated experiments. Everyone has his own nature and finds his own path, and it would be a mistake to direct people to only one method. There are cases when the soul brings remote recollections into a new life and attempts to apply them. Let people experiment as they wish! Even by firing a rocket toward the stars, one's thoughts will be directed to those worlds. It is not wise to interfere with the current of thought.

Time and again man has attempted to revive the ancient scriptures. In all ages his efforts have been steadily directed toward this task, even though using different languages and living in different places.

The Thinker used to say, "Sometimes you gaze at me through the eyes of many centuries!"

235. Urusvati knows that astronomy is meaningless without knowledge of psychic energy and the subtle body. In discussing the far-off worlds, one should abandon earthly measurements.

One can be drowning in astronomical calculations, yet be no nearer to the far-off worlds. Even spectrum analysis depends for accuracy on many conditions, and mechanical apparatuses are useless in communication with the far-off worlds. Of the billions of heavenly bodies, only thousands can be located, and even the most powerful telescope will be as naught when confronted with Infinity.

Nevertheless, let us treat each scientific task with respect, but we must add psychic power to our knowledge. Observatories should retain reliable clairvoyants. Mechanical and psychic processes should be united, and we should not be annoyed if the indicated cooperation requires thorough coordination and supervision to guarantee accuracy. Every experiment requires confirmation and brings new ideas, which in itself is useful. Such experiments were already being conducted in Babylon and Egypt; however, in those days true coordination could not be achieved since mechanical sciences were not advanced and could not be of much help to psychic research.

The work in Our Tower is based on the conformity of two principles, the physical and the psychic. Only thus is it possible to come to correct conclusions. It is hard to imagine the complexity of interplanetary conditions. Aviation in its early stages was confronted with inexplicable obstacles. If we continue our careful observations along these lines we will come upon the most striking evidence. Thus, clairvoyants could be wisely utilized for certain experiments.

A rarified atmosphere is conducive to the production of certain phenomena, and the

invisible forces produce a strong chemical reaction. The planetary rays, acting upon these chemicals, in turn create endless combinations. What a vast field exists for research, if only the research workers would rid themselves of their prejudices!

The Thinker pointed out many times that the mind should be combined with the heart. The student cannot be heartless. The cruel scientist is far from Truth, the obstinate one not worthy of knowledge, and the depressed one blind to the treasures of nature. If the scientist cannot overcome yesterday's limitations, it would be better for him to give up science.

I dedicate many discourses to the Thinker because we must remember His tireless work. He devoted centuries of labor to the deepening of thought, for without such self-sacrifice it would be impossible to achieve the transmission of thought to such vast distances. Therefore, it is ridiculous to think that one can learn and achieve within a few years! Finally, it is not time that matters, but the degree of aspiration.

236. Urusvati knows that astrology is used in medicine and by some government leaders who consult the astrological signs. One might think that these practices would strengthen the importance of astrology as a science, but in reality this is not so. These statesmen do not admit that they consult horoscopes, nor do the physicians and judges reveal how they arrive at some of their conclusions. They obtain the information secretly, and outwardly ridicule it. Thus, astrology is tainted by people's ugly approach to it, and a hypocritical approach to this science is reinforced. How much wiser it would be to accept this ancient science and affirm it, just as one accepts the newest scientific discoveries!

So much could be achieved if our eyes were not blinded by prejudice. Who would then deny that astrology is a science, and that there is a correlation between the planets? Even primitive man in the remote past could sense these special atmospheric influences. Science seems to confirm this chemical interdependence, but scientists fear being suspected of sorcery. Certainly, there are plenty of charlatans who endanger the reputation of astrology, but there are frauds in all sciences, yet no one rejects science as a whole because of this. One must speak plainly in order to remove prejudice from human consciousness. Many physicians, statesmen, and judges secretly consult astrologers. Let them find the courage to acknowledge it openly, at least as an experiment. This will introduce the subject to the general public. People long for knowledge, but they must be encouraged and helped in their approach to it.

The Thinker taught His disciples how to overcome prohibitions that were dictated by ignorance. Let learning flourish now!

237. Urusvati knows that all facets of human life should be harmonized. And though it is well known that people of great talent often indulge in vice, and some even excuse such behavior on the grounds that genius includes a bit of insanity, no one asks how much greater their creativity might be without such indulgences.

One can cite examples of alcoholics who were highly creative, but perhaps their work would have been much greater without intoxicants. No one can prove that creativeness is dependent upon artificial stimulation. One should think of those great creative workers whose lives are known to have been harmonious and without excess.

In ancient days excesses were called “the chains of hell.” A great truth underlies this saying. Artificial stimulation is degrading and limiting, whereas inspiration arrived at naturally is limitless, for it follows the laws of Infinity.

Thus We remind people that any disharmony is ruinous. Lack of understanding of harmony makes life ugly and such ignorance is criminal. One cannot think about evolution when people themselves destroy the very foundations of life.

Especially at present, at the threshold of the New Era, one must think about the health of the nations. It may seem that today, when people have lost trust in one another, it is out of place to speak about health, but every teacher must speak about the ways to the future.

The example of the Thinker will be instructive. Even when He was sold into slavery, He spoke about freedom and harmony in life.

238. Urusvati knows what extraordinary self-control is needed when one dedicates oneself to perpetual vigilance. If you ask people whether they are prepared to be on guard all the time, their answer will probably be, “All the time! But when will it end?” And if you tell them that there is no end and that their responsibilities will increase forever, it will be hard to find among them a worthy watchman.

Yet We are perpetually vigilant. We have adapted Our entire existence to a state of vigilance. We can rejoice and We can grieve, We can perform tests and deepen knowledge, all without losing Our vigilance. There cannot be, nor is there, any end to such a state of consciousness. We acquire such awareness in the earthly world as well as in the Subtle World, and We can assure everyone who strives toward such awareness that it can indeed be achieved, but the task must be accepted voluntarily.

We can mention individuals who achieved such vigilance, who accepted the required state of mind, applied it joyously, and were ready to take the cup of poison. We can mention the philosopher Seneca, who suffered greatly during Nero’s reign, but whose consciousness remained undisturbed. Seneca inherited the mentality of the Thinker and endured the most trying times of ancient Rome, yet was able to remain the solace of many. His discourses about ethics were indispensable during those confusing days of little faith. Perhaps Seneca is less well known than the Thinker, but his work has great significance. He wanted to create a Leader, but received a terrible blow from his own disciple. The cup of poison did not confuse the clarity of his mind, and many learned from him how to cross the border of earthly life. We respect such examples amidst the confusion of ignorance and pride.

239. Urusvati knows that the effectiveness of energy is increased by an intensified feeling of love. Some may think that under certain circumstances this would be impossible. For instance, can love co-exist with indignation? Yes, for indignation is only possible with love. If a person does not love, he cannot be indignant. He will never be distressed by anything, and thus will be unable to intensify his energy.

There are two types of people, the flaming and the flameless. They are like opposite poles and will never understand each other. These two extremes also exist in the Subtle World. People leave Earth with their characters formed and in the Subtle World follow their habitual ways. It is very difficult to kindle the flameless ones; a special shock is needed to light the precious ruby of the heart and awaken the slumbering hearts. Of course, much energy is wasted in this process. People do not understand what extreme measures are needed to awaken and kindle their hearts so that they may learn how to increase energy by an intensified feeling of love.

We revere the words of the Thinker. He said, "The sleeping heart is like a tomb. Decomposition is its lot, and its decomposition spreads degeneration. May we be spared degeneration."

240. Urusvati knows that every aspirant is attacked by the dark forces. One such good man exclaimed, "I feel as if I have become the center of a whirlpool!" His words were close to the truth, since his condition was analogous to certain chemical experiments in which one drop of a very strong essence is added to a mass that is not of equal quality. Acting as a center for the mass, it produces the effect of a whirlpool. Such a state does not last, and soon the precious drop will spread its influence and improve the entire substance.

In human relations, when the crowds attack a lofty individual they form a similar kind of whirlpool around him. But in time the power of the individual overcomes the chaos, and a benevolent influence is gradually exerted upon the broad masses. Often human relations can be compared to chemical reactions, and the conclusions will be most instructive.

People often feel desperate because they have been severely wronged, but they should understand that it may have been their very presence that provoked chaos. A strong individual will recognize that it is preferable to arouse chaos than to allow himself to become part of the unmanifested substance. There are many examples from centuries past when chaos clashed with great individualities, and it can be observed that those great workers influenced the masses in the loftiest ways.

The Thinker constantly repeated that the fury of chaos is the highest recognition of the leader.

241. Urusvati knows that each deviation from the original plan creates complications.

Again We shall use an example from chemistry. If we add one drop of a foreign substance to a complex combination, the entire compound will be weakened. The substance can be strengthened, and much energy can be used to change it, but the compound will never be the same as the original one.

If one is not convinced by the example of a single horse stopping a caravan, perhaps this example from chemistry will be more convincing. A drop, one small drop, can change the nature of an entire beneficial substance.

People may believe themselves to be the followers of the highest teachings, yet at the same time irresponsibly distort the destiny of entire nations. Again they will complain that We threaten, but is a warning about danger a threat? He who calls himself a scientist should not violate the laws of nature.

When We speak about unity and harmony people regard it as an abstraction. They expect real messages, but only according to their own understanding of reality. They do not realize that in the Tower exact programs are planned that can be brought to fruition only if the co-workers are fully united. Some day I will tell you how certain historic events were impeded by seemingly insignificant obstacles created by co-workers who were not aware of what they had done. Let the co-workers try to imagine how complex and difficult Our Work is! Let them think about the kind of currents that must be mastered!

You know how the free will of humanity is directed. There can be warnings of many kinds, even earthquakes, but free will prefers destruction of its own choosing. People know that explosions cause rain, yet they will continue to disturb the atmosphere even if threatened with the fate of Atlantis. There are some responsible scientists who try to remind humanity that the harmony of physical laws should not be broken. But people are indifferent, and do not realize what harmful forces are evoked from space by disharmony. A great effort should be made to restrain such free will.

The Thinker said, "How can We foresee all obstacles? What a sad sight to see man in chains, especially when he does not even suspect that he is imprisoned. Yet the chains can be broken!"

242. Urusvati knows that he who sows the wind will reap the whirlwind. But no one cares when this storm will take place and whom it will destroy. People speak about karma and limit it by their own criteria, but karma acts progressively. This storm will, indeed, affect many, and the punishment will fall upon the sower of the wind.

When, then, will the fierce effect of the storm be manifested fully? Of course, time is relative, and the gradual development of the storm cannot be measured by earthly hours. However, one thing is certain—the one who sows shall also reap.

The progress of karma can be observed in historic events. We advise the study of biographies and histories, wherein one can observe how karma develops and falls upon

people in order to restore balance. People generally regard karma as punishment, but the great law should not be limited in that way. The law acts in the name of equilibrium, and the damage done by the violation of balance cannot be judged by earthly measures. Only from higher planes can it be seen how a crime expands in its effect, once committed.

We speak of a drop of poison, but one small word can be equally poisonous. It is lamentable indeed that people do not consider the words they utter. The process of evolution is long, but it does not seem to improve the quality of human thoughts and words. Let us recall the high standard of Hindu and Greek philosophers. Can the twentieth century take pride in an equal refinement of thought?

The Thinker said, "There were probably better thinkers before our time. Let us not hope that we have succeeded; rather let us hope that our mistakes will ease the path of others and lead them to perfection."

243. Urusvati knows that We advocate the conservation of vital energy, yet We also advocate maximum tension even to the point of self-sacrifice. This sounds contradictory, but in Our concept of truth both ideas should be harmonized. It is necessary to conserve strength, otherwise you can harm not only yourself but also your higher Guides. But vital energy must be available for use in moments of extreme emergency.

In this way We are greatly concerned about the health of Our students. Every leader cares about the welfare of his co-workers, but We also ask Our co-workers to help Us to help them. We can foresee approaching danger, but without the cooperation of Our co-workers We are unable to prevent the entire process from occurring. Indeed, all illnesses have a psychic origin. Thus one must gradually learn how to preserve one's forces, and if the forces are dedicated to the service of Good, such concern is not selfish.

Remember that energy may be urgently needed for some selfless endeavor, and forces that have been dissipated cannot be speedily gathered. The dark enemies will not miss the opportunity to strike a weak spot, and the moment may come when all one's forces will be urgently needed. You should maintain a sacred store of strength, and the enemy will surely sense that in you there is a reservoir dedicated to Service. Great wisdom is needed in order to maintain true equilibrium.

The Thinker used to teach, "Learn not to dissipate the strength that was entrusted to you. Safeguard, but do not become misers."

244. Urusvati knows that hypocrisy is based on heartlessness. Indeed, the bond with the higher spheres is formed through the heart, a heart generous in all its expressions. But the violent rage of heartlessness is fierce and spreads widely. People may intend to harm only one, but then injure many. Terrible is the karma of these heartless fools who mumble lofty utterances about truth, while actually defaming it.

Heartless thinking is the plague of humanity. Ancient philosophers did not include heartless people in their concepts of government. Plato in his Republic and Aristotle in his Politics had in mind organized societies of intelligent co-workers, and did not tolerate tyrants, hypocrites, or swindlers. It is impossible to imagine a strong state consisting of hypocrites and swindlers. Hypocrisy is incompatible with the highest beliefs and knowledge, and a false foundation will serve only a false structure. We do not approve of the slightest manifestation of hypocrisy, and believe that this vice begets all other corrupt feelings.

The Thinker opposed instantly the slightest trace of hypocrisy in his disciples. He would say, "In this case, go to the priests and pay them with gold for their prayers. They assume that the gods will accept hired prayers."

245. Urusvati knows what harm is done by a little knowledge in the wrong hands. Imagine an ignorant person who takes certain statements from the Teaching at random and begins to fill space with words he does not understand, because he never cared to undertake the preliminary purification necessary for the broadening of his consciousness. Unfortunately, even a fool can strike a certain rhythm whose resonance can create disharmony, and destruction may follow. But people usually do not think about the possibility of such consequences, nor do they realize that the first priority of the student should be to emphasize the betterment of his consciousness.

Only if there is inner striving can one achieve the harmony that enables him to apply many formulas of the Teaching. But some fools demand immediate delivery of the philosopher's stone, and do not even take the trouble to seek out the literature on this subject. They expect the Teacher to send them a talisman with which to find hidden treasures, and assume that, without taking the level of their consciousness into consideration, He should immediately reveal to them the secrets of Nature!

You have received numerous letters which confirm My words. Such people are ever ready to threaten and abuse the Teacher for failing to enrich them with gold! As much as I regret it I must mention these ignorant ones, because they fill the ranks of harmful betrayers. Let everyone understand the simple truth that knowledge is fruitful only when it can be accepted.

The Thinker compared knowledge to a fruit tree. He used to say, "A dried-up trunk certainly will not feed the pilgrim."

246. Urusvati knows that We do not approve of artificial or mechanical methods of achievement. All the best things come naturally. In ancient days, when man's nature was coarser, certain artificial methods were sometimes needed to discipline the free will and to create and support the bond with the Higher World. But it is certainly very clear that man may know all numbers, memorize all sacred names, and learn all the secret meanings of the alphabet, yet by doing so he will contribute very little to the evolution of

mankind.

The gifts of nature are more precious when they are received naturally and as the result of previous accumulations. Science will approach Higher Knowledge through such observations. It is essential to acknowledge to what extent nature assists evolution. To force is to act fanatically, or in other words, against nature, and only the consciousness can reveal when one learns and works for all humanity.

Let us take as an example a person who writes many letters. If he writes with only himself in mind, he will not achieve the right results. And he is mistaken if he thinks that he is writing to only one person in particular. A letter full of lofty thoughts does not belong only to the author, or to the one to whom it is addressed, but to all of humanity. We should not be concerned with who will benefit from our thoughts. In addition to our personal intent, the letter is being sent into space, and it is not for us to worry where the thought it contains will find shelter. The only concern we ought to have is that our thought should serve for good. Perhaps it will be received somewhere in an entirely unexpected language, or enter the consciousness of a child and be expressed by him in later years. Perhaps the thought will reach a person who is leaving the earthly state and will be applied in the Subtle World, or it may be of help to that person during the crossing. Perhaps workers will be inspired by the thought, spiritualizing their monotonous work. The thought will help a sick person by giving him faith in his physician, or elevate a woman far beyond the boundaries of her domestic duties. The thought will whisper to the warrior opportunities for heroism. The thought will point out to the farmer the planetary significance of his labor, for the farmer is responsible for the crust of the planet, and a letter to him will be essential. You must write to the architect, to the judge, and to the artist. It does not matter if some letters do not arrive at the intended time. Let him who writes letters remember that he has many readers; so much the worse if the contents of the letter are base or insignificant. Harmful thoughts should not be recorded.

We hear many letters. Each recorded amity gives Us joy. Let all letters carry the great message about the evolution of humanity.

The Thinker said, "It is of no importance whether I speak or write, the recorded thoughts will follow me. If the thoughts are of help to someone, they will become my wings."

247. Urusvati knows that indignation is sometimes appropriate. It would seem that people should know this, but it must be emphasized often, or goodness and benevolence will be misinterpreted. How can man remain silent when terrible crimes are committed before his very eyes? No one has ever advocated remaining indifferent to the debasement of human dignity, for by such indifference one allows oneself to become an accomplice of the crime.

Even earthly leaders expect people to learn to live in danger. We also advise such tension, because constant tension disciplines vibrations. It is a mistake to think that

tension harms the body. On the contrary, such a conscious awareness creates the necessary metabolism that helps to renew it. Tension is not the cause of fatigue. Only depression reduces vitality, but exaltation creates a beautiful renewal. Thus, we should not fear tension; only ignorant people will regard it as a fatiguing misfortune. They will be able to relax in the grave! But a man who is ever ready to ascend will welcome the growing tension as festive gates to renewal, and will flame with indignation when the Highest concepts are degraded in his presence.

We love to see the radiance of righteous indignation. During the waning of the old world such tension is especially needed, and one should know how to direct this quality most effectively.

The Thinker pointed out that indignation as a reaction to injustice can be a wonderful healing of the blind.

248. Urusvati knows how diverse are Our messages, which sometimes come as short commands, and at others times as faint reminders. Sometimes they are stored in the Chalice, to be applied at the appointed hour. In such cases, people begin to recall something heard somewhere, and the recollection becomes more and more persistent as the indicated date approaches. These recollections from the very bottom of the Chalice must be treated with great care. In them are many events which by karmic law can only be revealed through the consciousness.

It is of paramount importance to observe children when they receive such guidance. They often declare that other children visit and play with them, and that during their games they have conversations on interesting topics. They sometimes invite adults to join them in the games, but the grown-ups do not see their little friends and regard their statements as fabrications. Such accounts originate in all nations, however, and should not be treated as childish inventions. One should pay great attention to the statements of children.

One should also heed the visions experienced by seriously ill people, who often see images of individuals, unknown to them, who try to ease their sufferings. Sometimes these images remind them of dear ones who have passed away. Such approaches from the higher spheres are varied, and we should appreciate the care and concern that is so exquisitely revealed. Unfortunately, people prefer to attribute everything to frightful ghosts, forgetting that there are also higher manifestations.

The Thinker, having heard about a vision of relatives, remarked, "Perhaps High Spirits materialized through those forms."

249. Urusvati knows that even an accelerated evolution must go through lawful stages, or chaos will inundate it, and under such conditions it is particularly difficult for a person to cope with his own free will. Even intelligent people cannot always reconcile the personal with the evolutionary. They cannot grasp the idea that there are dates destined

for the world that they cannot separate themselves from. Such lack of understanding would be harmless if it were not for the rebellious action of the free will, causing harmful conflict. Man stubbornly persists in his own perceptions and does not admit other solutions. Much energy is required to tame such a free will, therefore, when We speak about alertness and flexibility of mind, We want to prevent the harm that comes from such stubbornness.

When We speak about unification, We have in mind an important achievement. It is correctly noted that the so-called “complex of immortality” is an equal tension of all energies. It is precisely this unity of energies that creates the highest state. But people do not want to discipline themselves to be freely unified. They consider unity an abstract idea and would prefer that the Teacher give them specific instructions, little understanding that preparation for the unification of energies is a vital necessity that must take place in one’s everyday life. The Living Ethics consists of disciplines that enable you to become more conscious in any sphere, but alas, people avoid such daily disciplines. They will often invent an utterly impractical meditation in their attempt to conquer the higher planes, yet neglect their immediate obligations. The Greek philosopher said, “He who knows how to rule his household will also be able to rule his nation.” Of course, household duties are not meant in the sense of cooking and cleaning, but rather in the sense of a conscious awareness of general perfectment, or unification.

Urusvati is rightly interested in preserving Our letters about unification. There are many of these. If you only knew how often We keep repeating the same thing! These letters should be sent as reminders to various countries. People should hear about unification as they do about their daily bread. And if someone insists that he has heard enough about unity, know that it is a sign of his irresponsibility. In time, every word about unity will be applied literally, and the great, voluntary unification will come as a stage of evolution.

The Thinker said, “It is not in my power to reach the far-off heavenly bodies, but indeed I am privileged! For it has been entrusted to me to observe them, and to meditate upon their greatness.”

250. Urusvati knows that often a short thought, quick as lightning, is of more value than lengthy contemplation. But this is not readily understood. People think that artificial profundity is stronger than a swift thought, not realizing that lightning thought can be evidence of the highest influence. Long ponderous thoughts can usually be traced to some earthly origin, but it is far more difficult to determine the source of a fleeting thought, which is of such speed that one cannot fully comprehend it and put it into words.

Such messages can deal with the loftiest concepts. But they are often misinterpreted, the subtlety of their meaning is distorted, and they usually vanish without a trace. We are often the source of these messages, which We send out for the general good of

humanity without knowing who the recipients will be. Thus thoughts are engendered in various parts of the world. But it is lamentable that so many of these glorious guests are rejected by the human mind.

Long ago, the Thinker taught His disciples to pay attention to short, swift thoughts. "The sparks of the Highest Intelligence pierce us like lightning. Blessed is he who knows how to keep them in his heart. Indeed, you should perceive them with your heart, which cannot be burnt by their flame, whereas the brain could be seared."

251. Urusvati knows about the diversity of cosmic events. The subtle quality of manifestations of the fundamental energies should be especially emphasized. People expect only the grossest phenomena, and will accept nothing less than complete darkness at midday, or the entire earth in flames. But sudden, spectacular events such as these do not occur, because the harmony of Cosmic Law does not permit such shocks.

However, Nature's book is full of subtle omens, and people should be able to read them. Only the blind will fail to see the fiery signs, and only imperceptive physicians will not distinguish the fiery diseases. People say, "The sun rises, the moon shines, and everything is in order; yet for some mysterious reason we feel threatened." Those who can see will point out unusual events that are influencing human nature, while other events will pass unnoticed. Many things happen in unpredictable places, and if you were to record the whereabouts of earthquakes, floods, epidemics, unusual atmospheric events, and unexplained tensions, you would have a book about the sickness of the planet.

We greatly value the ability to observe objectively the omens of nature. Learn the symptoms of disease. Physicians must not cease observing; if they do, they are not physicians. We pay attention to many cosmic signs. The planet is very sick, and man cannot remain indifferent when his whole being is filled with the influences of the subtlest energies.

The Thinker said, "Who can determine the measure of Nature's forces?"

252. Urusvati knows how ignorant most people are about the origins of events. They cannot perceive even the culminating points, and are satisfied with effects alone. But a sensitive heart will tremble at the very inception of an event. Perhaps no proper words can be found to describe this feeling, but its unspoken meaning will at once resound in the depths of the heart.

When We say, "Affirm the success," it will be asked, "But where is the proof that it has taken place?" People do not understand that something beyond mere words is happening, and this "something" determines the combination of energies. An inexperienced eye cannot catch the first vibrations of atmospheric tension. An untrained ear cannot hear the developing accumulation of forces. To a casual observer nothing is

happening, and everything remains as it always was, covered with dust!

When then did something meaningful happen? The reaction of the worldly one will be that nothing has taken place, and he will become indignant, asking, "Where is that affirmed success?"

Therefore, care should be taken when you speak about the inception of events. Only a well-tested consciousness will embrace this idea. One should not expect people to rejoice about something that is not evident to them. And if We add that many events originate on days when signs are favorable, most people will not understand it. Superstitions are readily accepted, while scientific conclusions are ridiculed. Thus, today We shall say, "Affirm success."

The Thinker said, "Every man can accelerate a cosmic event by the smile of his heart."

253. Urusvati knows how important is the relationship between microcosm and macrocosm. Science traces fluctuations in the motion of the Earth, but no one considers their cause. And when We say, as We have already said, that their cause lies in the accumulation of gas spread by humanity itself, no one will believe it or admit that there are also such abnormalities in the functioning of other planets. But if one planet is sick, other parts of the Universe will respond. People are familiar only with epidemics on Earth, but similar manifestations also occur on a macrocosmic scale.

The dangers that We repeatedly point out, caused by unbalanced, purposeless ways of living, are part of the supermundane existence—hence, the title of these particular notes of the Brotherhood. But instead of being actively concerned about their negative effect on the macrocosm, people ask how beings of other planets clothe themselves! If a house is on fire, however, and someone were to ask the owner about his clothes, the question would be considered inappropriate, or insane. How then can We impress upon the human mind that right now we are experiencing a fiery Armageddon in which much can be destroyed? We want to draw special attention to this so that people will understand how much depends upon them. Let us not be afraid to repeat "how much." Let these words make it clear that each microcosm is responsible for the macrocosm. Do not assume that such a comparison is out of order. The bond between the microcosm and the macrocosm is the foundation of the world.

Pointing to an ant, the Thinker said, "He has come from afar; do not disturb his labor."

254. Urusvati knows how much people confuse peace of mind with the inner peace that is the source of peace for all else. Seeking for inner peace should be encouraged, for only this equilibrium makes higher communion possible and opens the doors for the best decisions.

However, there are those seeking inner peace who are filled with selfishness and false modesty, and believe that they will acquire inner peace by doing nothing. These are not

bad people, they do no evil, but their “good” is of little value. What kind of peace can come from inertia? True inner peace can be likened to Nirvana, in which all the energies are so intensified that they are unified in their ascent.

People should strive for inner peace while participating in life. In the best teachings it is clearly indicated that one can be at peace even on the battlefield. There is much beautiful imagery that teaches us how one can transmit truth and be spiritually uplifted even in the noise of battle! We must remind those who are lost to inaction that by their way of life they may create an illusion of peace, but their spirit will not be strengthened, nor will it succeed.

The Thinker said, “The ocean is stormy and agitated because the elements are ignorant of the higher laws, but the human spirit is enlightened and can be at peace even in the midst of a storm. Inner peace is an imitation of the Divine.”

255. Urusvati knows that people love to immerse themselves in the past. Everything about it fascinates them, and they are ready to forget the ugliest events in their past in order to cling to those things so dear to them. They detest the tempo of today and cherish the hope that life will return to the slow-flowing current of yesterday. If you tell them that this is impossible, and inform them of the coming of the New World, you will be labeled a destroyer of traditions and a dangerous revolutionary!

But who is strong enough to bring back the former weak currents when the river is already overflowing its banks? Indeed, the new rhythm is tiring for those who are unable to accept it. An unassimilated rhythm can even become destructive. Uncontrolled gases can be deadly. A technique wrongly applied can cause calamities, and many dangers have arisen because of ignorance. Nevertheless, the new rhythm has already entered life, and people cannot ignore the new conditions that are flooding it. Returning to the past is impossible, and one must harmonize oneself with the new conditions. For that purpose, people should pay attention to the humanities, and the art of thinking must be revived.

Scientists are discovering new characteristics of the human brain, and such research is useful for establishing the equilibrium of rhythm. The brain and nervous system will provide unusual discoveries that will create possibilities for adjustment to the new rhythm.

The speed of life will seem frightening until people develop a speed of thought sufficient to outstrip it. People must accept cosmic conditions or there will be dangerous discord. The motion of Earth will slow down, but at the same time the influx of energies will be accelerated. Each disharmony is destructive in itself, and each disunity brings disruption. When it was declared that ideas rule the world, the power of thought was affirmed.

Intelligent thinking must help humanity to accept the new rhythm and cognize the New

World that has already drawn near. Truly, the New World pours forth its influence, and has manifested its power in the radiance of scientific achievements. May we overcome all the suffocating dangers through concentration upon the New World!

Mankind must realize that life now takes on supermundane meaning. People may still ridicule astrology, but they have accepted the idea of the influence of cosmic chemistry. Instead of the limited formulas of the past, humanity will now see unlimited supermundane achievements. In these new achievements there will be place for both the intellect and the heart. One can affirm that the gates to the New World are wide open, and in this realization there will be no place for remorse or depression.

The Thinker said, "Soon people will learn how to fly. New spheres of Light will become accessible. May people be worthy of such gifts!"

256. Urusvati knows that decisions are made in the Subtle World concerning the tasks in one's future earthly life. Most people in the earthly state do not accept this, but those in the Subtle World know that their incarnations will take place with their knowledge, and, more importantly, with their consent. When they are about to incarnate, people understand the karmic load that will compel them to undergo certain trials, but once in the earthly state they lose the memory of how their destiny was determined. Similarly, dwellers of the Subtle World are fully aware of life on the far-off worlds, but once they are in their physical bodies they usually lose this knowledge completely.

There is a story about the mother of a great leader who dreamed that her son would become a great benefactor of humanity. However, the son could see no reason why he should immerse himself in the problems of human affairs simply because of his mother's dream, and he turned toward a life of meditation.

The true cause for this was deeply rooted in his own past when, over many lives, he had developed a love for and dedication to meditation, while neglecting self-sacrificing work for the good of others.

In spite of his refined consciousness, this man did not realize that it was not his mother's dream that was urging him on toward this work, but that while in the Subtle World he had realized to what extent he was unable to harmonize the abilities given to him, and decided that in his new incarnation he would dedicate his entire life to the service of humanity.

Thus we have a living example of a highly refined individual who blamed his mother's dream for motivating him toward what should have been the true purpose of his life. It often happens that people who fulfill the tasks that they themselves have chosen become discontent with their own decisions.

The Thinker often used to say, "Let us search the past; perhaps we shall find the lost keys!"

257. Urusvati knows the tension that is needed for supermundane tasks to be accomplished on Earth. Some will call this state inspiration, others exaltation, and still others, effort, but all those who must fulfill such missions experience it. The nervous system will react strongly to this particular tension, which can even cause a raising of the body temperature.

If one watches the temperature of healthy people it can be observed that sometimes there are unusual fluctuations of both temperature and pulse. During work these fluctuations are particularly noticeable. Many think that this is due to normal exertion, but careful research will show that the nerve centers are being influenced by external factors.

Of course, the Subtle World continuously influences the physical world. But a specific mission can bring about unusual vibrations. They will be of prolonged duration, because the mission should be realized not only as a flashing thought, but it must be transformed into determination and physical readiness.

Do not assume that people easily recognize such subtle influences. In most cases, they will even protest and try to avoid cooperation, fearing that it will diminish their own self-absorption, which for them is a great treasure.

We only want to remind you that supermundane messages are not rare; they come often and are most varied. People should not avoid collaboration with the supermundane spheres, but should rejoice when cooperation with Us is entrusted to them.

The Thinker often said, "Can I be so fortunate as to have the privilege of helping my Teachers?"

258. Urusvati knows that many complex obstacles must be overcome before We can help people. Imagine a narrow mountain path filled with galloping riders, or a street crammed with a crowd running in panic. Then imagine trying to save from the stampede an individual who is not prepared for the help that is offered to him. We cannot hold back the crowd because great confusion would result, and if We stopped him, for even one moment, he would be crushed. However, it is quite different when the one who is to be saved can sense that help awaits him. As if by a magnet he can be drawn to a safe place that has been prepared for him. But for this to happen he must be ready to accept the rescue.

We should also note the difficult cases, such as the person who imagines that he is ready to accept help, but in fact resists it with his entire being. Such contradictions are not unusual. On the contrary, it is full cooperation, when help can be rendered, that is exceptional. It is deplorable when man assures himself that he is ready, but his own nature makes cooperation impossible.

We can affirm that the most energy is spent not in giving help, but in overcoming the obstacles to its acceptance. It is impossible to imagine the diversity of these obstacles! Among them are many varieties of karmic conditions—atavism, ignorance, and dull-witted skepticism. These obstructions must be overcome not only in the person who is to be saved, but also in those around him. These difficulties are among the labors of the Brotherhood.

We must tell people about their free will, and not leave them with the idea that it is worthless. Free will is the highest gift, and the time has come for people to learn how to use it.

The Thinker taught about free will, which can make man divine.

259. Urusvati has heard it said that the forces of darkness are more powerful than the Forces of Light. This is a harmful delusion. One should acknowledge that the forces of darkness are united and fierce in their attacks. But there is nothing surprising about this, for they know their finite nature and must defend their very existence. Even the methods of fighting are different, for while We are ready to receive many blows to Our shield, We can end the combat by a single arrow.

Remember that although the jinn often participated in building the temples, there never was a case when a Brother of Ours was of service to the dark forces. In all nations and all ages, there exist legends about the servants of darkness who were compelled to serve the Forces of Light. There is great significance in such legends.

You can observe the rapid advance of evolution. Not only by generations, but even by decades, one can measure the considerable progress of life. Experienced observers should carefully and objectively collect facts about the progress of evolution through the decades. Truly, one can declare that the New Era is approaching! Even if many things are misunderstood and distorted, new possibilities are entering life, and will in time influence humanity's level of consciousness.

Indeed, the jinn also labor in the hope that new discoveries will enable them to fulfill their dark endeavors, but their hopes are in vain. With each new generation, there are more conscious aspirants, who are born to do good.

Let us not be shortsighted when speaking about the destruction of the world. It is true that Armageddon is raging and incredible crimes have been committed, but it is also true that against the background of these terrors a speedy evolution rushes onward. Is it possible that people do not see how much of the new is entering life? We should not permit the doubting worldlings to proclaim that the dark forces are victorious. That which belongs to Infinity cannot be conquered.

The Thinker wisely encouraged His disciples, and prophesied the victory of the Forces

of Light.

260. Urusvati knows that free will can overcome even karma, and cases can be cited in which the will was able to alter karma. It is commonly believed that repentance has great power, but it would be more correct to call this state of consciousness complete realization. First of all man must know why he should seek new achievements. One should strive for full realization because only a one-pointed will can indicate the right path. There are many wavering and weak attempts of the mind, but these will not turn the key of fate.

Some religions prescribe the confession of sins. There is no doubt that such confessions help to form a clear understanding of one's actions, but this is only a first step. People should train themselves so that their self-appraisal will be precise and correct. When man faces his Guide, he himself should understand both the positive and the negative aspects of his personality. Only man himself can know the true source of his deeds.

By observing the course of one's actions one can determine their causes and effects, and thus independently prepare oneself for future tests. There are some who require periods of sleep and long reminiscence in the Subtle World, but others will immediately begin their preparations for the further journey.

The Thinker loved to say, "May we not waste our time."

261. Urusvati knows how much more oppressive the lower astral strata are than even the basest earthly state. The lower layers of the Subtle World influence all of Earth, and its inhabitants should learn to protect themselves against these poisonous influences.

What should people do to protect themselves from such invisible corrupters? First of all, they should accept the constant proximity of these malicious neighbors. Do not think that this suggestion is unimportant. On the lower astral strata good feelings are rare, there is a prevailing envy toward everything that lives on Earth, and every breath of earthly life is pleasing and attractive to these dark, dissatisfied spirits. It is almost impossible to convince them that they should focus their attention not on Earth, but on how to free themselves from their prison.

People can struggle with base astral entities only when they are firm in their understanding of their own future path. Their passing into the higher spheres will then be easier, and they will not feel the arrows of the dwellers of the lower astral plane. Unfortunately, most people do not choose the higher path and therefore remain unprotected.

Those few who do understand this bear a heavy burden. The Brotherhood itself suffers greatly from the light-mindedness of the inhabitants of Earth, who, instead of defending themselves against these harmful entities, attract them.

The Thinker taught, "Do not allow demons to approach you."

262. Urusvati knows how difficult it is to find room for great tasks in the midst of earthly life. There is a saying, "To find a place for good is as difficult as packing a trunk." This saying alludes to the problem one faces, when packing a trunk, of finding room for the many small objects that have accumulated. Similarly, in earthly life the human consciousness is so full of petty concerns that there is no room for great tasks. This situation is not perceived by those who do not carefully observe their own lives. Their trunks are often so full that there is no space left for even the smallest object, and the most harmful details go unnoticed.

In a crowded life there is often no place for even minimal trust. There are many instances of developing events that were disrupted because of the lack of trust. One can well imagine how these failures affected those whose trunks were all in order! People refuse to understand how their thoughts and deeds are reflected in distant events. In addition to earthly matters there are supermundane ones to be considered, and even with the best intentions, reasonably good people can cause disruptions.

Sometimes it seems as if there is no way out, but feelings of hopelessness are impermissible. At times of particular tension, a feeling similar to despair may arise. This is not a hopeless condition, for it carries within it the seed of resolute decisiveness. At each turn of the path, one feels this tension. There may be a decrease in strength, but this is only a reflection of the inner tension that is felt most strongly when an important decision, not yet realized, is ripening within. In such a case We advise great caution. Care should be taken of one's health, for the centers can become inflamed and vulnerable.

We always stress work, but advise rest during such times of tension. This kind of relaxation has nothing to do with idleness; it is a sharpening of forces. However, understand that We are now talking about great tasks that require complete sacrifice.

The Thinker loved to say, "Can we not find even more that we can sacrifice?"

263. Urusvati knows that most people avoid looking into the essence of events and are satisfied with superficial observations. How differently history would be written if real causes and motives, and the true Leaders, whose existence humanity does not even suspect, were revealed! Instead of kings and rulers, there would emerge individuals who had remained in the background, unknown because of prevailing ignorance, or required to go unnoticed because of the law of the Brotherhood.

People would then see that many events that take shape without apparent reason are in reality well-planned. At times an entire country or group of people may be condemned by the world, but then, it is precisely that country or those people that give birth to the most brilliant achievements. Few realize that there exists a power beyond earthly

considerations that can affect the flow of events.

Ages ago it was said, "Look among the condemned for the righteous," for the world often attacks those who carry the message of truth. If people made an effort to carefully investigate the essence of events, they would discern signs of Our influence.

People should study the figures central to events. They would then understand that these individuals often are mere figureheads, around whom swirl events that lie beyond their comprehension.

Observe that Our warnings regarding certain countries have come true. Some people may call these warnings threats, but We do not intimidate. We warn out of compassion, but if Our warnings are rejected the flow of events will follow its course.

People imagine that cataclysms come only in crude and violent forms, but there are other cataclysms, even worse than war. The most painful example is the corruption of a nation. Truly, this sickness is worse than destruction by flood or other catastrophes of nature.

It may be recalled that We repeatedly warned certain countries, and they rejected Our advice. Their free will preferred to choose destruction through slow decay. Compare the character of a nation before and after Our warning. Great deeds become rare, and people lose the ability to preserve their values, degenerating into criers in the bazaar. Corruption creeps into all spheres of life, and though people can easily choose to follow the Advice, they prefer to bring on their own doom.

Whole volumes could be written about the sickness of such nations. If people excuse themselves by claiming that they cannot see the essence of events, one can only pity them for their blindness. People should study and be vigilant in life in order to recognize their true leaders. If the nightingales are killed, how can one hope to hear their song? We record all the consequences of ignorance, and this chronicle of humanity is deplorable.

The Thinker always warned against mistakes that cannot be corrected.

264. Urusvati knows that prayer is often hypocritical. We have already spoken about the significance of prayer, but it is necessary to mention the harm of hypocritical or hired prayer. People do not realize the extreme harm in any kind of falsehood, but hypocrisy and bribery are its grossest expressions. One should realize how pervasively each false thought spreads. It is indeed blasphemous to hire someone for prayer. It is criminal to try to deceive Him who is considered by people as the Most High. Monstrous examples can be cited of people who mumbled prayers and at the same time plotted murder.

People should be taught not only to esteem truth, but also to develop the ability to contemplate the Universe. Of course, We do not mean that everyone should become an

astronomer, but We do advocate thought about Infinity. How can people continue to lie while learning about the grandeur of Cosmos?

People should be taught that it is as shameful to deceive themselves as to deceive each other. Unfortunately, there can be no law that forbids inner lies, but a state of consciousness can be reached in which it becomes shameful to lie. Let people think about the beauty of the world, and let them know that every thought is immediately known to Someone.

It is strange that some people attach themselves to the Teaching, yet continue to commit shameful deeds and to utter lies.

The time has come when the fundamental principles of life must be renewed. Urusvati correctly feels that humanity needs simple words. It is absurd to learn to recognize the higher energies without knowing their purpose!

The Thinker was concerned about every thought, knowing that the purpose of each thought is to serve the Common Good. He said, "When people understand the meaning of the Common Good, happiness will be theirs."

265. Urusvati knows that in the depths of one's consciousness there is an indelible awareness of the coming detachment from one's old state. Man knows the turning points of his life from within his consciousness, and though their outer manifestations come much later, the consciousness is aware of them, leading the way.

One must learn to detect the signs of change in the depths of one's consciousness. These signs may be expressed either psychically or physically. Many mistake such signs for a disease, whereas others attribute them simply to a bad mood. But few realize that they are experiencing a departure from their former level of consciousness, and are starting a new step. Few will welcome such signs, because, as a rule, people fear the new or unknown. But there will be some who are prepared, and these few will rejoice, for they know that each new step is a reason for joy.

It is impossible to remain forever in even the best subtle spheres. Some sorrow, not wanting new tests, but others, like good warriors, aspire to new victories.

One must listen to the call of consciousness. The Master first of all considers the level of consciousness of the disciple, and then transmits knowledge accordingly. Man's great advantage lies in his ability to realize his progress, and it is so much more joyous when this progress is also for the Common Good. Let us not be fearful. Courage and striving are the wings that will help us to soar toward the goal.

The Thinker often spoke about the wings of man, and pointed out that physical wings are not sufficient. "Know how to become detached, then you will be able to soar into the Higher World."

266. Urusvati knows how vehemently every intelligent achievement is opposed by the fury of ignorance. Truly, the brighter the light, the denser the darkness. It would be wrong to assume that the dark opposition is an illusion. On the contrary, it is a real fury that intensifies progressively and knows no constraint in its tactics.

It can often be observed that as one member of a family strives for enlightenment, the other members will aggressively mock his aspirations. Indeed, this one member needs all his courage to oppose the rude attacks of the others. It rarely happens that an entire family strives toward the Light in a united effort against darkness. Certainly, opposition to darkness develops strength, but to have to oppose one's own family is an uphill task. There is no greater tragedy than darkness in a family. This is a most urgent problem, which must be resolved, for such families breed the calamities of the next generation.

We deplore the fact that there are so many disagreements within families. Even the best warriors lose their strength due to such disharmony. Instead of goodness, blasphemy and evil talk defeat aspiration and cause waste of the precious panacea of psychic energy! People do not appreciate this gift, and it can be spilled as from a broken vessel. Wherever possible one must help families to maintain their balance.

We watch the most difficult situations and project Our help, but sometimes the discord is so great that the organism struggles against Our influence and its health is affected. In such cases, We must temporarily withdraw, for the remedy would be too strong.

The Thinker believed that all physicians should understand the Law of Equilibrium.

267. Urusvati knows the many different ways in which Service is interpreted. For some it is a life preserver, for others a millstone around the neck. Some understand the practical value of Service, but for others it is just a vague abstraction. Between these two extremes there exist many different approaches, among which people aimlessly grope.

Very few accept the fullness of Service in its vitality and its achievements. These few know how the steps of Service have been formed and are ready to carry the living word wherever it will serve the General Good. Such heroes are ready to renounce the comforts of life in order to be able to offer inspiration to others. These few realize that, in addition to making scientific discoveries, it is necessary to unearth the spiritual treasures. Now, when multitudes of people are hurriedly shifting and seeking, it is especially difficult for mankind to reconcile material progress with higher spiritual values. The present age resembles a certain period of Atlantis, when the Atlanteans, too, could not find the necessary balance. But today people are aware of this discord, and this gives Us hope that the most vital nations will find the needed equilibrium.

We see where the idea of synthesis can be assimilated. It will be found not where the pendulum of life is dead, but only where it swings fully. There the significance of the General Good is well understood, and it is known that Good can come only from Good.

Although this formula is not yet uttered, it nevertheless is ripening in the depths of the consciousness, and this is very important.

Urusvati is justifiably amazed to see that people enjoy the comfort of the General Good, yet do not strive to work for it. These walking corpses only prepare a grave for themselves! Where and when will they see the usefulness of the Common Good? It is service, first of all, that opens the path to realization of the Common Good. Neither garb nor ritual, but only service to humanity, is required.

Words about cooperation have been uttered for many centuries, and the ideals usually outran the material possibilities. But now people have found many useful applications, and the time has come when it is necessary to think about the General Good.

The Thinker liked to say in jest, "I would like to know for whom we have just finished our dinner, for whom we have replenished our strength. If it was only for ourselves, it would not have been worth eating!"

268. Urusvati knows that people have fantastic ideas about the past lives of great spiritual individuals. They imagine that these evolved spirits were surrounded by the most favorable conditions in all their past incarnations, as if they never suffered, were never in need, and never endured the persecutions that they in fact so often experienced.

People do not believe that great thinkers, such as Plato, Pythagoras, or Anaxagoras, lived the lives of ordinary beings. It is essential to understand that even the most lofty personalities cannot avoid the fullness of their earthly emotions, which are kindled in proportion to the scope of their mission.

Indeed, you should not assume that Plato, when he was sold into slavery, did not react to all the turmoil of such a situation. Of course, he went courageously through all trials, but in his heart felt great bitterness because of the injustice, and it was because of this that he was able to speak so brilliantly about the best forms of government. Pythagoras too was persecuted, endured great poverty, and suffered all kinds of physical humiliation, but these tests did not diminish his ardor. Likewise, Anaxagoras was deprived of everything, yet even on his difficult path he knew how to prepare for himself a majestic crown of thorns.

Many lives must be compared in order to understand how the light that shines so brightly is kindled by the blows of destiny. Chaos can be seen as the hammer that strikes the sparks. Only the unwise think that the Teacher hovers above everything and feels nothing. On the contrary, the Teacher feels not only his own burdens, but also the burdens of those who are connected with Him. Such near and dear ones can be either in their physical or in their subtle bodies. They may be close physically, or physically separated, yet close in spirit.

Do not imagine that the Teacher remains isolated. Every one of you can sense mental messages, but the Teacher feels them more strongly. We call these perceptions supermundane, yet they include all earthly feelings. We do not separate Existence by conventional divisions.

May all people learn to love supermundane thoughts. In time man will realize that in Infinity there is neither mundane nor supermundane, but only Existence.

269. Urusvati knows how varied are the sendings of psychic energy. In addition to sensing the psychic currents, one may also feel some physical effects, such as burning sensations in the different centers, or tension resulting in nausea.

The most unusual symptom is the sudden swelling of various parts of the body, especially the extremities. No one can explain the cause of these swellings and an ordinary physician will probably not believe the existence of such an ailment without seeing it for himself. However, this is not so easy, because, though the size of the swellings can be very great, they come and go quickly. Urusvati experienced this, but before the physicians could confirm it, the swelling passed without the slightest trace.

We call these manifestations “the knocking of psychic energy,” and although the nerve centers are the channels for this, it cannot be called a sickness. It can be observed that such swellings may occur during the transmission of thought over great distances.

There can also be bleeding from the various openings of the body. This should not be thought of as ordinary ruptures of blood vessels. The cause is the pressure of the psychic energy struggling within the organism; this can affect any organ. Therefore, We strongly advise paying attention to all inexplicable symptoms.

It should not be assumed that such neural abnormalities must always accompany the awakening of psychic energy. If the planet were in a normal condition, one could also expect the manifestations of psychic energy to be normal, but as long as people are poisoning life in every possible way, psychic energy will be manifested in most unexpected ways. People should study the interrelation of psychic and physical phenomena, because such manifestations of energy are frequently mistaken for physical ailments. The Thinker predicted long ago that humanity would experience the various conditions that He called supermundane.

270. Urusvati knows how much one's free will contends with the more profound Primal Energy. Sometimes it may seem that the free will acts without higher control, but greater than the most powerful will there is a certain force that can completely transform the sendings produced by will power. In spite of the mind's desire, the pendulum of life points out a different, unchangeable solution. Any honest observer can testify that often it is not his own reason that determines his actions. In addition to the reasoning will that is based upon the experience of everyday life, there is another, profound wisdom, which abides in the depths of the consciousness.

Contact with the higher worlds is not achieved by an increase of will power, but through the deeper consciousness, the repository of pure Primal Energy. Unfortunately, people do not distinguish between free will and the action of Primal Energy. They assume that the physical action of the will is the most tangible and thus the most effective.

People's dependence on free will is reinforced by their passion for technology, and We have already spoken about the danger of this attraction. The free will must not contend with the Primal Energy, for this would bring great pain and even ruin. And so we arrive once again at the idea of the golden mean.

How beautiful can be the role of a flexible free will, which, through discrimination, can recognize higher wisdom and subordinate itself to it. By knowing this wisdom, man will also know the profundity of his own soul, and will learn to respect that force within himself which leads to the best achievements. Man's good fortune is his access to Primal Energy, and his misfortune that he does not accept this blessed power, but usually condemns it. What a dreadful thing it is that man refuses to accept his best treasure!

If a black-haired man insists that his hair is blond, he will be thought mad. Likewise, one who distorts his innate qualities is, in a sense, also mad. People are careful about their physical heart, for they have learned that the heart is the center of the physical life. But they have not yet sufficient information about the correlation of the free will with the Primal Energy, and regrettable disharmony is the result. Instead of the harmonious coexistence of the two forces, conflict and competition exist between them. One of the causes of the planet's sickness lies in the uncoordinated forces of man. People should think about this.

The Thinker spoke about two essential forces within man, his intellect and his wisdom.

271. Urusvati knows the unique characteristics of this Armageddon. Similar battles have taken place in the past, but what is unique about the present? As always the Greatest Forces are involved, but humanity is also involved as never before! The entire planet is participating in this battle, each one in his own way, and everywhere the tension is unprecedented.

Now let us try to imagine how all who are involved in this battle are connected with the Subtle World. The invisible hordes of that world are far more numerous than the earthly ones, and they are connected to even higher spheres. Therefore Armageddon must be thought of as a supermundane manifestation. One must have a clear idea of the character and size of the present battle to appreciate its full significance. Only then can one begin to comprehend the battles here on Earth.

Even without experiencing the grandeur of the Great Battle, one can clearly see that the world has gone quite mad. Even logic cannot explain the conflicts of nations, which can

bring no good. For the average person the reasons are entirely obscure. The truth is that nations are subject to invisible promptings to ruin the planet. As above, so below. At Our Abode, it is terrible to see how all the spheres of the Subtle World are involved in this battle, and that, like great dark clouds, they press upon the earthly planes.

Let us not assume that when the supermundane battle expands it does not affect us here on Earth. On the contrary, it is reflected upon the entire earthly space, and involves not only the warriors, but also all ordinarily neutral beings. It not only brings illness, but also poisons the mind, and this, of course, is the most perilous. It is no wonder that sensitive organisms prefer to leave! But it is better to be in the thick of battle than to receive passively a rain of splinters and poisoned arrows. I strongly affirm that the events are approaching a climax.

Long ago the Thinker indicated that the time will come when all living things will find themselves in great confusion.

272. Urusvati knows that it is the heroes and martyrs who build nations. Pythagoras and even earlier thinkers knew this truth, but ancient truths should be reexamined in the light of science. So say the scientists, and they are right.

Who, then, are the heroes and the martyrs and how can they be described? From the scientific point of view, like living volcanoes, they throw out the intense energies needed for evolution. In this we can see an example of how subtly ethics and biology are entwined. The Teachings of the New Life show that exaltation is a blessed intensifier, and people cannot exist without these explosions that open the way. If cosmic explosions can be creative impulses, then human explosions are likewise needed for evolution.

Many people call the heroes and martyrs fanatics, but We do not approve of this label, for it belittles the better side of heroism. On the contrary, a real hero knows the truth of self-renunciation. He does not attempt to destroy anything, but tries to apply his powers in the best possible way.

They are foolish who assert that martyrs belong only to the remote past and do not exist today! Heroism and martyrdom are increasingly in evidence, and are presently characteristic of entire nations. These examples are not as clearly discerned, but it can be said that certain nations are creating a completely new rhythm of life.

The Thinker knew that the many would be formed into nations, and that the self-sacrificing work of nations would be of great value, and understood as heroism.

273. Urusvati knows that egoism is like a smudge on a glass, and that there are different kinds of egoism. In addition to personal egoism, we can see examples of family egoism and even racial egoism. It is easy to imagine how many distortions of truth issue from these accumulations of poisoned feelings! Moreover, there is even egoism on a

planetary scale. You often hear scientists declare that life exists only on Earth. They claim that Earth has exclusive and uniquely favorable conditions, and have no idea about the existence of the Subtle World.

There are scientists who boldly insist that in all Infinity there is no life except on Earth! It is not enough to call such a claim impertinence: only the crudest egoism can bring forth such an ignorant concept. These scientists make no effort to examine the conditions that exist in Cosmos, and base their judgments upon their own very limited observations!

True science does not prescribe limitations. It is especially distressing that in an age of the expansion of thought there can be such stagnant and stupid pride. What other words can we use to describe the attitude of those who affirm that even Infinity is subject to their judgment? Such people cause great harm because they impede the potential for broadened thinking.

Many so-called phenomena are being observed on Earth. Unusual human abilities are manifesting themselves and are beginning to be studied. However, as soon as negation and prohibitions appear, obstacles to evolution are created. Truly, free will can cause disasters.

The Thinker taught about the harm of limitation.

274. Urusvati knows of the harm that is created by caste systems. We should not have in mind only the castes of India, because, unfortunately, castes exist under different names in all countries. They are just as harmful everywhere and should be eliminated.

There is a story about a physician in ancient times who treated people of different castes with equal attention, and because of this noble attitude the people wanted to stone him. When asked if he would also apply the same care to people of other nations, he answered that everyone should be treated alike, and he was forbidden to practice medicine at all.

Such examples belong to past centuries, but even today one can see similar acts of ignorance. The right remedy should be sought for such superstition and savagery. Such divisions once had a practical purpose, but it was outlived long ago, and today cannot be considered rational.

Only science can help by proving that caste systems are unscientific. But science can help only if it is combined with a right understanding of the Subtle World. It can be proved that the spheres of the Subtle World are governed by principles for which earthly systems are inadequate. Contact with the Subtle World is more intense than it appears. The supermundane consciousness prompts man to observe the Subtle World, though he may call it by various names. The work of all scientific fields should be directed to an understanding of it, but instead of seeking knowledge, people attempt to obstruct every

new possibility.

Do not be surprised that even the most material science will inevitably lead to the gates of unlimited knowledge. Many earthly systems will have to be transformed.

The Thinker was concerned about the spiritual welfare of His disciples, and took care that they should not stumble over illusory obstacles.

275. Urusvati knows the many manifestations of psychic energy. But numerous misunderstandings develop about this concept. Some deny its existence altogether; others think of it as some kind of miracle; still others accept it, but claim that psychic energy is a privilege meant only for the few. The truth is that psychic energy permeates all that exists, and because it is an energy, it has all the characteristics of energy. For example, it can stimulate and intensify the centers, but at the same time it can aggravate any disease that may be in the organism.

To a certain degree, the propelling force of psychic energy can be directed. In healing, an uplifting or highly concentrated thought can be directed toward an ailing organ. Any kind of blasphemy or destructive thinking, however, will intensify the flow of the energy toward an affected organ and aggravate the sickness. Wise is the physician who tells his patient not to blaspheme or hate. We have often pointed out that a pure thought is benevolent and has healing powers; it opens the gate to the healing power of Primal Energy.

Nowadays people attribute many illnesses to neuropathy, thus coming closer to the idea of Primal Energy. It can be said with certainty that the course of every illness depends upon the condition of the psychic energy, but people refuse to understand that free will is a strong factor in their dealings with it. The better one understands this, the better one can help oneself.

In ancient times, the force of energy was attributed to the Power of the Mother. People even prayed insistently to Her for help, and thus were able to intensify the energy. It does not matter whether a prayer is stormy or unshakably calm; the one essential feature is that it be a conscious call.

The Thinker said, "I can imagine how the call will reach the Majestic Mother! With one gesture of Her Hand she will direct our sorrow into a channel of joy. There is a temple of laughter in Sparta, and many diseases are cured there. Fortunately, there are no temples of mockery. Avoid blasphemy!"

276. Urusvati knows My advice to write down unusual and rare manifestations. There are many reasons for this. You have read about radiesthesia, but you should know that there are several kinds, which differ greatly. Radiesthesia can be of sound, smell, or taste. People may at times feel as if they are permeated by a particular sound. If such a phenomenon occurs repeatedly it has a certain purpose, either to indicate something, or

as a reminder. The same happens with the senses of taste and smell, or when, for some reason, a person may begin to feel an attraction or aversion to certain sensations. Thus, by means of their senses, people receive signs of warning and protection from the depths of their own consciousness.

Seldom do people pay attention to such promptings, which can be studied only through lengthy observation. But who cares for such drawn-out processes? People read about instantaneous enlightenment and imagine that they can succeed without spiritual practice and protracted experiments. They do not want to hear that certain experiments require a time equal to the span of several generations; they desire immediate enlightenment, even if such an accelerated process could destroy their neighbors.

Special caution should be taken during periods of disturbed cosmic currents. You have read about cosmic dangers, but there are many more of them than scientists can detect, and the important point is to know what currents can counteract them. One should not only consider the dangers, but also be ready to resist them by all possible means.

Long ago, the Thinker noticed that the smoke of campfires is harmful, and urged people to use a kind of wood whose smoke does not obscure the consciousness. He knew then that at some time mankind would poison itself and all that exists.

277. Urusvati knows how carefully one should treat one's psychic energy. Many do not understand that even the inexhaustible Primal Energy needs care. All who strive can testify that sometimes the energy is so intensified that it seems to become exhausted. We advise particular caution at such times. There are many causes for such apparent exhaustion, ranging from the state of one's personal health to cosmic conditions.

We have mentioned how My Friend became ill when it was necessary for him to fulfill several missions at once. The cause of his illness was an excessive tension of psychic energy. Let us not forget that My Friend sallied forth with an increased store of energy, yet suffered a lengthy illness. We oppose the excessive use of psychic energy. One can imagine how difficult it is to restore one's equilibrium after such exhaustion, and much time is needed for the restoration of all one's forces. If the cosmic currents are favorable, equilibrium can be established more easily, but this does not always happen. My Friend was afflicted during a relatively calm time, but nowadays such an illness would last much longer.

We watch the useful workers and warn them if We see that the strings are too taut. Especially now, the planet is experiencing a period of unprecedented tension. Fatigue, drowsiness, inflammations, and excessive activity of the heart, all these precede a decrease of psychic energy.

We know that under present earthly conditions perfect equilibrium is unattainable. This is a danger that should be noted. When conditions on the planet become even more complicated, many will recall Our advice about treating psychic energy with care. During

inharmonious times even a simple transmission of thought can be exhausting. This should be taken into consideration.

The Thinker used to say, "Why is it sometimes easier for Me to lift a log than to concentrate my thought? I am not ashamed to admit it, for I know that this happens not because of my laziness, but because of something beyond my control."

278. Urusvati knows about the fatigue We have described that was experienced by My Friend. There are three methods of combatting it. One can deliberately increase the tension to such a degree that the original fatigue is lost in the whirl of the new stimulation, or relax completely without thoughts or tensions, or change one's location, so that the spatial and ground currents are completely different.

We always warn against such excessive fatigue. But, although many earthly illnesses are the result of such excessive tension of psychic energy, it is impossible to free a thinking being from the tension that accompanies the battle with the dark forces.

You may be sure that We are aware of this struggle, because, just as a galloping horse raises a cloud of dust, the magnet of psychic energy stirs up a whirlpool of chaos. Many examples from daily life can be cited that would illustrate the progressive assaults of chaos from century to century. These will continue to increase, and all the power of equilibrium will be needed to withstand them. Now is such a time, and every sensitive person should be prepared to guard himself against chaos.

The preservation of psychic energy is necessary for the Great Service. People forget that the Great Service has many characteristics, the first of which is commensurability. Study the earthly lives of the Great Teachers and note their special kind of commensurability. I have in mind particularly Their earthly lives, when They were unaware of Their former lives.

Also, They toiled in many eras. Each had His private life, amidst the customs of the particular time and place. Their inner wisdom often rebelled against ludicrous remnants of the past, but in order to fulfill Their task They had to apply the utmost commensurability. It was also necessary to oppose blasphemy and obscenity. The Teacher knows that these vices pollute space.

People are not at all inclined to admit that their thoughts and speech may cause irreparable harm. It is impossible to convince people that they are destroying psychic energy. They nourish those harmful entities which we call devourers of psychic energy. Apart from during fits of anger and irritability, obscenities are uttered through ignorance, but the resulting harm is the same.

Only commensurability can save man from such self-poisoning. Imagine how the Teacher feels amid such a poisonous atmosphere, not only in the earthly life, but also in the Supermundane. Obscenity goes against the idea of the General Good and should

be sternly opposed.

One can enumerate the dangers created by man himself, which manifest especially when the cosmic currents are intensified. What We say now should also be applied in the coming years, because the sunspots and storms of space are fierce.

The Thinker used to say, "Beauty will save us from obscenity."

279. Urusvati knows how difficult it is for people to accept the diversity of evolution. Each one insists that there is but one law, and cherishes a different notion about cosmos. When they find contradictions in the various scriptures, they accuse them of inaccuracy. These disputes and misunderstandings arise because of the inability of the ordinary intellect to imagine a scheme with infinite possibilities, and a universal law with many aspects.

Nevertheless, one should become accustomed to cosmic diversity. Our planet, with its subtle spheres, can be influenced in the most unexpected ways by the far-off worlds. It is wrong to think that our solar system is entirely isolated. On the contrary, all the worlds are subtly interrelated. The fundamental law is immutable, but each planet creates and projects its individual characteristics.

Individuals of much older stages of evolution coexist on Earth with the people of the sixth race. One can observe that the outlook of people varies from the most primitive to the enlightened. We meet with contrasts not only in the earthly realm but in the Subtle World also. It is important to know about these intrusive influences of distant systems. They act like explosions and storms, and can bring a form of revolution. Therefore, do not assume that the Subtle World is strictly and forever ordered. One must become accustomed to the idea that even in the higher spheres there can be collisions of psychic forces.

Only an awareness of the great manifoldness can save one from the perils of limitation. One must feel oneself living in the Infinite, and then gain strength by directing one's consciousness to the far-off worlds. In this way, the idea of the manifoldness of evolution will become clearer.

The Thinker was able to embrace the whole Cosmos with His mind. People used to say, "It is better to err with Plato than to join the intellectual negators." Thus were the best concepts realized in ancient days.

280. Urusvati has heard the many sounds of Nature. Truly, Nature is never silent. Our Ashram has a reputation for stillness, but this should be understood relatively. It is quiet in comparison with earthly, human noise, but Nature continues to send forth Her sounds. The whispers of the mountains and the noises of the waterfalls and streams near the Ashram, merge into one intensified choir. But all these voices of Nature cannot prevent one from hearing the calls of the Supermundane.

People mistakenly assume that the music of the spheres can be forcibly evoked. One can hear these sounds, but their sources are too distant and cannot be evoked within the Earth's vibrations. One must imagine all the stormy, violent cosmic turbulence in order to understand the humble position of our Earth.

Some still believe that Earth is stationary, that it is the center of the Universe, and that human life exists only here. But if people continue to believe that Earth is the center of the Universe, and that they are the only crown of creation, there will be a new convulsion of ignorance. Such misconceptions are absurd and harmful for evolution, and even without them, people are hopelessly unaware of Infinity.

Scientists should understand their responsibility and point out the danger of such conclusions. They must have sufficient integrity not to insist on unproven theories, however spectacular they may be.

There are certain attitudes that should be assumed with the utmost caution. For example, self-confidence is an excellent concept, but conceit is the grave of evolution. The planet Earth should not be belittled, but her true place amidst the grandeur of the Infinite should be realized.

The Thinker often directed people's attention to the far-off worlds. Though He fully realized the small place occupied by Earth, He would never belittle the beauty of His birthplace.

281. Urusvati knows how essential is the joy of being. It is not only a healing remedy but also the best helper for communion with Us. Where does this stimulating feeling, called the joy of being, arise? It does not come from wealth or self-satisfaction, but is often experienced amidst the most grievous difficulties and persecutions. In times of stress, joy is especially valuable and healing. We call it the joy of being, for it does not depend on personal circumstances, success, or profit. This joy has no earthly reasons; it comes as a forerunner of the highest currents, which spiritualize the entire surrounding atmosphere.

Can there be feelings of joy when one is afflicted with disease or when one is the victim of injustice and insult? Indeed, for even in such circumstances the eyes may sometimes fill with fire, the bowed head may rise, and new strength may be experienced. Then one will begin to rejoice at life, perhaps not at one's earthly life, but at real being.

What strong thoughts will come to those who perceive the joy of being! The atmosphere around them will be purified, those near them will feel relief, and We will smile from afar and approve the better currents. We shall even be grateful, for each preservation of energy is benevolent.

Everyone who wants to succeed should remember the joy of being. Each person who

wants to contact the better currents should know the path that will bring him to Us. One need not fabricate special scientific reasons for such joy; it comes through the heart, and is absolutely real. This joy will enable one to better hear Our calls.

Sometimes the Thinker gathered His disciples for a discourse, which He called a Festival of Joy. Only spring water and bread were served. On such occasions the Thinker said, "Let us not besmirch the joy with wine and rich food. Joy is above everything."

282. Urusvati knows how harmful it is to pollute space. We have already offered many indications about how to avoid causing harm, but now We advise you not to dwell on mistakes or remain in places where there is blasphemy or irritation. Gossiping about mistakes pollutes the atmosphere around you, and attracts the fluids that will intensify the original errors. In the same way, it is harmful to stay in a place that is polluted by blasphemy or irritability. I speak as a physician.

Both blasphemy and irritability are especially harmful when the cosmic currents are tensed. They cause an inflammation of the mucous membranes that cannot be attributed to a sickness of the stomach, intestines, nose, or throat. There may be pain in one specific area, yet all the mucous membranes are inflamed, and diagnoses fail because they do not deal with all the symptoms. This illness may be considered Armageddonal. Eyes and intestines, stomach and teeth, throat and heart all collectively produce an unexpected combination of symptoms. This condition requires serious attention since it destroys the mucous membrane, and can be transferred to the nervous system.

Understand that this is a general inflammation and should be treated accordingly. Very light food should be eaten, nothing raw or irritating. Avoid catching cold, tiring the eyes, and succumbing to irritation. Medicines will be of little help, and alcohol should not be taken. Nothing should be taken too hot or too cold, and laxatives should be used only in small doses and preferably not every day.

I warned long ago about fiery illnesses to which refined organisms are most sensitive. But people ignore these new aggregate diseases. They can be quite exhausting; frequently inadequate treatments are prescribed and the harm is increased. It is true that every illness is based on inflammation, and inflammations are related to fiery disease, but some diseases are caused by an external fiery tension.

Many people perish from these unknown ailments, and even the highest organisms will suffer if they are overworked or exposed to irritation. The illness of My Friend is an example. He went out with a great store of psychic energy, but the ignorance of the people around him, and their irritability and stubbornness, created a poisonous atmosphere. When in Our Tower We can use a special ozone, but I cannot deny that even there We suffer from the poisoned atmosphere.

The Thinker warned that one should fear the poison in a cup less than the poison in space, for poisoned space has even more deadly currents.

283. Urusvati knows how much We value readiness for action. Activity can be of two kinds, external and internal. A person may not yet have the opportunity to begin external activity, although his inner resolve is already fixed upon seeking truth and a desire for self-perfectedness. But his striving creates within him a sort of magnet, which attracts the outer possibilities.

We are continuously in motion. Even when We remain in the Ashram We are at the same time moving into the far-off realms through the power of Our striving.

One should know that activity is beneficial; however, amorphous particles of one's organism can seriously impede activity. There is a type of person who resists the idea of being active. These lazy specimens are especially harmful, and there are many of them.

A readiness to move purifies one's thinking, and We rejoice to see this transformation of outlook. Possessions lose their hypnotic power and cease to burden the consciousness. People can then understand the balance between owning things and renouncing them. What remains is a respect for human labor, and selfish greed is dissolved in the whirl of movement.

How beautiful are thoughts about motion! They are a source of inspiration for Us. We overcome the idea of time when We are in motion. We can solve problems when We adhere to the concept of motion. Be not surprised that in many people there is an intuitive desire to fly, for this is a sign of our epoch. But people should move even more in thought, and thus forge ahead of even the speediest flights. I know a valiant country that is ready for such high flights.

The Thinker indicated a certain nation that will conquer the North and said, "Observe the seven signs in the sky; they point to the country of the conquerors."

284. Urusvati knows that at times the human consciousness expresses itself abnormally in a dual way, as a kind of split consciousness. This can be a sign of obsession, but there are cases in which the duality is the result of the promptings of past incarnations. There are also times when the future is glimpsed, and as if hypnotized, the individual is drawn away from the present reality.

A split consciousness occurs more often than people suspect, and cannot simply be attributed to bad character or bad habits. It often occurs during a temporary blacking out of consciousness, when, as some researchers believe, the consciousness comes in contact with waves of chaos and the abnormality results. This observation is undoubtedly sound.

People usually do not study the normal state of consciousness, and therefore do not

learn about its abnormalities. We advise the study of human consciousness, so that the many kinds of abnormality will be more easily recognized. Nor is it correct to assume that a disease of the organism always influences the consciousness adversely. Indeed, sometimes it is a sickness that elevates the consciousness. We will not now enumerate the varied circumstances that influence human consciousness, but simply wish to point out that duality of consciousness is a common, though undesirable, condition.

It is very difficult to help people so afflicted since each state of mind requires a particular technique of suggestion. Sometimes the duality is of such a contradictory nature, and the fluctuations occur so frequently, that it is impossible to apply suggestion, which can be quite useless or even harmful.

Truly, man needs to learn about his psychic energy. Many experiments are taking place, but so far the results are not satisfactory since the researchers work without any system and overlook many facts.

The Thinker pointed out that such research should be continuous, and conducted objectively, without personal bias.

285. Urusvati knows that the danger of psychic epidemics is increasing. In the Puranas it was predicted that toward the end of Kali Yuga humanity would be driven to acts of madness. It is very dangerous that people do not recognize this state, for while it is possible to cure a patient who does not resist treatment, if he struggles against it the beneficial effects of the medicine will be diminished.

But how do you explain to people that their leaders and their teachers are insane? How can you convince a nation that immediate measures must be taken for the restoration of its health? Indeed, Our prescriptions would be quite different from the measures offered by the medical authorities! This will be especially obvious in the psychic sphere. People do not yet acknowledge obsession, and though many books about the subject are available, a cowardly consciousness will deny the facts. Many materializations can be demonstrated, but those who want to deny will somehow justify their disbelief.

Indeed, such mental confusion fully corresponds with the end of Kali Yuga, but it was said that if the confusion reaches its climax, the only way to correct the situation will be through fiery purification. The examples from the past are eloquent. People have already begun to speak about Armageddon. A few years ago they would not have thought about the closeness of decisive events, but the Teachings are serving their purpose, and even the skeptics are now aware of the terrors of Armageddon. Thus, the information spreads in its own way.

We do not insist upon identifying the source. Let each one understand in his own heart whence the information has come. Most people hate the messenger who brings knowledge. They may not accept that it is We who warn, but let them at least remember the warning that humanity is acting insanely.

The Thinker warned, "Do not fall into madness."

286. Urusvati knows that certain conditions can be worse than the state of war. You certainly know that We consider war to be the shame of mankind, but one situation that can be considered as worse is the decay of humanity.

Armageddon should not be understood as only a physical battle. It is full of incalculable dangers, among which will be epidemics, but the most ruinous consequence will be psychic perversions. People will lose trust in one another, and will compete in doing evil. They will develop a persistent hatred of all except their own kind, and will sink into irresponsibility and depravity.

To all these insanities will be added the most shameful—the intensified competition between male and female. We insist upon equal and full rights for women, but the servants of darkness will expel them from many fields of activity, even where they bring the most benefit. We have spoken about the many maladies in the world, but the renewed struggle between the male and female principles will be the most tragic. It is hard to imagine how disastrous this will be, for it is a struggle against evolution itself! What a high price humanity pays for every such opposition to evolution! In these convulsions the young generations are corrupted.

Plato spoke about beautiful thinking, but what kind of beauty is possible when there is hostility between man and woman? Now is the time to think about equal and full rights, but darkness invades the tensed realms. However, all the dark attacks will serve a certain good purpose, for those who have been humiliated in Kali Yuga will be glorified in Satya Yuga.

Let us remember that these years of Armageddon are the most intense, and one's health should be especially guarded because the cosmic currents will increase many diseases. You must understand that this time is unique.

It is near-sighted to think that if war is prevented all problems will be solved! There are those who think so and imagine that they can cheat evolution, not realizing that the worst war is in their own homes. However, there do exist places on Earth where evolution develops normally, and We are always there.

The Thinker warned that the gifts of all the Muses must be treasured. Only such accumulations will help to conquer darkness.

287. Urusvati knows that the fundamental fiery energy can make objects not only luminous but transparent. During powerful phenomena the transparency is almost enough to contradict the usual notion of a solid body. But such manifestations can seldom be observed by the naked eye. One cannot expect the fiery element to be manifested in a routine way, since such fiery tension can become as destructive as a

strong electrical explosion.

How then can the transparency of solid bodies be explained? Each body carries the fiery energy within itself, and during extraordinary intensification this energy is kindled and the density seems to disappear. There are two reasons why such a phenomenon occurs so rarely—the quality of the intensification, and the qualifications of the observer. It is difficult to observe such phenomena while in the physical body because the heart can be overstrained, and only one or two observations at long intervals may be permitted. Therefore, contacts with certain spheres must be maintained with caution.

Most people miss this point, and do not appreciate the need for such precautions. Even erudite people can fail to understand the immutability of the law, but every violation is punished accordingly and without exception.

Nevertheless, the phenomenon of fiery energy can be observed, and Urusvati can confirm the transparency of the bodies that are aflame with it. Such manifestations can also be observed in Our laboratories, but, especially during these times, even there We must act with caution.

The Thinker warned His fellow citizens, “You can also be ignited by hatred. Fire flows in your veins.”

288. Urusvati knows that many small stings can be more dangerous than one strong bite. Considering the present state of the world, this truth should be recognized. People expect great events, at the very least a collision with a comet, yet do not notice the many small daily dangers. They must be reminded that they cause these dangers themselves by their constant quarrelling. This warning is not given in the name of a higher philosophy, but simply for the sake of physical safety!

There were no periods in antiquity that compare to the present era of total global confusion. While in ancient times perhaps thousands were involved, today there are hundreds of millions! Try to imagine the difference in the power of the emanations, and the myriad invisible participants that everybody is surrounded by. Let us not attempt to calculate the multitudes causing disorder in the earthly sphere, but rather consider the innumerable invisible stings.

Especially disgusting are the emotions evoked by small stings. During great calamities feelings of self-sacrifice or heroism may be aroused, but in time of decay there is only wasted energy. I affirm that the worst part of Armageddon is in the decay of organisms. During strong disturbances the Guidance can be increased, but what can be done about gangrenous aggravation?

One should realize that the warriors for Good are not always able to defeat the dark legions quickly. Many conditions, both mundane and supermundane, must be observed. Remember that human cooperative action has cosmic significance, and the image of

man is created by man himself. But if all of mankind were just to assume the same grimace, what kind of image of man would then be produced?

Thus people themselves ruin the planet. They prefer half-measures, even quarter-measures, wishing only to remain undisturbed. But let them be assured that the result is nothing but decomposition.

Not everything should be blamed on the dark forces. Why make giants of them? Is it not better to analyze the tastes of humanity? What do people enjoy, and what do they reject? Let us analyze the sciences, philosophy, art, and physical culture along these lines and we shall see precisely where the sickness of humanity lies. If we examine every negation and learn precisely what has caused it, it will become obvious that disgusting causes bring disgusting results. How can one struggle for Light while still surrendering to darkness?

The Thinker understood ages ago that Beauty is also Goodness.

289. Urusvati knows that the understanding of the fundamental principles and agreement about them among co-workers is the main guarantee of success. What can be worse than a mob of people who understand the rhythmic power of words and numbers, but cannot agree about life's fundamental principles? We put particular stress upon the understanding of these foundations, for without it knowledge itself is not only useless, but even harmful.

We are alarmed when We hear someone intoning a well-memorized ritual, for if one repeats the words continuously, an unexpectedly powerful rhythm may be established that could actually destroy him! We condemn such irresponsibility. Imagine what would happen if a group of guards were to start firing their weapons indiscriminately in all directions. They could kill each other! The same thing could happen if a group of people were to repeat a memorized ritual without a harmonious understanding of the fundamental truth that underlies it.

We have spoken before about unification, which means first of all the harmonious, mutual understanding of the fundamental truth. People may raise their hands together in solemn oath, but that does not mean that they are all in agreement. Actions taken simultaneously do not necessarily signify unity, and without inner harmony such actions will only cause disturbances of the atmosphere.

The Thinker constantly reminded others about harmony in music. He hoped that this awareness might help establish harmony in life.

290. Urusvati knows how much We value the many aspects of wisdom. Wisdom accepts goodness, regardless of its source. Wisdom condemns evil, regardless of its source. Do not take wisdom for granted; it is quite rare. Many people perish because they judge good and evil according to their personal concepts. They expect good only from one

particular source, and fear an evil that is often only a ghost of their own imagining.

You know how capricious are the scales of good and evil. In an earthly sense no one can predict where good or evil may originate. We have seen thieves who became saints, and pillars of the church who committed evil deeds. It is folly to be limited by one's preconceptions.

Broad-mindedness is based on tolerance. Wisdom will say, "Let justice be done," yet will not dictate the verdict, for wisdom understands the complexity of the conditions required for justice. Wisdom will sense the right time and will not force events. Wisdom realizes that every event involves all nations.

Circumstances may appear one way on the surface, but the true, deeper meaning may be entirely different. Sometimes the predestined is manifested in an unexpected guise. Thus one becomes used to the idea that Justice has many faces.

People judge in accordance with their habits, but the law of justice is forged in the three worlds and may be considered supermundane. Acceleration and retardation of events depend on many cosmic causes. Often an insignificant earthly happening is a reflection of great events in the far-off worlds. There should be a harmonious, mutual understanding if one wants wisdom to transform the reality of everyday life.

The Thinker liked to emphasize that although the earthly pilgrim goes his own way, there are countless ways above.

291. Urusvati knows that people underestimate the influence of cosmic currents, and assume that a more refined organism is less susceptible to them. But the saying, "The Burden of this World," was known in remote antiquity. Simply, it states that this burden is carried by the most refined and most elevated ones, who resound intensely to the currents of space. They suffer greatly who sense distant earthquakes and the shock of cosmic currents that exceed the speed of light. The study of such currents has not yet been developed, and people stumble upon obscure evidence only by accident. But physicians should remember that cosmic currents influence many diseases.

People produce strong poisons within themselves, and exhale them in their fits of hatred. The legend about poisonous breath has a true basis. The roar of crowds does shatter space, and the breath of malice pollutes the atmosphere for a long time. It is particularly timely to remind you about this during the days of Armageddon.

People protect themselves from poisonous gases by wearing gas masks. But they should provide themselves with one more mask—the protective mask of pure thought—for only thought can shield one from the poisonous breath. People should admit that there is such poison, and remember that thought has the power to resist the most harmful vibrations.

Only thought can produce the antidote. These words should not be taken as symbolic. Thought produces a substance that attracts the helping forces from space. We have spoken about resistance to evil. Precise, clear, and disciplined thought is a powerful aid, and also a powerful antidote. So-called immunity is the result of thought. If you remember Us you will intensify your thoughts and they will acquire a new power. Think about Us. Think about reality and face the terrors of Armageddon.

The Thinker consoled His disciples, saying, "An Invisible Messenger is ready to contact you. Allow Him to reach you."

292. Urusvati knows how the information about the Brotherhood has been distorted. Mediums invent strange fables, and there are even more harmful fabrications. There are certain types who can be called semi-mediums, who obtain only fragmentary impressions of the Subtle World, and then attribute them to the life of the White Brotherhood.

You have heard about the false Olympus, which was built by thought-forms in the lower astral spheres. Fragmentary details of this Olympus are perceived by the mediums, but they know little about the thought-forms of the Subtle World and are always ready to attribute these ephemeral temples, solemn processions, and ostentatious garments to Our Towers. Those who have little knowledge of the conditions of the Subtle World can therefore become misled.

Ordinarily, earthly people are unable to imagine the subtle strata. They do not realize that multitudes of subtle entities can move among them, penetrate their dense bodies, and can even create their own entire cities. People think that thought-forms are only a fairy-tale, not realizing that their earthly existence leaves its mark in this way on the Cosmic Life.

How harmful are extremes! On the one hand, some deny the "hereafter" completely, whereas others put their faith in absurd images, forced upon them by religions in order to frighten them! It is wrong to remain in the grip of these limitations. People forget that only unprejudiced knowledge will help them to approach the Truth.

Let us discuss two ideas that are usually misunderstood. First, people assume that if clairaudience can be manifested under ordinary conditions, it will be even stronger when the currents are intensified. However, highly intensified currents can interfere with clairaudience, for when the currents are crossed they form a kind of shell that is impenetrable to thought-transmission.

Second, when We recommend vigilance, We mean it to be applied in all aspects of life. People think that vigilance is necessary only at times of great importance, but in fact it is required in even the most insignificant daily actions. It is impossible to separate the outward details from the essential, therefore events should not be evaluated by their appearance. All conditions should be calmly considered and one must learn from their

diversity. Try to apply Our Vigilance, the vigilance that prevails in Our Tower.

The Thinker never tired of reminding His disciples about the importance of paying attention to every step and to every mental transmission. He said, "It is not for us to judge what is important and what is unimportant. Therefore, let us be vigilant!"

293. Urusvati knows that people more readily understand any advice when it is explained by analogies from the practice of medicine. For example, one can cite the case of a patient who is instructed to fully inhale a certain medicinal vapor, but because he distrusts the physician he only inhales half a dose, and the desired result is not obtained. Similarly, when people do not strive fully toward the Source of Ultimate Good, the results are lamentable. Disbelief, laziness, or ignorance will lead to the same sad end.

People should remember that their undisciplined striving causes suffering to their Guides, who receive poisonous stings, so to speak. We must point out that a considerable degree of the burden comes not so much from direct hostility as from undisciplined striving. We especially stress harmony in thought transmission, and the need for each one to concentrate his entire consciousness.

In the same way, the Thinker exhorted His disciples, "Perhaps you can find an even higher degree of concentration. Search your hearts! No one can say that he has exhausted his striving to the utmost degree. Let us express our aspiration to its maximum, and then we shall declare it to the whole world."

294. Urusvati knows how strong are the accumulations of human thought on objects, and that man himself creates good and bad things and places. Many leaders chose new locations so as to avoid the bad accumulations of previous dwellings. Some did this consciously because they knew the truth, but others simply had an unexplainable feeling that prompted them to live in a new, unsullied environment.

The time will come when people will learn to recognize the chemical compounds to be found in various strata. They will not then attribute manifestations to magic or conjurations, but will realize that man himself is a kind of magician at every moment of his life. Great power is given to a man who knows how to create the formulas of good and evil. We must not regard such people as magicians, but understand that the weaving of good or evil continues at every hour. Let us encourage the weavers of good and pity the weavers of evil, who will one day bitterly regret the dark shrouds they have woven.

Most people do not have the slightest idea of this, and those who do quickly forget. It is not an easy task to dissolve these dark stratifications. As you know, every substance emits and even harbors its own germs. People easily accept the idea that certain objects can be infectious and even poisonous, but refuse to understand that it is their own thoughts that permeate the objects. Indeed, people have a low opinion of the

potency of their own thoughts! Likewise, few realize that by surrounding themselves with poisonous objects they put barriers between themselves and the Higher Realms. We suffocate in a polluted atmosphere. It would be wonderful if medical authorities would apply to the mental realm the same improvements they make to sanitary conditions!

Sometimes the Thinker advised a newcomer to wash his hands, because an evil thought could have settled on them.

295. Urusvati knows that profound similarities underlie all the moral Teachings of the ages. And how else could it be? The Law is one. There may be details that vary according to local life, or differences of language, but the foundations are changeless. Of course, it should be understood that We refer to real foundations and not to imagined ones.

For example, We say that the illusion of so-called peace is worse than actual war. People who are full of hatred may assure you that they live in peace, but they are liars. Such a lie is not easy to wash away; it continues to exist in the Subtle World. People should consider whether they have the right to pollute the subtle worlds, but they seldom think about their responsibility to the Universe. The continuity of life is not taught in the schools. There are few, if any, courses taught that reveal the grandeur of human life, and the teacher is rare who is capable of impressing upon students the dangers of false concepts. Yet all the Teachings testify to the Great Reality of true peace.

It is hard to accept human indifference to reality. People are fond of the untruths that mask the ulcers of corruption, and they refuse to understand that a lie created by them remains with them.

Speaking about false concepts, one should not relate them to only a few significant events. It should be remembered that man's entire life is filled with petty but characteristic falsehoods. So much false courage, so much false devotion, so much false diligence is manifested throughout the world!

It is deplorable to see how such make-believe concepts can lead to demoralization and mass lies. People put these lies into the very foundation of life, and there can be no evolution based on lies. Such lies produced by the make-believe mentality are sheer perversion, and should not be mistaken for Maya, which expresses the relativity of concepts.

Courage and fearlessness can truly protect one from all evil attacks, but the courage must be real and true. The borderline between the real and the false is subtle, and only from a distance is it possible to evaluate precisely where the corrupting process starts. It must be understood that only the real will bring lofty results.

The Thinker pointed out that the disciples must test their fearlessness. When the Teacher observed that a disciple was afraid of something, He placed him at once face to

face with what had frightened him. The same trial was also used in the schools of Sparta. There, the expression of the eyes was watched in order to confirm the disciple's courage. Thus We also watch the motion of the spirit, and rejoice when We perceive true courage.

Fear of scarecrows in this earthly life only shows an unpreparedness for life in the Subtle World, where one is also confronted with frightening images. But the courageous do not even notice them! Only fear breeds ghosts.

Such was the teaching of Pythagoras.

296. Urusvati knows that the heavens continually change. During a single earthly life one can observe many manifestations that cannot be explained by today's science, and even imperfect telescopes can show us that the infinite life is infinitely complex.

People improve their telescopes, but the results are insignificant compared with the astronomical scale. Only by combining telescopic observations with clairvoyance will it be possible to focus upon planetary movements that are beyond the capacity of the telescope.

The question may be asked how one can reconcile astrology with these unexplained movements of heavenly bodies. The fact is that once astrology is understood to be based on the chemism of the stars, it will be seen that each heavenly body has an influence upon Earth, and an experienced astronomer will take into account the special influences caused by the various positions of the heavenly bodies. In the same way, astrology should make use of telescopes and accept clairvoyance. In fact, all fields of knowledge should be synthesized and applied.

Scientists often bring the faculty of intuition into their research. This intuition may already dwell within or may be newly born in the depths of the consciousness. Either way, it should be heeded, for it is hard to discern the boundary between intuition and clairvoyance, and one should not limit the process of thinking to the physical abilities. Even during ordinary telescopic observation it must be remembered that the human eye works in diverse ways, and We can assure you that man sees things differently each day.

We can properly observe the heavenly bodies only by utilizing these methods. From an early age, young people should be taught that the complex process of learning is a broad synthesis of all knowledge. Those teachers who begin with methods that limit thinking are in error.

Ages ago the Thinker was concerned with the broadening of thought, for constraint of thought is unacceptable in philosophy.

297. Urusvati knows the meaning of labor. It is an intensification of psychic energy that

can be understood in many ways. Some think of it as prayer, others joy, and still others ascension. People can create a natural discipline out of labor. The rhythm of labor is a form of pranayama, and can be made into a natural discipline. It is wrong to assume, as many people do, that routine work is repellent. The experienced worker is a master of his task and perfects every detail.

It is significant that people often sing or talk while performing their tasks, as if to encourage themselves. They may also murmur in a manner somewhat between thought and word, unaware of the fact that they are uttering a sound. Their rhythmic whisperings should be studied. They not only reveal one's character, but also demonstrate the degree to which psychic energy is manifested in all labor.

The whisperings may have nothing to do with the work itself. The intensified energy of work may be evoking forgotten memories from the Chalice, and the murmuring may be revealing new tales. Such experiences should be investigated, for they may indicate accumulations from former lives.

During work a person may also whisper numbers, or letters, or an unfamiliar name. Any such manifestation has great significance, and the work itself acquires a majestic meaning. We can testify to this by Our own experience.

The Thinker often listened carefully to such accompaniments to people's labor.

298. Urusvati knows that We encourage mastery in all fields of work. Everyone should strive to perfect his art and his work. Even if these attempts are not always successful, they will nevertheless help one to achieve a new level of concentration.

While on Our Path We always implemented the betterment of arts and crafts; We taught new chemical combinations; We encouraged ceramics and carving. We even taught people how to preserve their food. I speak of all this so that you will understand the variety of approaches to evolution.

Let each one help where he can; no opportunities are insignificant. Where there is true striving, help is more easily granted. We try all the ways.

There is innate talent in every child. Children can recollect experiences in the Subtle World. Adults often do not understand their children, and impose games upon them according to their own tastes instead of observing the children's natural inclinations. Children are fond of toys, not so much for the toys themselves as for the possibilities for creativity that are inherent in them. A child loves to take a toy apart so that he can put it together and use it in his own way. In this activity children are not influenced by outside impressions, and often produce things that they could not have seen at all in their present life. These creative impulses are brought from the Subtle World, and have great significance.

We encourage the revealing of such accumulations, but you can imagine how We must struggle against family prejudice! Only one family in a thousand pays attention to a child's true nature.

We devote much energy in trying to give guidance to families. We affirm full rights for women, but as soon as these rights are pronounced there is barbaric opposition. Any country that approaches the idea of equal rights will lead in the quality of work. Remember, I said that from little rays will be made a sun. It takes time to manifest quality, and co-workers will come from among the young ones.

The Thinker would often ask children what they would like to do in life. Many answered that they did not know, but others spoke of their long-standing desires. To those the Thinker would say, "What seems impossible today may become possible tomorrow."

299. Urusvati has observed that some localities can have different names at different times. There has been a rumor that We deliberately changed the name of Our Abode, but this is not true. In fact We simply allowed the changes in name that would normally occur due to differences in language.

Generally We do not rely on names or rituals, but are concerned with the essentials. Urusvati knows that the essence of Our work, Our goal, is the transformation of consciousness. Like sculptors, We work on the coarse aspects of human consciousness and try to mold it into something beautiful.

We do not mind being accused of pointless repetition. First of all, it is not true. We do not repeat, but only refine and ennoble concepts that have not yet been assimilated. Physicians treat wounds until healthy new tissue is formed. They do not refuse to help, they show great patience, and are ever ready to take abuse from impatient sufferers! They know that certain treatments require extended amounts of time, and that patients do not understand the process of healing.

We know that a transformation of consciousness cannot take place at once. We do not refuse to provide a remedy, but when given it must be accepted in full measure. Do not be surprised when you meet with misunderstanding and ingratitude, which indicates that the consciousness of the one you help has still not been awakened. How often a person understands his tasks in the Subtle World, yet when incarnated in the flesh is once more as though turned to stone!

The Thinker spoke often about hearts of stone.

300. Urusvati knows that there are many stony hearts. Let us see what the Thinker had in mind when He made this severe statement. He was referring not so much to cruelty as to an inner stagnation, when the heart feels neither heat nor cold. Such hearts cannot be called evil, because they know not either good or evil.

Unfortunately, these hearts exist in great numbers, but are not easily recognized. They show no evident symptoms, though they are in a state almost identical to the recognizable condition known as coma, in which the organism is neither alive nor dead, nothing is remembered, and the subtle body is immobile and as numb as the rest of the organism. In this condition man ceases to be really human. Stone-like hearts are similar, and so numerous that they are a great burden to the world, and impede evolution.

To resist evolution is to oppose the inevitable and commit a dreadful crime. It is amazing that after millions of years of existence humanity fails to understand that the process of evolution takes place in all the kingdoms of nature. It can be clearly shown that outlived forms are dying away and new outlines of life are coming into existence.

Please understand that the spirals of evolution can be accelerated only if senseless human opposition ceases. People do not always know how to create, but they do indeed know how to oppose, and ugliness, discord, and calamities come into being.

We are now witnessing the disappearance of entire countries, but does this always happen in the name of evolution? Indeed not. People often either become like stone or attempt to sink into the old ruts, but Nature does not permit delay.

The Thinker used to say, "Oh, seafarer, do not sail with a cargo of stony hearts. With such a cargo you will never reach your destination."

301. Urusvati knows how even the greatest heroic deeds can be misunderstood. Are there many people who can look at the actions of others without prejudice? Picture a stranger making his way with great difficulty in rain and hail, and mud up to his knees. People watch him from the windows and laugh, wondering why he didn't stay home in the storm.

Compare those who sneer and laugh with those few who sympathize and wonder what the traveler's goal might be. Perhaps he is on his way to save a neighbor, or is a physician hastening to give help, or even a messenger bringing salvation to an entire nation. Those who serve Good will look for the good in others, but one rarely comes across such people! Most people usually look for the bad in others, and thus suspect every stranger to be a vagrant or a thief, not realizing that to accuse the innocent is an indelible crime.

People fear being cursed, but in fact bring curses upon themselves whenever they commit an injustice. Try an experiment; send the purest man to perform important work or a heroic deed, then see how he will be slandered. The majority will criticize without considering his task, and only a few, who are themselves persecuted, will think about the aim of the podvig. This lack of good will is a major obstacle to the progress of evolution.

Generally people do not consider who might have sent the messenger, or who may be

harmed by their evil tongues. Some will argue that their slander is quite harmless, not realizing that anything unclean lessens purity.

We have been compelled more than once to take special measures for the purification of space. But such discharges of energy cause shocks so strong that they have consequences in the Subtle World. Such arrows cannot be sent forth frequently. We are very concerned about those unwise people whose actions boomerang.

The Thinker carefully watched the pilgrims and used to ask if He could be of help to them. When He was warned that they might be vagrants, He whispered, "Who knows, they may be from Beyond." When their poor attire was pointed out to Him, He smiled and said, "Pilgrims are not used to luxury." And when He was told that true heroes do not come from the lower classes, He became indignant and pointed out that the time would come when the common people would produce great things.

The Thinker directed attention to the people.

302. Urusvati knows that at times when the currents of space are in such opposition that the pulse of life is suspended, even many of those who are clearly alive are threatened by death. This danger is even greater when people are ill or suffer from a state of nervous stress.

The circumstances are complex and We indicate caution, but Our advice is seldom accepted. People think of caution as inertia, not realizing that even during days of great strain We would never advise inaction. We compensate for the collision of currents with the most intensified activity. This may not always be evident, but We are not concerned about outward manifestations. The Teacher must direct His inner energy and thus help to withstand the tension.

Can there be caution without vigilance? Even watchfulness can be of two kinds. A person is usually interested only in his immediate surroundings, and it is only when We exclaim, "Watch out!" that he will begin to look around. True alertness must encompass everything.

Can anyone be certain that there is anything that does not affect him? Can anyone affirm that nature manifests itself in the same way in all ages? Can anyone argue that human thinking has not changed over thousands of years? Even within this century thinking and language have changed.

It is evident that during periods of extraordinary tension the events of life are accelerated, and an especially keen vigilance is needed during these times. How can people acquire such vigilance? It is not the bold and daring ones but the plodding thinkers who fail to recognize the need for caution based on vigilance. They will reproach Us, unmindful of the fact that it is within everyone's power to be watchful.

The Thinker used to ask, "Have I failed to observe something important? Has something irreparable happened? May my eyes acquire the power to observe!"

303. Urusvati knows that the foundations of life should be expressed in every human action. It is not enough just to read and discuss fundamental truths; they must permeate one's life so that they need not be mentioned at all. For this one must learn to distinguish the different levels of thought.

Just as there are three worlds, there are also three levels of thought. Man can think simultaneously on all three levels. For instance, he can be absorbed in mundane thinking, which includes empirical reasoning. Behind this functions his subtle thought, and in the depths of his consciousness a fiery spark may radiate. At times these three layers can merge harmoniously into one, and there results a powerful projection of thought. But, as a rule, people exhibit only discord in their consciousness. Sometimes their earthly reasoning produces seemingly attractive ideas, but their subtle thinking will reject these ideas, knowing their true origin. For them, the fiery sparks may not ignite at all.

One can see how it is possible for the discordant consciousness to be influenced by these three impulses. What kind of power can be achieved with such disharmony? There is an ancient fairy tale about a man within whom lived an angel and a demon. Both whispered their instructions, but only when the fiery spark was kindled by love did the demon leave him.

It is instructive to observe how the three levels of thought replace one another. An earthly thought is not necessarily inferior to a subtle one. There are cases when earthly thought led people to lofty actions, whereas the subtle thought crept its way upon an outlived path. Of course, the fiery divine spark is always faultless, but it must be kindled.

We watch the process of human thinking and rejoice when the three strata are united in harmony. You must realize that these three layers of consciousness are only crude distinctions, and that in reality there are many more subdivisions. But let us now consider only the fundamental three, so as not to complicate the observations.

The Thinker instructed his disciples to strictly control their thoughts and to harmonize them. He called such harmony of thought music.

304. Urusvati knows how karma affects each nation. Some countries appear to be under a kind of curse. The history of these countries can offer a partial explanation, but there may be other causes that were not recorded on the pages of history.

There are many combinations of personal, family, and national karma. One may ask if it is possible that an injustice committed against one person could affect a whole country. Indeed, it can, especially since many who are involved with one another reincarnate in the same country. Such conditions increase the responsibility of mankind. People

acknowledge that physical characteristics are transmitted through the generations; it is regrettable that they are not aware that karmic traits can also be transmitted.

Urusvati is right in thinking that it is desirable to be reincarnated into different ethnic groups. This idea must be assimilated so that people will not attempt to cling to their own kind while in the Subtle World and deprive themselves of new tests and experiences.

Communication in the Subtle World is mental, and there is no need for different languages. It is wonderful to be able to think in one's own language and at the same time be understood by those from other countries. There is no need to impress thoughts on others; on the contrary, the more natural the flow of thoughts, the more easily they are understood. Such communication is supermundane, but it must be realized here upon Earth so that the adjustment to the Subtle World will be less difficult.

During ordinary sleep one's psychic energy is strengthened by earthly currents, yet when passing into the Subtle World the consciousness may be interrupted. Thus it is advisable to assimilate certain ideas while still in the physical body. Upon transition, most people fall into a deep sleep and, while in this condition, lose their memory of many things. The accumulations remain sealed in the Chalice, and often the assistance of another person from outside is needed for removal of these seals. I am not speaking of those who pass into the Subtle World in full consciousness. In order not to lose consciousness, the most important thing is to remember and strengthen throughout one's life the decision to maintain consciousness during the transition. This consciousness is the treasure which we carry along with us.

In the Subtle World, those who have lost consciousness cannot be seen by Us, for they are covered by an impenetrable substance. They can be seen at the moment of awakening, but their sleep should not be disturbed prematurely.

The Thinker was concerned about the preservation of consciousness. Prompted by his inner awareness, He often repeated, "I will not lose my consciousness." Certainly, consciousness is needed in the Supermundane. The consciousness loses its earthly aspect, and can be transformed into spiritual knowledge. The clearer the earthly consciousness, the quicker the awakening of the spirit. While on Earth we can only sense the laws of karma, but in a state of spiritual awareness we can truly understand the combined forces of karma.

You may ask why people are not taught to understand the higher laws while in the Subtle World, but do many strive to learn while in the earthly schools?

The Thinker loved the Hermetic saying, "As above, so below."

305. Urusvati knows what We mean by "life." We say that life is service for evolution. One might find it simpler to say that life is evolution, but We emphasize the idea of

service. Indeed, everything is in the process of evolution, but life's full expression can come only under conditions of voluntary service. It is the voluntary quality of service that indicates the rightness of the path.

In general, people dislike the concept of service. They dream about a time when there will be no need for it, and would be horrified to learn that all of life is unending service. They prefer to hear about Us, about Our labor and Our joy, and puzzled, they ask, "What kind of continual service is it when one can hear singing in the Brotherhood?"

People cannot understand that We use singing not as a pastime, but as a method for achieving harmony. It is hard for them to understand that art is a refined aid for evolution, and that We recommend the mastery of any art or craft as a rapid approach to service. A master will willingly agree to perpetual service in the perfection of his art, and feels no need to count the hours of labor.

Our life is a voluntary mastership and is not concerned with limits. Even on Earth it is possible to almost forget time, and service becomes joy. I affirm that one can prepare oneself for such service under all circumstances. One need not be a sage to accept life as something important and responsible. There are examples of even simple farmers who were ready to devote themselves to the idea of service. It was the loss of this concept of service that turned earthly life into slavery and insanity. But the time is approaching when people will be looking, even unwittingly, for the purpose of life. They will first refer to evolution in scientific terms, but the next step will be the acceptance of service as the right approach to life.

The Thinker taught that the concept of service can solve the riddles of life.

306. Urusvati knows that We do not advocate rituals. It is true that a united assemblage of people can produce powerful emanations, but this is possible only when there is true aspiration. But how many are striving? How often do we find them? In ancient times one could find perhaps three hundred heroes such as those at the battle of Marathon, but now everything is counted in the millions, and it is impossible to expect united action. Therefore we should transfer our attention to inner conditions.

People, through their own efforts, can become self-disciplined and moral, and produce healthy emanations. They should not burden themselves with rituals, and should realize that only inner striving will bring them to perfection. Let them learn to project thought to a distance. Let them visualize the Image they revere. For such inspiration rituals are superfluous. Everyone, in the purity of his own heart, can commune with the Teacher. Thus can Earth be filled with good aspirations. Such people will not be left in solitude, for the ultimate goal of Goodness will unify all seeking hearts.

There is no need to return to the old rituals, many of which have lost their meaning. The experience of higher exaltation comes instantaneously, and no words can describe its rapture. It is a feeling that is known only to the heart. Do not yield to rituals if the flame of

your heart is burning brightly.

The Thinker knew that everyone has, as an inner gift, the ability to contact the Highest.

307. Urusvati knows what it means to see with the eyes of the heart. Every object is perceived by people in accordance with their inner state. People cannot accept the simple truth that maya originates in their own consciousness, and that it is necessary to escape from the snare of self-hypnosis.

Despite misleading outer impressions, man can glimpse sparks of reality. He can oppose the self-hypnosis of maya with the knowledge that dwells in his heart. People may wonder if this is not just another form of maya, with an equally deceptive appearance. But remember that in the Subtle World perception is considerably clarified, and that in the Fiery World reality is completely revealed. Even through the obstacles of the earthly world man can obtain some glimpses of truth.

It is true that maya remains impenetrable for the vast majority of people, for they do not even attempt to overcome "her." But there are a few seekers of truth who even in their earthly state can penetrate to the real essence of things. First, the seeker must learn to understand his own fleeting moods. He then will realize that the sun is the sun, neither cheerful nor gloomy, but that his personal, inner feelings can color even that great luminary.

He who wants to improve himself must know how to overcome his moods. If people were always aware of this task, they would avoid many errors. They would refrain from uttering unjust opinions and would realize that their inner feelings must also be just. Do not think that this is a superhuman task. On the contrary, it is a task of everyday life. For cooperation with Us, one must learn to see with the eyes of the heart.

The Thinker used to say, "Thank the Gods that I will never become blind, for as long as my heart beats it will also see."

308. Urusvati knows Our methods of healing through vibrations, which are similar in some ways to radio waves. These methods require cooperation, trust, and receptivity in the patient. Atmospheric conditions, which can at times interfere with Our currents, must also be taken into account. Many actions depend on attunement with the cosmic currents for their success. This must be well understood, or people will think that We at times withdraw Our help, and We may be accused of partiality.

Distrust disturbs the currents, and even if this disturbance is overcome by a special intensification of energy, the aftereffects of such a tension will be destructive. For a successful transmission of currents the recipient must be attuned to Us. It is not necessary for the recipient to send first; he must simply be receptive and not be surprised at the diversity of currents, which may feel pleasant or painful, depending on the condition of the various nerve centers.

It is necessary to know that the vibrations are directed to the nerve centers, and that one must be quiet so as not to impede the treatment. Remember that such vibrations can help all kinds of illnesses.

People are sufficiently informed about hypnotic suggestion, yet still cannot accept the idea that vibrations can travel over vast distances. It is a great tragedy that people welcome the most questionable concepts, yet often refuse to accept what is best for them.

The Thinker declared emphatically that healing can be received from space.

309. Urusvati knows how difficult is the art of the Good, which is how We describe the continuous, creative good will. One must learn how to discriminate between isolated, accidental good thoughts and actions, and conscious good will.

People themselves complicate this idea by fabricating numerous slogans which only confuse weak minds. They repeat, for example, "He is so kind, he would not hurt a fly." But We say, "He might not harm a fly, but indeed will kill the poisonous snake that threatens the life of his brother." To say this, one must first know which fly is harmless and which snake is deadly! Books can provide this information, but one must know how to look for it.

Much work is required before one can discern goodness. It is even more difficult to detect all the inner motives of the human mind. One should not judge only by outer deeds, but must examine motives. This art can be learned from the ancient sages. The circumstances of those days were quite different, but the scope of human thought was the same. Legends perhaps exaggerate the facts, but the essence of true achievement remains unchanged.

Thus, while studying the arts, let us not forget the art of the Good, which requires assumption of full responsibility and an understanding of the meaning of life. It is the most difficult of arts, but it speeds the way. An unskilled sculptor can ruin a block of marble, but an unskilled doer of good can break many hearts! Only by hard work can a sculptor become skilled. Likewise, only profound contemplation can perfect the art of the Good.

The Thinker never tired of calling His disciples to perfecting the art of the Good. He said, "A field should be fertilized to produce good crops, and it is the same for the human soul."

310. Urusvati knows that the mundane and the Supermundane are in essence the same, because every earthly action is linked to all of existence. But when We speak about the foundations of life We call them supermundane. People should be taught by all possible means that the Supermundane is real, but man fears the Supermundane

and tries to escape the grandeur of Infinity by burying his head here on Earth.

During a rainstorm most people will take cover in a shelter, even an insecure one, while a few will stand fast, facing the downpour in an open field. Similarly, while only a minority will understand the supermundane nature of life, the majority, full of doubts because of their fear, reject such an idea. Even the thought of life on far-off worlds seems impossible to them. In this, both atheists and religious believers are in agreement, and there are even scientists who still believe that Earth is the center of the Universe!

There are many beliefs by which people shield themselves from reality, and it is therefore necessary to goad humanity into participating in all aspects of life. Many ancient thinkers emphasized this, but unfortunately their advice came down in the form of maxims which today are read, but never applied. The thoughts of Confucius, Pythagoras, and Marcus Aurelius are recorded in the pages of history, yet the average man is loathe to accept their authority. People are ashamed to reveal the cause of their ignorance, therefore it is important to persist in reminding them about participating in the totality of life.

Many wish to be called Our co-workers, but for this they must learn to think in unison with Us. They may cooperate to different degrees, but there should be no room for distrust. First of all, the Teacher must find out how much the thinking of the disciple is purified and free of misconceptions. Only then can he be guided to the truth, and only then will mundane and Supermundane be understood as aspects of one whole.

The teacher should speak so that each word sounds like a familiar truth, but the results will be a new and deeper consciousness. We could use the word "higher" instead of "deeper," because, in truth, space knows neither height nor depth.

And where will our Supermundane be in a few hours? What new chemistry will affect us? It will not only touch us, but will also pierce the denseness of the entire planet. It will destroy certain metals and give life to new combinations. People cannot escape this laboratory; therefore it is wise and useful to participate in the work with all one's consciousness.

The Thinker said, "Participate in all of existence. It is meant for you and you are meant for it."

311. Urusvati knows well Our discourses that touch upon the life of the Brotherhood. Our thoughts, concerns, and labors are expressed in these messages for the betterment of life. There are some who feel that We give only ethical teachings; they do not realize that each Teaching is based upon observation and the experience of life.

We affirm that the conditions of life must be continuously improved, and thus We contribute with Our thoughts to the evolution of nations. But bear in mind that the difficult

conditions at the end of Kali Yuga require special measures, and understand how hard it is to resist the attacks of chaos. People underestimate this and simply want to gratify their personal desires. Very few try to comprehend the complexity of the counterattacks, which, unfortunately, people provoke by themselves.

Do not underestimate the power of human counterattacks; you can find fanatical declarations everywhere. Fragmentary messages and human outcries should not be ignored, for they all pollute space. Inexperienced people would want extreme measures for purification, but can you imagine these extreme measures applied daily? They would cease to be extraordinary, and the surrounding atmosphere would become strained to the point of explosion. Such methods cannot be applied without taking into consideration the final goal. Think, therefore, about the complexity of Our Labor and try to apply your forces in the same direction. Everyone can do something useful. Each consciousness can perceive the necessary path.

Thus spoke the Thinker, "Cooperation is predestined for all."

312. Urusvati understands the reasons for the disruption of thought. This occurs constantly but attracts little attention. It is usually believed that man himself interrupts the thread of his thought, but why then is the interrupted thought not replaced by another? Instead there is a complete cessation of the train of thought. Sometimes the interrupted thought does not return, leading one to conclude that an external influence has driven it away. This is precisely what happens.

The currents of space are of many kinds and influence human thinking much more than one imagines. Spatial messages could be assimilated in their original form, but because they often intrude forcefully into the consciousness as if in some unknown language, they cannot be understood. Such interruptions do not necessarily mean that a person's thoughts are poor or weak, for spatial currents can pierce even the most powerful thought. Man should understand this and not struggle against it. On the contrary, man can train himself to control the thread of his thought by being aware of the interrupting currents. If he is aware he can instantly make use of his ability to remember and deposit the uncompleted thought into the treasury of memory. Even if he is unable to withstand the power of spatial thought, he can nevertheless protect the current of his own thoughts. He can be like a pilgrim who temporarily uses a shelter during a rainstorm and later continues his journey.

One can even derive a benefit from such interruptions, because each of them carries a certain energy which one should recognize. The thoughts of space cannot always be transformed into conscious forms, but even in their formlessness they bring energy. Indeed, this energy may be coming from Our Towers! Remember that We send much and varied help.

The Thinker often said, "Who is the helping One? Who is present? I sense Thy touches."

313. Urusvati knows that so-called loss of memory is an illusion. Memory, as such, cannot be lost, but there are three factors that affect it. First, if one is absorbed with past events, current events cannot be perceived. Second, strong external influences can obstruct the natural access to memory. Third, damage to the brain can cause dysfunction of the memory. But in all these examples the memory as such, and the center of the Chalice, remain unimpaired.

In cases of amnesia a person can appear to lose all memory about himself, yet, if asked about what he can remember, his answer may be most unexpected. He might even recollect his past lives or vestiges of supermundane sensations. But physicians never ask about such things, and some of the most essential aspects of life are overlooked.

Even in childhood, the memory must be developed by overcoming these three undesirable conditions. The mind can be protected by labor, which guards against self-absorption. It should be understood that although We are surrounded by dangers and external shocks, they cannot affect the memory, and by being aware of this We are able to maintain clear thinking. Without the tension of challenges man grows lazy, but through vigilance his mind becomes disciplined, and he learns not to allow chaotic thoughts to obscure his memory.

People sometimes have flashes of remote recollections at the most unexpected moments. Their consciousness has preserved memories that cannot easily emerge from their treasury. A particular stimulus may be needed for the memories to surface, but they do exist!

The Thinker smiled when He said, "If man could unwind the skein of his recollections, he would see an endless thread."

314. Urusvati knows how often man's concept of the Subtle World changes. There were many periods when he was much closer to a correct understanding of the Subtle World. Entire eras saw an improvement of consciousness, but for no evident reason people would then fall into periods of ignorance.

An important book could be written about the fluctuations of human understanding. The psychic realm is not understood any more now than it was in antiquity, and this fact deserves special attention. It is logical to assume that man's evolution would result in a broadening of consciousness in all spheres; why then has such an important realm as the knowledge of the Subtle World remained so misunderstood? The reason is that man fears everything that lies beyond the boundaries of the material world. The consciousness strives to knowledge, but the earthbound mind will whisper that it is not necessary to know about the hereafter. Sometimes even well-informed people will begin to doubt, and thinking that the Subtle World does not exist, they undermine their previous accumulations.

When knowledge is for a time suppressed, mass disbelief will follow, but one should

always remember that the consciousness will once again search for the Truth. One should not waste time in doubt, for the highest understanding was given and assimilated long ago. A courageous understanding of the future life is wise.

The Thinker used to say, "Courage is the ability to look ahead. The wise know that a cloud of dust is finite, and that nothing can obscure Infinity."

315. Urusvati knows that a sequence of events can be perceived in different ways. Imagine a room with a large gathering of people who are about to be poisoned. The question is, does the decisive moment occur when the poison is brought in, when it starts to take effect, or when people are beginning to die?

For most, only the third moment is significant. A few might have noticed the first signs of poisoning, but only the exceptional ones would have sensed the dangerous first instant, which is the most important. Thus, every event can be considered as a sequence of important moments. For some the moment may not have come, and for others it has already passed. And so it is, in all matters, great and small.

One should pay attention to the characteristics of each moment. Do not be deterred by the ignorant ones who ridicule and scoff, for they can perceive only the third type of moment and are only aware of the effects, while the creators of life know the first, causal moments.

One should also realize that events can be either accelerated or slowed. In essence they remain the same, but through some unpredicted circumstance a new significance emerges. All is in motion, and life cannot proceed without motion. In this grandeur of change and aspiration are contained the causes of key events.

The Thinker wanted His disciples to understand the true meaning of the sequence of events. He used to say, "Let us not be concerned about how we become corpses; it is better to comprehend the foundations of life."

316. Urusvati knows how some people try to cheat the Law of Karma. There are people who do this in ignorance of the law, but I am now talking about those who know about it and defy it.

Imagine a criminal who, having committed a crime, trembles in fear of punishment. But when the days pass and nothing happens he becomes bolder and decides that his crime was not so bad after all, and that perhaps it was justified by some higher law. Eventually the criminal grows impudent and scoffs at karma, calling it an invention of fools. At last, at a most unexpected moment the rebounding blow falls, and he blames karma for punishing him so unexpectedly at the prime of his life, when the punishment is particularly painful, forgetting that there are many factors involved in the timing of the karmic reaction.

Egotistically, man often believes that he himself can decide the moment at which karmic law should act. One asks why karma is so delayed, another complains that it is too hasty, but no one considers the complexity of the circumstances of each event. Some see the cosmic laws as simplistic to the point of absurdity, while others think of them as so complex and ponderous that no action is possible. How can one collaborate in such extremes?

We have always stressed the golden mean, the middle way that includes a readiness to comprehend and accept the flow of energy that in human parlance can be called justice. Pure aspiration enables one to feel the power of this energy, but any impurity is like a threatening cloud.

The Thinker's concern was that the light of the sun not be obscured by human crimes.

317. Urusvati knows that each physical action is the result of a psychic action. This is not a new idea, yet people fail to recognize that thought precedes action, and when you speak to them about psychic action, they will think that you are joking.

One should understand that there are many subtle functions connected to each physical action, and that each action is produced not only through the will, but also through the influence of external energies. Thus the understanding of earthly manifestations can be infinitely expanded. When people accept the idea of such infinite collaboration, they will acquire a broader view of all of existence.

There should be an attempt to expand the boundaries of human concepts. Present schools are totally inadequate in fostering the expansion of consciousness. Today the average person would consider Our discourses to be insane or foolish! You know of people who scoff at Us because We attempt to teach humanity the purpose of life.

The evil forces zealously keep their vigil, ready to harm every beneficial undertaking. It is a mistake to think that these attempts of evil are casual; on the contrary, evil has its well organized followers. The inexperienced think that evil can simply be ignored, but We advise caution, and an increase in one's defenses.

The Thinker said, "I am here to fulfill an earthly task, but who is the Invisible One who has already created the prototype of my humble work?"

318. Urusvati knows that it is especially difficult for people to understand that psychic actions are instantaneous. They believe that earthly thinking requires time, not realizing that thought is instantaneous and that it generates lightning-like fiery decisions.

When a person says that he will think about something, he has already thought about it. The fiery decision already exists within him and when he says that he will think, he refers to the act of intellectual deliberation. It is instructive to observe the duel that takes place between mental and fiery decisions. The intellect can often distort a fiery decision,

but the fiery seed itself remains intact. It secretes itself in the depths of the consciousness and reappears often. It is lamentable that man stubbornly refuses to accept the various states of consciousness that exist within him. This very awareness would help him to treat the process of thinking with caution.

Although We often tell people that thought is like lightning, they seldom understand what is meant by such a statement, believing it means that they must think quickly. We are not referring to the speed of reasoning however, but to the lightning-speed of psychic energy, which helps in contacts with Us. Psychic energy should not be accepted as a vague, occult idea: it is the very essence of existence. We try to impress upon human consciousness the importance of this natural essence of life; unfortunately, people do not like to look for natural causes, even of the greatest events.

The Thinker said, "How can there be anything unnatural in Nature?"

319. Urusvati knows how We labor for peace. Why then do We not rejoice at the many organizations dedicated to the promotion of peace? Simply because very few of them are unselfish in their work and the majority harbor hidden motives that are worse even than the drive toward war.

The matter of peace is a standard by which one must test oneself. To test oneself is to know how to draw upon new forces and achieve a new consciousness. It is a self-examination that must be performed within a context of absolute dedication to human evolution. Only then will peace be rightly understood; true peace will include the defense of the treasures of humanity.

Envy is a viper that grips the human heart and infects it with evil, and thoughts of peace then become impossible. Indeed, people can be envious in the most unexpected ways. Many surprises will await you when you learn to read the human mind. A man may have many treasures, yet will still envy his neighbor's meager success. Until the vices that obstruct peace are eradicated, true peace will not be possible.

Each benevolent thought about peace is helpful in space. The word peace should be repeated as a mantram, and it will strengthen all efforts to bring harmony. But woe unto those who promote pseudo-peace, which will lead only to corruption. Our Teaching is the Teaching of peace, of true peace.

The Thinker used to say, "I will stand guard to prevent the viper from crawling across the threshold."

320. Urusvati knows that each one of Us has contributed to the peace of the world in various ways. You remember Orpheus, who gave the people soothing melodies of peace, and how a certain Teacher tried to purify the Teachings so that people would know more and understand life better. Another spiritual Toiler preached that people should first of all make use of the most peaceful methods. And the Unifier of nations

taught that peace can flourish only in harmony.

Those who work for goodness and peace suffer many hardships; where do such unbearable burdens come from? Every evolutionary step evokes the fury of chaos, and such fury is a response to every benevolent aspiration. But peacemakers can testify that their efforts for peace remain with them as their best memories. These efforts are not only recorded in the histories of nations, they are reflected also in the life of the people.

Is not the serenity that is derived from harmonious sounds within the grasp of all? But someone first had to discover ways of attaining peace through music. While many songs were sung in ancient times, it was considered necessary to point out their ability to evoke peace of mind. In this way a new harmony was introduced into the world.

In the same way, the command to use every possible resource for keeping the peace stands for all time to come. Although mankind seems to have forgotten Him who gave this command, it has nonetheless entered into human consciousness. One should always question whether all peaceful measures have been applied, but without causing the loss of human dignity. One should understand both the mundane and the supermundane measures; only through harmony and dignity can the beauty of peace be realized. Disregard of human dignity can only result in ugliness. He who knows nothing of beauty cannot think of peace, nor can the concept of unity be realized by the ignorant. Yet all people have reverence for the Unifiers. Thus We labor for peace.

The Thinker contributed greatly, daring to imagine a government of peace. What if people call such daring a dream? We know that dreams pave the road to Eternity!

321. Urusvati knows that in every significant aspiration there is an element that can be achieved. One of the most unrealizable dreams is that of world peace, yet humanity continues to pray for it. Difficult as it is to fulfill this dream, there is in it a fragment of truth that can be realized in earthly life.

Man has the gift of communication with his brethren. He learns that a life of enmity finally becomes unbearable, and that the family is ruined by discord. He should understand that this is also true about great nations, which become corrupt without constant, vigilant efforts toward improvement.

In these times it is not possible to expect peace, but we should understand that the coming era will be more suitable for an intelligent acceptance of peace. Therefore, everyone should speak about world peace even if only in the abstract. Let this word, which belongs to the future, be heard amidst today's clouds of hatred. Do not expect to hear such words at lifeless meetings. Let the best dreams be expressed by the young. Let them, in the armor of defense, lay the foundation of life. One should not interfere with the loftiest dreams.

There are many dreams that could be transformed into reality, even though they now

seem unrealizable. For example, people dream about education for all, yet there is much illiteracy throughout the world. And as long as slavery and barbarism remain in many areas, how can one dream about universal education? But We will say, not only can one dream, one must. Space must be filled with commands to begin campaigns for education.

One should not look upon illiteracy as an obstacle but as a reminder of the urgent need for education. How can we be proud that many schools already exist, when humanity has not yet outlived the shame of slavery, and education has not been sufficiently fostered?

The worldly-wise advise us to ignore the cruelties that surround us, but these “wise” ones are without life. You will be told many stories about the brilliant achievements of culture, yet the fact remains that slavery still exists. Moreover, it exists under a clever mask of sanctimonious hypocrisy; such a masquerade is particularly shameful. Yet instead of general indignation, one hears excuses for this shame.

The Thinker taught, “Beware of people who attempt to justify shameful deeds, for such people are enemies of humanity.”

322. Urusvati knows that the concepts that We speak about must be fully understood. When We speak of slavery, We mean all forms of this infamy. It is not only the gross buying and selling of people, which, as We have often observed, was condemned by even the most fanatical conquerors, it is also the subtle humiliations inflicted on man that should be particularly noted.

Truly, slavery flourishes even more in enlightened capitals than in barbaric marketplaces. People have not freed themselves from the idea of slavery, and in order to satisfy modern standards of behavior they invent new pompous, hypocritical justifications. Behind these disguises is concealed a most hateful rapaciousness, and individuals are given less sympathy than dogs. Indeed, dogs are often treated better than humans.

Songs are sung in churches about human goodness, while just outside the begging hand is ignored, and no one shows interest or asks for the cause of the beggar’s misery, or offers to ease his suffering.

Understanding another’s misfortunes broadens the consciousness. Just one brief caring thought can create a salutary link, but, alas, even such brief thoughts are not often sent, and people ignore these karmic resolutions with cold indifference. They cannot imagine how much they separate themselves from Us and from the Subtle World, from which the best help could be received. Therefore, you must fully understand the foundations of life.

We have shown how the full extent of slavery is little recognized, and have cited examples from all aspects of life—in the standards of family life, the present state of

education, and the general condition of humanity's welfare. These various aspects will provoke fierce argument because the concept of synthesis is not realized.

The Thinker pointed out that the nation's welfare begins in the heart of each person.

323. Urusvati knows that a person can be helped only within the limits of his consciousness. One can give a monkey a precious diamond, but he will just play with it and then discard it. Perhaps a passerby will then find the diamond and exchange it for a knife, which he will use to kill his brother. In the same way, one can accept advice only according to the limits of one's consciousness. Only intelligent aspiration will lead to the goal. People refuse to learn this truth, and think that they can make use of all precious things, but in practice We see that the most beneficial advice is unrecognized.

One should think of consciousness as a vessel that can contain all the human potential. When an ordinary cup is filled to the brim there is no room for more, but fortunately the vessel of consciousness can be stretched infinitely to accommodate the life-giving fluid. Thus, even the most wretched individual will not be deprived of wisdom if he can realize that the capacity of his consciousness is without limit.

People are not aware that their destiny depends upon the scope of their consciousness. They do not like to discuss the concept of consciousness, because this kind of discourse reminds them of their responsibilities. Such a reminder is always unpleasant, for behind it rise long-forgotten phantoms. But a courageous man does not fear ghosts and is able to benefit from the inspiring advice that has been recorded throughout the ages.

One may recollect that at the French court letters containing useful advice were written, but conditions were then difficult, and we should therefore respect the fact that even amid the extravagance of the court a voice about the useful life could be heard. Many calamities were thus averted. In this way one should examine the various eras.

The Thinker realized that the measure of man is determined by the breadth of his consciousness.

324. Urusvati knows how people reveal themselves in everyday life. Biographers make the mistake of thinking that the value of a person can be measured only by exceptional deeds, and because of this they miss the truth. Celebrities are often characterized by the glory of their activities, their sparkling eyes and powerful, eloquent speech, but entirely different personalities are revealed by these people in their everyday life. They should be observed in their routine work and in the company of their near ones. Their true mentality, as manifested in thoughts and dreams, should be properly understood.

Above all, We value the achievement of harmony in everyday life. Most of human life passes in such routine, and people should be evaluated by how they stand this test of daily life—whether they can preserve harmony in their domestic environment, resist

petty irritations, and rise above boredom.

Many unseen circumstances are hidden in daily life, and one must find in them the joy that elevates one into the Supermundane. May you all remember that you build your human dignity amid daily turbulence. This awareness will make your achievement permanent. We rejoice at the builders of harmony in life, and every day should become a stone in the foundation of this beautiful structure. If you love work, understand it as a substitute for time.

Can Our Life be imagined without total harmony in its daily routine? Not days, not years, but a succession of joyous works can provide the exaltation and strength to live without concern for time. We also have other joys, which the toiler can partake in. The intensity of Our labor brings Us closer to the music of the spheres; ordinary people usually do not notice when such a harmony occurs in their labor.

The Thinker taught that awareness of the resounding of space comes when least expected. "No human measure can determine when the harmony of the Supermundane becomes accessible."

325. Urusvati knows that dragons dwell at the threshold. It is usually believed that they lurk at the bottom of fearsome abysses, or somewhere in the dark where people seldom enter, but in fact these dragons dwell at the threshold of the home, and one often meets them in the midst of daily life.

All that has been said about such dragons is quite correct. Their appearance is frightful, they are voracious, and they do not release their victims. They carefully watch those who enter and try to gain control of those who dwell in the house. They can change their appearance and rarely reveal their hideous essence.

The Dragon of the Threshold symbolizes the sentinel of human consciousness. These dragons are not mere abstract symbols, for they touch closely the daily life of every human being. Man's desires can never be satisfied, and his discontent is nourishment for the dragons. I certainly do not speak about man's thirst for knowledge, which is a worthy quest, but about his ordinary dissatisfactions. These are rooted in the base passions, where the accumulated discontent becomes food for the dragon, who wins the battle and rejoices in the feast.

In discussing the Supermundane We want you to recognize the obstacles that stand in your way. People can stumble, fall, or even be killed in crossing the most ordinary threshold. We have often spoken about the evil routines that man creates for himself. What then can one say about the threshold of loathsome habits? Indeed, it is dangerous to step over such a threshold!

Much wicked talk takes place at the threshold of evil, and dreadful curses originate there to the great delight of the dragons. We warn you to remove the dirt from your threshold.

It nourishes the dragon, and he may grow so fat that you won't be able to squeeze past him through the door! One must realize that an evil environment is an obstacle to evolution. I can hear someone already exclaiming, "An old truism! We have known it for ages!" Friend, if you really knew this, your threshold would be cleaner.

Enough about the evil threshold. Let us assume that our friends have already realized the danger of feeding dragons. Now let us speak about the good threshold, which leads toward a good daily life. It may be an ordinary life, but if it is pure, the dragon will shrink, and turn into a small lizard. Thus, man is endowed with the power to bring about great transformations.

The Thinker said, "Is it not a miracle that people have the ability to transform evil into good?"

326. Urusvati knows that coarseness will be eradicated only by education. But one can be a learned scientist and still remain coarse. Clearly, formal education alone does not necessarily eradicate coarseness, but We should make clear what We mean by this word. A coarse nature cannot deal with subtle perceptions, and the science of the future will require genuine refinement, without which synthesis is impossible. A teacher must have reverence for all branches of science, but an awareness of synthesis is the product of long prior training.

If you ask the ordinary man what he considers coarse, he will probably suggest foul talk, blasphemy, and boorishness. But these are only some aspects of coarseness. The origins of coarseness are not recognized by most people. Only the one who deals with subtle energies can understand that coarseness is a violation of all that is subtle. People should understand that politeness is not a cure for rudeness. One can meet people who are polite, yet coarse, and they will certainly be the last to admit it.

Some may shrug their shoulders and ask whether a book about good behavior is needed as part of the Teachings of Life. It is indeed, for you must acquire subtlety of understanding if you want to refine your consciousness. We are now speaking about concepts that are almost impossible to express in human words. Many basic principles are indeed inexpressible, and must be intuitively perceived. Such silent understanding and receptivity are bridges to future achievement. Not words, but an inner feeling will be remembered and will help lay the foundation of evolution. Thus, he who is refined in his feelings will never be coarse.

The Thinker said, "Know how to feel deeply, or people will think that you have a pig's hide."

327. Urusvati knows that there is a type of person who cannot distinguish between the tolling of church bells and the sounding of an alarm. What is wrong with them? Are their ears constructed differently? Indeed not, they simply misuse their free will, and when frightened by an alarm convince themselves that they are hearing the opposite, in spite

of all evidence. Many people are guilty of this delusion, and it is impossible to convince them of their error when they have made up their minds to hear only what pleases them.

Such wilfulness delays progress. Ask several people to explain the meaning of a simple statement and you will receive the most contradictory and even malicious interpretations. The statement may be quite clear, but the free will can find a way to obscure its meaning and replace that meaning with its own notions!

The Thinker smiled and said, "People are always ready to answer before hearing an entire question!" What is more, their answer is colored by their impressions of the questioner—his figure, his attire, and sometimes even his handwriting. Handwriting does have significance, but certainly not in the case of those who judge without straight-knowledge. Superficial judgment is based on superficial signs, and is of little value.

Always remember the potential madness of free will. In this malady, one imagines that his will is unrestricted and begins to violate the fundamental laws. Such madness has been known since ancient times and can lead to great destruction. But the will is of value only when it is strictly in harmony with the laws of life. Most people do not understand this, for to them the will is equivalent to wilfulness, but a wise man knows that will and freedom are united in the Law of Be-ness. Unless we understand this harmony of will and freedom we shall distort facts and hear a joyous pealing of bells in the sound of a fire brigade!

The Thinker taught the understanding of the language of bells.

328. Urusvati knows that souls incarnate with good intention; such is the Great Law. Even the spirits in the lower strata, just before incarnating, receive a ray of enlightenment about goodness as the foundation of life. But just as the finest aroma cannot permeate space for long, kind intentions are dissipated by the influence of the varied conditions of life. A child is not evil, but can quickly succumb to inherited atavism. Also bad habits, formed from the smallest details of life, are the gates of evil. Thus the enlightenment so briefly experienced in the Subtle World is dispersed.

The process of merging into the dense physical body cuts off all impressions from the Subtle World. Nevertheless, many facts about life in the Subtle World can be obtained. The best way to collect these facts is from the individual testimonies of those who have received unexpected glimpses. This kind of evidence is usually honest, because these people did not expect anything and are amazed to have received any information at all. Thus, they testify to their impressions sincerely.

It is very informative to interview country people, who, being close to nature, observe many interesting things, but may not speak of them for fear of ridicule. It is clear that everyone comes into contact with extraordinary things, but the difference between people is in their attitude. Some pay attention to unusual perceptions, while others do not care to or are unable to open their hearts to things that are beyond the range of their

intellect.

The Thinker taught people to concentrate intently upon extraordinary manifestations.

329. Urusvati knows that, in certain cases, passing into the Subtle World is accompanied by sensations either of extreme pain or extreme bliss. But these are extremes, not the average conditions that are experienced by the majority.

Let us take the case of someone who realizes the benefits of Good and who understands the power of thought. He will not lament leaving Earth, for he knows about his eventual return into physical existence. Such a person will fall asleep peacefully and will find himself conscious in the Subtle World. He will not suffer any pain, for his subtle body is not burdened by guilt—he committed no crimes, even in thought. Thus, he will not suffer from depression and will be able to relate to his new environment. He will drive away fear, because he understands that thoughts are his strongest shield.

It is especially valuable to know that even with an average degree of consciousness an individual can dispense with prolonged sleep in the Subtle World. In fact, he can begin to learn and work immediately. He can create his particular attire and hasten to join useful co-workers. He is ready to share in all the advantages of the Subtle World, and will even be ready to make contact with the higher spheres. Indeed, he can boldly approach the highest in full daring.

This person will think about the Subtle World as a joyous state of consciousness, and in such thought will create his future joy. He will affirm his previous experiences, for if he does not wish to do this, they will not enter his consciousness. People must remember this well, and understand the saying, “He who wants to receive, will receive.”

The Thinker reminded people about this, for He knew that they deprive themselves of their own achievements.

330. Urusvati knows that the Subtle World can offer great help and mercy. Even where revenge and hatred seethe, the Master applies the maximum degree of help and persuasion. Unfortunately, the free will often resists and chooses to undergo terrible trials once again.

It is no contradiction when We say that every incarnating soul receives a ray of enlightenment, for no one is deprived of mercy. However, one must know how to make use of this blessing. You know that in earthly life the most useful advice is often rejected, and similarly in the Subtle World We often observe that illumination may be distorted.

Evil influences operate strongly in the Subtle World just as on Earth. Disembodied spirits bring with them from Earth the passions they have not yet outlived. However, such passions are not as dangerous as prejudice, because passion can lead to motion, whereas prejudice is stagnant and inevitably causes corruption. Do not conclude from

this that We approve of passions. We only point out that in motion there can be a seed of success, whereas ignorance is quite hopeless. When We say “prejudice” we mean an opposition to true knowledge; this attitude is common not only on Earth, but also in the Subtle World. There are even those of a certain mentality who are convinced that knowledge is the cause of all human miseries.

I would like Our co-workers to imagine the various strata of the Subtle World, but there should be no false ideas about this. Many imagine the Subtle World to be a richly adorned paradise filled only with bliss. Yet, Earth groans under the pressures of murder, aggression, and falsehood, and the consequences of earthly delusion fill the Subtle World too.

We are not surprised when people do not accept benevolent advice; it simply means that the soil is not yet ready.

Please tell your friends that they should not assert in their earthly lives what they wish to be in the next incarnation. The fact is that the Subtle World provides possibilities so great that earthly limitations and measures can only diminish them. Life on Earth should be the expression of one's best accumulations. Often people begin to ponder upon their next incarnation, but it is wiser for them to postpone such thoughts until they find themselves in the Subtle World. They may then discover that it will not be necessary for them to return to Earth again, or that they will have to stay for a long time in the Subtle World to perform an entrusted task there. Such work brings one closer to the Brotherhood.

You remember the physician U., who stayed in the Subtle World for a long period of time in order to render great service to humanity, though his mission became clear to him only while in the Subtle World. Such an exemplary man is in stark contrast to those idlers who want to stay as long as permitted in the Subtle World, in order to delay facing the new tests awaiting them upon their return to Earth.

It should be understood that such defined times in the Subtle World exist for all, but some welcome them while others curse them. There are many who want to return to the earthly state before their time, while others try to avoid returning, at least for a short time, and will even invent some new task as an excuse to prolong their stay in the Subtle World. We could mention many different examples, but at the moment We refer only to those tasks that bring souls closer to the Brotherhood. When there is a relationship such as this, it is possible for one to develop while in the Subtle World, without incarnating.

The Thinker taught, “We can be useful in all states of being. Such readiness in itself is victory.”

331. Urusvati is aware of foretold dates. People may be surprised to learn that events in China and in Spain were predicted ten years in advance of their happening. The evolution and involution of other nations were also indicated. At times these indications

were given in symbols; for example, the coarsening of Germany was pointed out in visions relating to the Thirty Years' War.

The question may arise why some prophecies are received in definite forms, while others are perceived only in vague symbols. There are many reasons for this. Sometimes it may be a karmic situation, at other times it may be caused by a deliberate misinterpretation, the working of free will. Nations can be influenced in a benevolent way, but if free will is misused, it will only intensify the obscuring of consciousness.

And again it may be asked how it is that earthly events can be foreseen, and whether it is because they have already been manifested in the Subtle World. Such an idea has a sound basis. Actually, many events originate in the Infinite, but this does not mean that events on Earth are simply shadows of events that have already taken place in the Subtle World.

There are no words in the human language to express the correlation of events on the various planes. There are many currents in space that unite cosmic events.

A physician can predict the development of a disease by observing the very first symptoms, and various measures can be taken to avoid a fatal end. This applies also in the development of events, whose ultimate significance will depend on many influences. Our influence is always benevolent, but one should know how to recognize its consequences. If one is sufficiently observant, one will see that many events develop in unexpected ways. Shouldn't one conclude that behind them there is a Leading Hand?

The Thinker often tried to train His disciples to be open to unexpected developments, even those that are beyond human logic.

332. Urusvati knows that the law of the spiral is the basis of Cosmos. This is confirmed not only by physics, but also by evolution. The simple example of a screw will help one to understand the advance of evolution. The more threads there are on the screw, the better it serves its purpose. Similarly in evolution it is useful for the spiral to have many turns.

People usually are amazed that human consciousness appears to experience again and again the same achievements and the same failures. The question arises, why must one return if it is possible to move forward? But this "returning" is only illusory. Evolution never returns to previous points, but passes above them. People complain that they fall back into coarseness, but they do not realize that this state is not as before, for many new factors have entered their lives. It would be wrong to look upon life from one angle only. Life is a complete synthesis, and only in its multiformity does it reveal that the spiral has completed its turn.

It is very likely that we pass repeatedly by our former dwellings, but we make contact with them each time on a higher level, as in a tower with a spiral stairway on which we

progress toward the Infinite. You must always remind yourself of the symbol of the spiral, otherwise many questions will remain unanswered.

It may seem that humanity has not shown any substantial progress during these millions of years. The point is that evolution proceeds, but the circle of its turning is enormous.

It is quite correct to say that people fall into coarseness and falsehood, but at the same time they acquire new knowledge in many fields. It is not easy to bring such extremes into harmony. In spite of this, let us love humanity.

The Thinker taught, "Love not the man, but mankind."

333. Urusvati knows what causes Us to choose an unusual system for giving Our discourses. The ignorant will say that there is no system at all, but simply countless aphorisms, some of which deal with current events, while others are unreasonably repetitious. Such is the opinion of the superficial reader, who cannot grasp the idea of the need for rhythm, which helps to broaden the consciousness. One cannot separate the discourses into formal subjects.

One could write a book about joy, but We prefer to give glimpses of joy, linking them with thoughts about grave dangers. Each discourse is given in a certain rhythm. You know that wearing many layers of the finest silk can keep one warmer than would a fur coat. Repetition generates an accumulation of precipitations, providing an increased power of psychic energy, but these precipitations should be subject to a certain rhythm.

It would be unwise to put stress upon only one group of nerve centers. The foundations of life are manifold, and its refinement should have no limitations. Imagine the variety of impressions that strike your consciousness in the course of just one day! Varied are the precipitations and the rhythms, and the ordinary person becomes a co-creator of many events. Even if he does not notice these intense currents, they do exist. Therefore, we should approach the foundations of life in all their multiformity.

Joy cannot be just one joy. There are innumerable joys, and each of them touches upon a particular combination of nerve centers. People should think more about rhythm and multiformity.

The Thinker asserted that every good deed is rhythmical.

334. Urusvati knows that objects can be magnetized. You were able to observe that psychic energy can magnetize water, and that waters containing iron or lithium are very easily magnetized. One can also observe how water is gradually demagnetized in proportion to the decrease of psychic energy. This can be done with all objects, and it is not magic, but a scientific process. The important point is that the influence of the magnetizer himself be preserved.

The magnetism of objects can actually persist for centuries if the person who projected it does not withdraw his influence. Thus, the magnetic power lies not in the object itself, but in the individual. It must also be kept in mind that demagnetization can be effected by a special process.

There were cases when magnetized objects fell into the hands of evil people who were then able to use the beneficent energy for evil purposes. In such cases it becomes necessary to cut off the magnetic currents that permeate the objects. The energy should be maintained only where there is a benevolent purpose. This law is of paramount importance. Many previously revered sacred objects can be found for sale, but they are now used for selfish profit.

One should remember that minerals in particular are most easily permeated by psychic energy, because they are almost free of microorganisms, and their energy is less subject to change. This is not so with textiles and leather objects, in which microorganisms immediately assimilate the psychic energy and an undesirable, complex substance is formed. Therefore, We advise the destruction of such objects by fire.

It is a known fact that while a curse can remain active over centuries, the most powerful talisman becomes powerless in evil hands. Certain invocations can produce a great intensification of the power of objects if these objects remain long enough where the invocations were performed.

But now I want you to pay attention to another detail. It is not the object itself that is of importance, but the energy, which can be either renewed or cut off. If thieves think that they can steal living energy, they will find themselves before an empty pit. Thus, magic can be seen as a scientific act. He who has ears, let him hear.

We have often spoken about the influence of thought upon objects. Truly, it is easier to magnetize than to demagnetize, but the magnetizer himself can remove the magnetism when necessary through the concentration of his will. Such demagnetized objects acquire a neutral quality, that is, the living energy leaves them and they remain lifeless and subject to chaos, and can become the opposite of what they were.

Fundamentally, all legends are based on scientific truths. It was always believed that thought is the garment of an object. This idea refers to the accumulations of thought and the emanations of energy.

The Thinker strongly advised treasuring objects that were given with good thoughts and good wishes. He said, "We are not superstitious people but scientists, and We realize that he whose hand holds a gift close to his heart gives a part of his soul."

335. Urusvati knows that encounters with the servants of darkness are frequent, and that one should be aware of their versatility. There are manifestations that are clearly ugly, but there are others that are luminous, and only an expanded consciousness can

determine the true essence of these entities.

The question may arise whether We ever encounter these enemies. Certainly, and We must not only constantly battle with them, but sometimes even converse with them. They miss no opportunity to approach Us during Our journeys, and attempt to sap Our energy for their own use. It is fair to say that the dark forces do not spare themselves. They courageously endure the pain caused by contact with Our energy, and are quite prepared to sacrifice themselves. It is lamentable that the so-called servants of Good are not nearly so devoted to their cause.

Indeed, it is not those who ferociously reject Truth who are dangerous, nor those who distort it, but the indifferent ones, the living corpses who remain unmoved by the word of Truth. We can only smile at the blasphemers and deniers, who do not suspect that by attracting attention to the truth they deny, they serve a certain purpose. Some force compels them to direct their energy into loudly denying the truth, while so many servants of Good whisper. Judge for yourself who is of more use, the one who whispers the Truth timidly and inaudibly, or the one who boldly and loudly attacks it.

Let us look to the past and we shall see that the brightest achievements were the result of ferocious opposition. If truth does not exist, to what purpose does this enemy exhaust itself? But if truth is alive, nothing can hurt it and slander will be its advertisement. We have often told Our adversaries that there is a law that turns their evil efforts into glorifications of truth.

In the same way, false prophets serve a purpose in attempting to give the multitudes their message. Therefore, let them continue to proclaim, in ignorance of the result. Let the empty shell of untruth fall away; the water of truth will continue to flow.

The Thinker, after meeting with a stranger, said, "He is not a good man, but he spoke much to Me about truth. Blessed be the Truth."

336. Urusvati knows how We grieve at every distortion of truth. We say that false prophets are less dangerous than "unfeeling, living corpses;" however, this comparison is relative, and you can be sure that We do not justify false prophets. Everyone knows that they work only for their own gain, and that their activity has nothing to do with the Teaching about the New Life. If one should ask those trumpeters of falsehood how much silver they have accumulated, they would remain silent, knowing that the Teaching is for each of them as a milk cow.

People may accuse Us of lack of logic, since on one day We say that the false prophets are not dangerous, yet We sternly condemn them on another; but relativity and antithesis are little understood. Indeed, worldly relationships are complicated, and an unwashed person will seem clean if compared with a chimney sweep. We shall not tire of reminding you that one of the signs of Armageddon is the enormous increase in the numbers of false preachers. They appear in all countries and offer whatever the crowds

desire. We shall not belabor their distortions of life, but We can lament them.

The distortion of truth can be conscious or unconscious. Many people will assure you that their distortions are unconscious, but in reality they act consciously. The difference is in the degree of consciousness. One can often observe that the most incredible lies are uttered in the hope of a small personal advantage, or to assert the ego, or to make money. This pitiful gain is entirely out of proportion with the grandeur of the abused truth.

How amazingly perverse is the human mentality! People throw unmeasurable concepts upon the scales, and then will excuse themselves by professing that since they do not know the truth, they are not responsible for its distortion!

They should be told, "If you do not know what truth is, you can at least strive toward it. In such aspiration you will learn to love its first signs. The necessary thing is to learn how to love; this in itself will keep you from becoming traitors."

Once, when the Thinker saw a cloud of dust on the road, He exclaimed, "Who is approaching, a good messenger or a murderer? But I know, for my heart tells me that it is not a murderer who approaches."

337. Urusvati loves communion with Us. It cannot be ordered, it cannot be intellectually evoked, only the power of love can bring it into life.

Mark what I tell you. Often people come together for the purpose of united concentration of thought. Such an exercise is praiseworthy. Similarly, people gather together and send forth collective thoughts for the salvation of the world and the curing of illnesses. This too is praiseworthy. In these times there are many gatherings dedicated to the transmission of such benevolent thoughts. However, communion with Us is overlooked, even though it would help them in their good intentions.

We do not criticize those who attempt to unify and intensify their thinking, for in their own way they act worthily. But how much more intense would be their transmissions if each of them learned to love communion with Us! Everyone should dedicate at least a little time to mental unification with Us, but only love can be the bridge.

There is no need for stimulating artificial tension, or for counting, or for the repetition of hundreds of names. What is needed is simply a strong feeling. One must love the momentary contacts, and should feel the beautiful wings that they provide! We value each such bridge of love, which is built from love of labor. Contact with Us is established, therefore, on love and labor. However, any harmony can be disrupted and is difficult to restore.

The Thinker looked at the fragments of a priceless amphora and said, "Great is the power of man. He can break even the most precious vessel."

338. Urusvati knows that the human organism is generously endowed with powerful substances. The chemical laboratory of a human being is truly amazing, and it can be safely said that nowhere except in the human organism are such powers stored. With good reason theories have existed since ancient times that any illness can be healed by the patient's own secretions. Let us also consider the fact that the chemistry of the human organism derives its subtlety from being under the direct influence of psychic energy, constantly renewed by its connection with the currents of space.

Powerful are human poisons, and salutary is psychic energy. Thus, when I speak about the necessity for psychic correlations, I advise you not only as a Teacher and humanitarian, but also as a physician. For example, I advise taking care of the spleen and keeping it clean. But at the same time I stress the need for preserving calmness and an atmosphere of solemnity. This may sound strange, for what can the spleen and a solemn mood have in common? In fact the spleen is the organ of harmony and must therefore be purified by a harmonious disposition. People assume that only the nervous system requires psychic influences, but such influences are also needed for various organs. The example of the spleen is indicative. I speak of this particular organ because it is rarely mentioned and needs special attention.

We are saddened when we see the violation of harmony. Imagine what would happen if a few members were suddenly to drop out of a group that is under Our influence. Great perturbations in the currents would take place, and the group would be exposed to many dangers. Likewise, if a patient swallows a medicine in a dosage prepared for many, dire consequences may befall him. And so one can cite many medical examples, for they remind us that psychic and chemical influences are interdependent.

The Thinker used to say, "I cannot bear the burdensome aura of a large crowd."

339. Urusvati knows that man's true nature is revealed at times of calamity—such is the way on Earth. We do not call this a law, because the conditions for each misfortune are different. It would seem that exaltation and happiness should have more effect than misery, but even the illusion of well-being renders people numb. How lamentable it is that most people can refine their feelings only through suffering!

Over many generations people have developed an awe for misfortune, and claim that it is the gods who send calamities. Man never forgets to pray for help, but he seldom remembers to give thanks for his happiness. It may seem hardly worthwhile to speak about such a thing, but it should be examined from the scientific point of view. The projected image of feelings of distress is an agitated one. We can observe their zigzags flickering on the screen, whereas rapture and exaltation produce perfect circles. It can be proved that disturbance not only produces poison, but also deadens the organs, whereupon the entire laboratory of the organism falls into disorder. This condition can be compared to the death of psychic energy.

Shock often causes loss of consciousness, but fainting must not be confused with stupor. Fainting is an unconscious numbness, but stupor does not necessarily exclude consciousness. External shocks rarely cause stupor, whose cause is far more subtle. While in a stupor, a person can often be cured of the first stages of a dangerous disease. Generally, it is incorrect to regard stupor as an illness; it should be seen as an exceptional condition of body and mind.

It is a pity that the many aspects of such lethargic conditions are seldom studied. The important thing in such cases is not how to feed the patient, it is to observe the rhythm of the pulse and the activity of the brain. It would be wrong to awaken him, for he is absorbed in other worlds, and if it were possible to question him carefully, he would reveal many interesting things.

Folklore preserves stories about sleeping beauties and knights who remained in states of suspended animation. Folk wisdom observes this as a special condition that is followed by renewed energy and heroism. Truly, the time will come when medical science will be able to create these periods of absolute rest for the renewal of vital forces. Experiments for this took place in ancient times.

We experience similar conditions during distant flights. The important thing is that one must not overlook the first impression at the time of awakening. Under ordinary conditions it is difficult to be constantly vigilant, and the significant signs can be missed. Later, one may forget everything, and if pressed by clumsy questioning, will insist that he remembers nothing. We have mentioned this before, but such experiences are rare in Our Abode. Only at times when a general concentration is needed can We allow such methods; We do not want to miss any manifestation, and everyone's will is focused.

The time will come when people will be amazed how they needed suffering in order to grow, while missing many other possible ways to elevate their consciousness. Thus, one should realize how manifold are possibilities that We offer to people.

The Thinker said, "Could it be that man evolved from stone, since we see that a sharp blow is needed to ignite a spark in him?"

340. Urusvati knows that under normal conditions the human organism can successfully overcome diseases, but it is essential to understand what kind of organism we are talking about, and what conditions are best. The dangerous influence of genetic factors should be limited as much as possible. Governments should take measures to achieve this, and are only now beginning to pay some attention to this problem. Yet, people do not think enough about the natural environment. They are quite content with basic sanitary measures, and the essential foundations of life are overlooked.

It is not possible to promote health without a proper understanding of psychic life. People go to sanatoriums to improve their health, and ignore the fact that they will be closely associated with a random company of sick people. Such an environment can

hardly have a positive effect. On the contrary, the association with those whose attention is focused upon illness can only intensify the fear of disease and aggravate their ailments.

It would be good to remember the remedy of ancient times when sick people would go into seclusion and remain close to nature. This was done not only in cases of contagious diseases, but when the organism was in need of renewal. Even now, there are those who prefer to live in mobile homes or in tents. Of course, a collection of many tents in one place only replicates urban conditions, but the fact that people dream of and look for seclusion reveals a healthy instinct for the preservation and restoration of health. We transmit thoughts of health, but of health correctly understood. It is especially important to think about health now. Many people are aware that the destruction of the nervous system has reached an extreme point. They understand that progress is impossible on this path of decay, but only a few know the significance of health in its full sense.

It is not psychology with its indifferent analysis that is needed, but enlightened striving toward the restoration of health. There are many cases of city dwellers who take jobs as farm laborers to escape the sickening environment of the big cities. This is a praiseworthy decision if one knows how to avoid crowds in the new environment.

Let us recollect various quests in which people sensed the need to change their unhealthy conditions. A longing for nature should be combined with psychic joy, otherwise the seeker will begin to weep at the first rainfall or other discomfort. The time will come when physicians understand that the human organism can fight diseases without outside help.

The Thinker said, "Even a dog cannot bear being disturbed during his illness. Is man inferior to a dog?"

341. Urusvati knows that harmony in life refines human feelings. Indeed, harmony is the only thing necessary; with it all will be subtler and loftier. Harmony is a great concept! Yet people seek it in external conditions and overlook it in the essence of things. For example, a primitive man may live in natural beauty, yet be far from harmony. The city dweller may be oppressed by the bustle of his surroundings, and be unable to think about a harmonious life. Even a refined philosopher can be crushed by the cares of supporting himself. Thus the fundamental law of harmony is forgotten.

People do not understand that the way to harmony is in the art of thinking. Deep contemplation is needed for the realization of harmony. Truly, only the art of thinking can refine one's feelings. But how does one acquire this art, which can sometimes be possessed by an illiterate person, yet elude the most learned? How can We teach man the art of thinking? Many will take this to be a clumsy aphorism. How can We explain to people that Our philosophy is based upon thinking about Infinity? With such ideals, earthly tribulations become bearable and manageable. Do not fear the lofty concept of

harmony. It can be applied in all aspects of life, and every human being can develop a sense of it within himself. This state can be called by different names, yet it is the property of all. Everyone sooner or later will achieve harmony if the art of thinking is cultivated.

The Thinker stressed correct thinking. He wanted His disciples to feel themselves to be artists who could create new kinds of harmony.

342. Urusvati knows how persistent are the forces of chaos. They should be resisted consciously, because only through conscious opposition can one overcome them. Two currents can be distinguished—spatial chaos, and the chaos that affects the weak human will. Even good people can become victims of the attacks of chaos.

Certain events can only be explained by these attacks of chaos. You have heard about the girl who, even while the evil forces are attacking her, can heal with the power of her psychic energy. Even moderately good physicians oppose her and try to interfere with her podvig. There are many similar examples in various fields, and the remarkable thing is that individuals who are not even involved will also interfere.

It is astonishing that seemingly enlightened people are not ashamed to soil themselves by opposing benevolent work. Why do they become so savage and utter such shameful things? It often happens that they are obsessed, but it may also be a case of poisoning by chaos. Such circumstances should be studied scientifically. When their feelings are temporarily obscured, people can act in the most shameful manner without even realizing it. Later they may feel regret, but the deed has already been done, and karma determined.

One could object to the fact that people are held responsible unfairly for having succumbed to the attacks of chaos. However, by a vigilant free will they could have controlled themselves. How can one excuse people who carelessly blind themselves, then seek to justify their own carelessness? Thus, we should be able to distinguish between the conscious servants of darkness and those unaware victims of evil who also serve evil and can be even more harmful than darkness itself. The currents of chaos should be explained from a scientific point of view. Let as many people as possible learn about it, because this servitude to darkness takes place in both the dense and the subtle spheres.

The Thinker always warned about the attacks of chaos.

343. Urusvati knows that We carefully observe the life of animals. We keep dogs, goats, bulls, horses, and some smaller species of animals and birds. Our principal studies are of their psychic energy, although We also involve them in medical experiments. It goes without saying that We do not permit vivisection or torture. We do not train them by force, but by penetrating into their world of thinking. Only such an approach can bring trust and a correct response.

We must admit that observation of the thought and language of animals produces the most unexpected conclusions. Their language is expressed not so much in sounds as in gestures and glances, and remind us somewhat of language in the Subtle World.

People think that one should talk to animals, but such communication does not always lead to the best results. Animals understand thoughts, and do not need words in order to grasp with certainty the mood of their master. The horse and the dog know very well when their owner is cheerful or sad or disturbed. They also reflect the fears and anxieties of their owner and become fearful and anxious themselves. They understand such situations far better than people think they do. The important thing is to obtain their trust, which is not given easily.

Psychiatrists could benefit from observing animals; many puzzles would be solved. Since ancient times indications have been given regarding the importance of animals in human life. It was well-known that animals intensify the currents of psychic energy, but it was also known that they attract lower entities from the Subtle World. The psychic energy of animals can be beneficial, but it can also be dangerous, and one should act with caution. Animals should not be allowed too great an intimacy with people. Co-measurement is necessary in everything.

The Thinker frequently pointed out interesting facts about animal consciousness. His remarks were ridiculed on the grounds that animals have no intelligence and are therefore inferior beings, but the Thinker meant to show people that psychic energy works through all beings and throughout the universe.

344. Urusvati knows how heavy is the burden of the world. We can remind you of the suffering of Our Sister when embodied in Siena. It should be noted that the pains she endured were related to events in France and Spain. She experienced severe pains in the region of the solar plexus and by them was able to predict certain distant events. Often these events were felt more intensely than local ones. In the same way, one can trace specific links with previous lives.

These strong pains could not be stopped and there was often little time to alert physicians, who did not understand the true cause and tried to stop the pains by prescribing potent medicines. Even today, people do not understand subtle influences, and such lack of understanding hinders scientific progress.

During the lifetime of Our Sister of Siena the idea of telepathy was suppressed. Today much is said about telepathy, but its signs are still treated with skepticism. It is astonishing that even in progressive scientific societies there is doubt about it; this attitude only hinders research.

You have heard about the physician who was sent to investigate subtle manifestations, but could achieve nothing because prevailing conditions were not favorable for the

success of his investigation. We want to encourage such research, but it is difficult to find some common ground for communication.

Urusvati can provide many convincing details to researchers, but it is essential that her testimony be listened to and correlated with that of Our Sisters and Brothers who have lived in the world. In such correlative studies one will be able to trace the evolution of knowledge about the subtle energies.

The Thinker Himself often experienced strange pains, which He attributed to the rays of the various planets.

345. Urusvati knows how many subtle feelings and influences fill one's life. Imbalance, that dreadful scourge, is the obstacle to appreciating and understanding life's precious gifts. After millions of years of evolution humanity is still ignorant about the art of achieving harmony.

What then do we see in this age, so proud of its discoveries? People reject completely all that is beyond the earthly realm and become victims of destructive imbalance. They forget their immediate responsibility toward Earth and begin to wander in a fog of abstraction, and if they meet those who have attained harmony, they despise them!

We should not attribute such hatred only to the forces of darkness. Many highly regarded citizens are the very ones who hate all that is harmonious, because they detest the idea of the unification of the mundane with the supermundane. Darkness has loyal co-workers among unbalanced people. If you see attacks upon useful undertakings, look attentively and you will see that the persecutors have not even the slightest degree of harmony within themselves. Study them and you will observe the inadequacies of their reasoning faculties and learn how to resist their trickery. You will learn when it is possible to remonstrate with them and when, because nothing can be accomplished in this life, a change of sheaths will be necessary. Yes, yes, yes, harmony itself is often understood as an abstraction!

Similarly misunderstood is Nirvana, in which the greatest intensification of one's faculties is sometimes interpreted as passive, unfeeling inaction. Equilibrium requires mutual tension, for both cups of the scale must bear equal loads. Therefore, both cups, the mundane and the supermundane, never stand empty. In his ignorance, man prefers to limit himself to one side or the other. That is why humanity is lame; but can one hop for long on one foot? Can one drag one's crutch into the Subtle World? I speak in jest, for sometimes a jest is better remembered!

The Thinker asked some narrow-minded intellectuals, "Why do you cripple yourselves by cutting off one of your legs? Verily, you will have great difficulty returning home."

346. Urusvati knows that if each person wrote down a description of something phenomenal that had taken place in his life, humanity could compile an extraordinary

book in just one day. Everyone has had authentic glimpses into the supermundane and many could provide revealing accounts. Even those who deny it do not dare to claim that they can provide mundane explanations for everything that has happened in their lives.

The main obstacle to compiling such chronicles is the embarrassment each one feels in revealing his personal experiences. Urusvati remembers only too well how she was ridiculed as a child when she attempted to reveal her feelings. But that is an unavoidable experience for all.

I hope that some people will read My words to their immediate friends and will collect examples from the life around them. There is no need to be amazed about the little girl who suddenly began to speak twelve languages! And one can discover many other phenomena which could be explained scientifically.

When your friends begin to record their extraordinary experiences, please urge them to do it as simply as possible and avoid elaborate descriptions. They should not add their own interpretations but record the facts simply and accurately, with the utmost truthfulness. It is not necessary to place much significance in the fleeting lights that one sees, for they are small details of everyday life. Information should also be gathered from printed sources, although these cannot compare to one's own verifiable observations.

There are many books available that deal with psychic phenomena, and We will not waste Our time trying to convince the wilfully ignorant. At present, We only want to point out that psychic phenomena are increasing. One can also see that there is an unfortunate increase in fierce opposition. The forces of darkness are alarmed that the subtle energies are approaching the earthly plane. You must understand that the battle has reached its climax, and chaos is attempting to prevent evolutionary advance. But the New World approaches and nothing can stop the growth of consciousness.

The Thinker spoke about the inextinguishable fire of the heart. He understood the path of humanity.

347. Urusvati knows how distressing it is to have to withhold from people all that has been prepared for them. In fact, there are many new discoveries that cannot be revealed to people simply out of concern for their safety.

For example, powerful poisons have been discovered that are salutary when used in a certain way. But do people care about these salutary properties? Usually their first impulse is to experiment with the destructive qualities. Poisons often have medicinal powers, but to entrust them to irresponsible hands would be the greatest folly. The same can be said about all aspects of life. Discoveries are safe only when their use is goalfitting.

The question arises as to whether events caused by hatred can be goalfitting. You must

realize that evil can be good, in a relative way. It is hard to imagine putting a limit on the number of miseries! Sometimes the only alternative is to choose the lesser evil, or, as the Romans said, "to take with a light hand."

When studying the history of psychic phenomena one can observe a rise and fall in the degree of their frequency. One might expect there to be a constant increase, but there are certain conditions that influence the manifestations. For instance, psychic phenomena increase during wartime, but they are of a less desirable type.

The same is true about most mass manifestations. Certainly a multitude intensifies psychic forces, but only rarely can the ecstasy of a crowd be of high quality. During quiet, constructive periods the manifestations can be very intense, because there is nothing to prevent the subtle energy from approaching the physical world. Moreover, people of a quiet and balanced nature create a more suitable atmosphere and intensify the phenomena. Thus, one may observe entire eras of evolution and involution.

People are not yet sufficiently trained to discriminate between these changes, because the science of psychic phenomena is not accepted by the majority. One must also bear in mind that We can help these phenomena in a variety of ways. Amidst the world's events Our energy is directed to those areas where there is a possibility of cosmic danger.

The Thinker pointed out the brilliance of the sun and added, "What dangers are hidden at times in this radiance!"

348. Urusvati knows the different ways in which people react to manifestations of the Subtle World. These manifestations often evoke shock and even terror. If people are constantly surrounded by inhabitants of the Subtle World, why is it that seeing them produces such extreme reactions? One should remember that although such subtle manifestations sometimes cause shocks, people can only react to what they actually see, and unaware that they are surrounded by inhabitants of the Subtle World, they show a pronounced fear of contact with these so-called ghosts. But such contacts are unavoidable, and We have ways of protecting people from truly unbearable experiences.

People fear the dead because they do not believe in eternal life. When this truth is broadly accepted, the world will be transformed. It is useless to speak of purification or sublimation before the continuity of life is understood. I affirm that at present people are far from an understanding of the structure of the three worlds. Nor will it help to simplify the scheme by division into two worlds; people will only become confused. Remember that in ancient times, too, very few accepted calmly the existence of invisible worlds. The majority feared these realms just as they do today.

The Thinker attempted to open this natural way of communication to His disciples, but only a few dared to face the truth.

349. Urusvati knows how emphatically We insist upon the need for harmony and unity. We often speak about unification, but now We wish to point out a special aspect of this concept—harmony. Only unification will bring right results. It is true that any kind of unification will intensify energy. Even unity in evil can be effective, but it can never be harmonious, for evil by its very nature is disharmonious. Also, unity in evil cannot last, and its results will be vague. But goodness is always harmonious, and it alone can produce meaningful results. Thus, by speaking of harmony We affirm goodness.

Each quality has many aspects, but they cannot all be revealed at once for they would not be understood. We first indicated unification in a general sense, and now it is time to point out the specific conditions that are required for the achievement of complete unity.

Are there perhaps certain invocations or physical exercises that can intensify this harmony? Certainly there are many such aids, but in the end they act like narcotics, producing only an imagined harmony. Such attainments are not beneficial and are not suitable for the Subtle World. Since the object of self-betterment is to become perfect for our future existence, We advise the use of the more natural methods of spiritual development. This is the new message.

People are either skeptical or they indulge in artificial methods and ignore all natural ways of broadening the consciousness. Yet such ways are the true treasures for ascent in the Subtle World, for those who dwell there have no artificial methods, and act only according to the fundamental laws of Nature.

We strongly advocate both labor and thought for self-perfectment. These will bring sublime accumulations that do not evaporate in the Subtle World, but, on the contrary, will lead to further knowledge. Thus We lay the foundation of harmony.

The Thinker pointed out, “Not the outward appearance but the power of thought will open the Sacred Gates.”

350. Urusvati knows that all the advice We give is based on scientific truth. When We stress the benefits of an ethical life, Our chief concern is to preserve the fundamental laws of the Universe. When We say, “Purify your thoughts,” We have harmony in mind.

Just imagine the power of a pure thought! You know that such a thought purifies the aura and emanates a radiant light. And what is more, purity of thought is the best defense against the dark entities that cling to every dark thought. I can already foresee the indignation of those pedantic scientists, in whose dictionaries dark entities do not exist! Well, We shall speak according to their consciousness, and tell them that every thought is in a way a magnet that attracts whatever is similar to it. Space is saturated with thoughts, and each of them attracts thoughts of similar quality. Whirlpools of thought exist in space, and grow amid the cosmic rotations.

Man has no right to produce chaos and cause harm to the manifested world. You must

remember and understand that each good thought begets goodness, and each dark thought is a cradle of evil.

It may be asked how man can discriminate between his good and evil thoughts. Words can be deceptive, but at the deepest level of thought people do not deceive themselves. They understand quite well the difference between noble deeds and crime. The outward appearance of a deed is not its essence: this essence is clearly perceived in the heart of the author of the deed. Thus, man should not become a sower of destructive forces. Let everyone think about creating good. When people think scientifically they will understand the laws of ethics.

The Thinker warned, "Unless you acquire knowledge, you will remain immoral."

351. Urusvati knows the many reasons for the interruption of thought transmission. The main causes are the extraordinarily intense currents and the unexpected disturbances that must be immediately countered. But also undesirable entities may approach and try to obtain information that would cause harm if acquired prematurely, and that should not be revealed to them.

We can provide an example of information that was prematurely interrupted. Once, We sent a mental message about the sad condition of a certain Western country, but as soon as the first word, "space," was sent, unwanted listeners were discovered and the communication had to be interrupted. In order to fulfill Our intention We used a code word, which was sent at night. We continued with our communication the following night, not naming the country, because Urusvati could then understand the meaning of Our message.

I mention this episode to remind you about the caution that must be exercised in dealing with the filling of space. Even in earthly life people seek the opinions of experts in order to learn the meaning of events. It is the same when certain entities try to intercept Our communications in order to use the information for their own purposes.

Those of great experience accept the need to adhere to the laws of nature. Only the ignorant think that We need not submit to cosmic laws. It would be sad indeed if We were to unnecessarily intrude upon the karma of countries, peoples, or individuals.

What great harm results from a careless attitude to life! You know how unwisely some people extract fragments from Our books. This is very harmful, for one can never know how or by whom such incomplete quotations might be interpreted. We are concerned first of all about the accuracy of what is conveyed.

The Thinker was concerned about His disciples, wanting them to be responsible for every word they uttered.

352. Urusvati knows that one cannot perceive the exact moment of falling asleep, and

that dreams or participation in the life of the Subtle World do not begin immediately. There seems to be an unexplainable transference into a new condition to which one must adjust. The same occurs in all contacts with the Subtle World, which are more numerous than one may think.

People may complain that contact with the Subtle World is not frequent enough, but even during one's ordinary waking hours unusual sensations can be felt—perhaps a strange sense of being absent, or an awareness of some invisible presence. If people would learn to be attentive, they would see and feel many inexplicable phenomena. No special concentration is necessary for this, because subtle reactions come unexpectedly and cannot be anticipated. You know that the most wonderful phenomena have taken place amidst the most ordinary surroundings.

It is impossible to predict what kind of earthly circumstances will be most favorable for subtle manifestations. The only necessary condition for all is to be aware that every moment can bring a manifestation of the Supermundane. But while developing such an awareness one should not withdraw from earthly labors. We insist upon labor while on Earth.

The Thinker used to say, "Friend, are you ready for an unexpected communion with the luminous sphere?"

353. Urusvati knows that on the verge of awakening one must pass through a transitional state in which one belongs to two realms. Some people do not remember this state, but others retain impressions of subtle experiences.

When the ancients urged, "Know thyself," they were primarily concerned with the development of the power of observation. This process is no mystery. People should simply become more attentive to their own nature and to their surroundings, and should realize that they are responsible for the quality of their projections. It is strange that the interval between sleep and awakening remains unnoticed. People read about the particular qualities of drowsiness. The ancient initiates knew how acutely perceptive one becomes during this state, but this knowledge remained only with the initiates, who alone could remember their experiences. The average person, absorbed in his work, had no time for such observation.

But now We once again call people to develop attentiveness and to observe the idiosyncrasies of their nature even during labor. One should learn to combine one's ability to work with the power of subtle perception. Such a synthesis will transform life.

You should not assume that the initiates were withdrawn from daily life. From the biographies of the great, it is clear that they did not avoid the most diverse manifestations of life. And now too, labor should not keep one from self-examination. The new life requires collaboration with the two realms.

The Thinker used to say, "Friend, before retiring for sleep and before awakening for labor, utter a word of blessing. Verily it will open the gates of the two worlds."

354. Urusvati knows that very few have a right attitude about those who have passed into the Subtle World. Some grieve over the deceased, thus interfering with their ascent, and others criticize them, which is equally harmful. In some cases the deceased are completely forgotten, and this, too, is wrong. It is essential to have a proper, harmonious attitude.

Let us imagine a dear one who is in an adjoining room absorbed in some important work. Our first impulse is to safeguard his quietude and take all precautions against disturbing him. We provide the best conditions for the speedy fulfillment of his task. We are concerned about the work, and send our benevolent thoughts to him. We know that our dear one is near us, and although we would like to see him, we realize that we have no right to disturb him. We are patient, knowing that we shall be together at the right time.

In the same way, there is much to tell our friend who has passed into the Subtle World, but out of love for him we must control our desire and be cautious. We shall not allow a single word of evil, not wanting disharmonious currents to disturb his work. In short, we shall have a right attitude to the situation, and shall not grieve about the imaginary loss. How can we, knowing that our dear one lives and is near? Nor should we insist upon physical communication. If he is meant to, he will hasten to appear at the proper time.

One should be concerned about harmony, which is essential for both worlds. If an important task is being performed near us, we should not quarrel or make noise. Even in daily life people celebrate in the name of an absent one, and try, for example, to take care of the dear one's possessions. We act wisely if we behave toward the deceased as we would toward an absent friend.

You should have the same attitude toward Us. This attitude will broaden your consciousness and is beneficial for your inner life. It is lamentable that after millions of years We still must stress an intelligent attitude toward the life of the Subtle World. Let us be fair and admit that people do not understand the Subtle World; moreover, due to the predominance of technology, they are moving even farther from the true concepts. Literacy does not yet mean culture. Great calamities occur because of ignorance. We do not expect extraordinary refinement, but only that people manifest the best qualities of their spiritual nature.

The Thinker taught, "Let us send a smile of love to the deceased. Let us send encouragement to all pilgrims. May they rest peacefully at the crossroads. Pilgrim, tell us about the wondrous countries!"

355. Urusvati knows that, at times, people unexpectedly experience unusual psychic phenomena. They may receive radio transmissions, see through solid objects, or

distinguish the presence of subterranean metals.

Let us elaborate upon this seeming suddenness of experience, for nothing occurs without a cause. Even when We speak about a “sudden illumination,” it should be understood from a relative, earthly viewpoint. Although the illumination is sensed suddenly, it is the result of a lengthy process of the refinement of consciousness. Such refinement usually begins at an early age, or rather, is brought by the soul from the Subtle World.

People think that psychic powers are gifts from above, little realizing that these gifts are earned by the individual himself amidst all kinds of burdensome experiences. Usually, one does not recognize the presence of these seeds, which are ready to blossom at the first favorable opportunity. Furthermore, no one points out to the toiler the possibilities earned by him. A vessel filled to the brim is easily spilled. In the same way, accumulated psychic powers can be suddenly manifested at the least prompting.

People endure many humiliating situations and much self-doubt before they dare to speak about their powers. But the most difficult and incomprehensible potential for ordinary people to realize is their participation in cosmic events. The heart is strongly affected during such processes, but what earthly physician can understand the dangers of cosmic tension? As a rule, physicians do not even notice signs of cosmic suffering. They would rather accuse the patient of malingering than admit that cosmic disturbance could be the cause.

The Thinker long ago understood this kind of pain in the world.

356. Urusvati knows how painful it is to participate in cosmic processes. One may ask what causes such painful tension. The answer is simple—when even a particle of ectoplasm is affected a medium will suffer greatly, but ectoplasm constitutes only the subtle body. Cosmic experiences affect the fiery body, and cause far greater suffering.

One may further ask, if cosmic currents influence all living beings, why must only exceptional people undergo severe suffering? Again the answer is simple. These currents certainly influence the entire planet, but the degree of reaction to them varies, and when someone fills his Chalice and refines his consciousness, he places himself in the first rank of those affected. It is impossible then to avoid such suffering by altering his consciousness, for it has already attained a natural degree of development.

Who can stop the growth of consciousness when it has reached a certain degree of development? One should not interfere with the actions of a hero who has dedicated his life to podvig, for the destruction of darkness is the dream of every spiritual warrior. The battle is the same on both the mundane and the supermundane planes. By the use of vibration We may lessen the tension, but the cosmic battle requires a universal defense.

Defense and Nirvana are two mercilessly distorted concepts. People try to make them

into something amorphous, vague, and passive, but such distortions are harmful for evolution.

People must consciously prepare themselves for a state such as Nirvana, and this takes a long time. They must learn to love the state of mind that can be called all-containment. In the same way, people must learn to love the concept of defense, and think of it as the most intensified and vigilant condition. They must perfect themselves consciously, otherwise participation in the Cosmic Battle will become unbearable.

But how can man train himself for austere defense without contemplating cosmos? In practicing defense man displays the highest self-denial. He acts not for himself, but for the far-off realms. Everyone can understand that it is not easy to forget oneself for the sake of the far-off worlds. An expanded consciousness must go hand in hand with a solicitous attitude toward one's health. Human forces are frail compared to the currents of space.

One should develop clarity of consciousness. One should understand that in the protection of harmony lies Beauty. One must not allow doubts that will violate the order of harmony. Beautiful is the vigilance that knows and loves the treasures that it protects.

The Thinker knew the beauty of such vigilance. He said, "We learn, not for ourselves, not for Earth, not for the sun, but for the invisible Realms."

357. Urusvati knows how realistically a subtle entity can manifest itself. People think that such phenomena can take place only through the ectoplasm of a medium, but other processes of manifestation must be considered. These entities can also be perceived through the power of clairvoyance, which works not through ectoplasm, but through direct, fourth dimensional vision.

It is characteristic for certain entities to be attracted to particular places. In these cases, the energy that evokes the materialization has been accumulated in various locations, most often as precipitations on the walls of old buildings. Subtle entities strengthen their manifestations by use of certain layers of this matter. Such buildings could humorously be compared to old, worn-out garments infested with microorganisms that make them "come to life," as it were.

People frequently complain that they have no visions. These visions do indeed occur, but people do not pay attention to them. For example, the sight, in broad daylight, of human images, which then immediately disappear. Unfortunately, the human mind would rather fabricate all sorts of artificial explanations than find the true cause for such manifestations.

The time has come when it is necessary to bring the Subtle World closer to Earth, but it is impossible to do so without the cooperation of humanity. Even those who are ready to accept the existence of the Subtle World expect some tremendous shock that will

immediately transform their entire life. Our help is in proportion to human cooperation.

People must accept the existence of the Subtle World and free themselves from superstition and bigotry. These two vipers deprive people of the possibility of communing consciously with the Subtle World. Do not think that We exaggerate the dangers of superstition and bigotry. The lives of most people are based upon these prejudices, which deprive them of freedom of thought and so fill them with ignorant convictions that they deliberately close their eyes and ears to the most obvious manifestations. If one wants to see, one must have an open mind. Negation closes the keenest eye. On the other hand, one must beware of false, imagined visions. Thus, there remains only one way—the golden middle way, which We have already stressed. He who follows the middle way knows an all-embracingness that excludes or changes nothing. This is not an easy way, for it requires a refinement of consciousness.

The Thinker taught not to fear the middle way.

358. Urusvati knows how varied are the rhythms of Our communications. At times they flow slowly and distinctly, but at other times so rapidly that it is almost impossible to hear them. They may be shockingly loud, or may become almost inaudible, like the softest whisper. Sometimes they strain the centers, but usually they are beneficent. Do not suppose that these variations are the result of Our unbalanced minds! You should seek the cause in the spatial currents. The example of Our communication is of use to anyone who studies the energy of thought.

People are impatient in everything. To explain each phenomenon they hasten to create their own rules, and through such arbitrary, willful interference, they interrupt the most valuable manifestations. This is why it is so important that you be reminded about the variety of Our communications. One should bear in mind that if Our force can be affected by cosmic currents, it is even more difficult for the efforts of beginners.

When We speak about purification of thinking We have in mind primarily liberation from preconceived notions. Imagine someone experimenting with the receiving of direct communications who then tries to introduce his own thoughts. Such a student will only mix up the messages. There have been many such cases.

When receiving communications from a great distance one should be particularly careful not to allow interruptions. Through carelessness in receiving, many words can be lost. Much experience is necessary for one to be able to perceive the various changes of rhythm.

When We speak about Our Inner Life We primarily want to impress upon you the diversity of conditions that surround you and Us. It is an annoying fact that people fail to understand that we are all surrounded by the same currents of energy. Only when you realize this will you come close to Us. This closeness will evoke reverence, or in other words, acceptance of the Teacher. Alas, it is seldom that the Teacher is accepted. At

times people may feel sparks of devotion, but such flickering will only irritate the atmosphere. We do not speak about Our authority, but about the principle on which harmonious communion can be built.

The Thinker insisted upon respect for the Teacher. He said, "In the dark of the night one should look for the Guiding Hand. The Voice of the Guide is a joy. But this devotion should continue not only in the darkness, but also in the sunlight."

359. Urusvati knows that clarity of subtle vision is developed in the course of many incarnations. This quality is correctly called clairvoyance. Glimmers of clairvoyance are not unusual, but steady vision is acquired only with great effort. Urusvati has testified correctly that even in her childhood she possessed clairvoyance with full, unwavering images.

It is interesting to observe how slowly people acquire this ability. Often the perceived images tremble, the features become distorted, parts disappear, or the images may become stretched out of proportion or change their expression. Even the most kindly face can acquire a look of malice. Due to these distortions people imagine that they have been approached by an evil spirit, but the cause lies in their own inability to develop subtle vision.

Certainly, amid fuss and commotion it is not easy to concentrate one's attention upon the image, especially when the contours of its aura tremble. It is a mistake to attribute these fluctuations of the aura to the imagination, for they are often caused by the wavering aura of the observer himself. You must remember that the majority of auras are not steady, and this can affect even physical sight.

In ancient days students were required to develop subtle sight. For this purpose, the student was asked to observe an object, then suddenly was asked to close his eyes and describe it. This is not an easy discipline. In these tests, although the student thinks that he has memorized everything, he has in reality absorbed only the general outlines, and the object's distinctive features have eluded him. But it is precisely in the distinctive features of an object that one can find its essence and style.

The ancients paid much attention to the study of the psychic nature of man, and such studies took place not only in the temples, but also in special schools, which, when later established in Greece, were called Academies. Many subjects were studied in them, including the legends, which were the main source of information about life in remote antiquity. Even now, scientists who study folklore can find there traces of profound wisdom.

We should investigate the heroic achievements of the ancients; we will find in them similarities with the achievements of modern science. As a matter of fact, the ancients not only dreamed about future scientific achievements, they were aware of many of them. If scientists were to look at the treasures of folklore from a scientific point of view,

they would find many confirmations of the knowledge of ancient people.

The Thinker once saw a shepherd who was followed by his large flock of sheep. The Thinker smilingly asked, "By what magic do you compel the animals to follow you so obediently?" The shepherd answered, "I live with them and love them, and they feel that they are safe if they follow me."

360. Urusvati knows how often people attempt to attribute subtle phenomena to gross physical causes. For instance, noises in the ear that are experienced by many are physical manifestations that provoke varying interpretations. Doctors often attribute them to abnormal blood pressure, but this is simply another external symptom. The true cause of such pressures is the touch of subtle influences. Actually, there are three kinds of noise—one is a peculiarly dull, continuous noise, another is like a reflection of the pulse, and the third you have described as like the sound of cicadas. This third type, a curious, very rapid pulsation, is especially characteristic, and is the sign of a particularly subtle energy.

These noises cannot be explained by a decreased function of the heart, or by irritability, especially since they occur unexpectedly and independently, with no connection to any previous physical experiences. They may be due to the pressure of cosmic currents, but it is more likely that they are the touches of the Subtle World. Thus, we come back again to the subject of contact with the Subtle World. People should look more within themselves, and should fulfill the ancient maxim "Man, know thyself."

Therefore it is not only physicians who are equipped with the necessary knowledge about such matters; ordinary people can also give wise advice if sufficiently experienced and introspective. Long ago it was known that, even amid the most ordinary daily routine, it was possible to be in touch with reflections of the subtlest energies. Indeed, from the very depths of man's nature explosions erupt, as if a seal were opened by some special touch.

There is a curious state of mind called *idée fixe*. I am not referring to possession, which may have similar symptoms, but to obsessive, constantly repeated assertions, which can have a special significance. Medical science considers the *idée fixe* to be dangerous, but this is a baseless judgment. If we accept this opinion, we must then consider many splendid scientific minds insane! It is time to revise the notion about the insanity of genius, otherwise we will have to conclude that fools and dolts have sound and healthy minds!

We have repeatedly condemned the dark obsessions that lead to evil and crime. It should be understood that it is the influence of subtle energy alone that results in the healthiest state of mind. The benevolent influence of subtle energy is the great blessing that inspires man to ascend the ladder of evolution.

Only by observing human actions can one discriminate and sense the subtle differences

between good and bad people. You will see that the one who labors for evolution is filled with ideas. But who would call these ideas fixed? It would be right to call them leading ideas. Pay heed then to all the manifestations of nature.

The Thinker said, "Whether I serve Nature, or Nature serves me, does not matter. The important thing is that all my knowledge and experience are offered in the service of the Common Good."

361. Urusvati knows that with each generation there are changes in world outlook, customs, and even language. It is not easy to recognize the New Era when in the midst of it, but from a distance every observant eye can see how agitated is the substance of life.

There was an ancient practice of sending observers to certain places, to stay for a period of time and then return. With the coming of the new generation, the same observers were sent again to these places. We use the same method, so that Our Messengers may witness the formation of a new generation. Only in this way can We acquire a fresh and correct impression regarding the evolution of a particular nation.

Many will doubt the very possibility of such evolution, for they themselves are stagnant. But evolution is a law of Nature. The difficulty is that people see only from their own point of view and are therefore unable to progress. They imagine that everything ends with their demise, and cannot understand that life has its own continually changing, vivid waves.

Such immobile people will find themselves in a most lamentable position when they enter the Subtle World. They will regret that during their earthly existence they did not mingle with different generations or find points of contact with a variety of mentalities. The ancients wisely experimented with various generations. And you too will learn how to feel at home among the most diverse mentalities. Remember that We, also, had to undergo such experiences.

The Thinker compared such tests with the tempering of a blade. He knew that only by the alternate application of heat and cold could indestructible strength be forged.

362. Urusvati knows that intention equals action. More accurately, We can say that intention is more significant than action. Action discharges energy, whereas intention accumulates the energy that will be manifested as action. Therefore, when I advise being careful about intentions, I have in mind the maximum benefit.

People frequently leave their earthly existence with many intentions still unrealized. The ignorant think that these intentions will remain so, not understanding that life does not cease and the opportunity remains for intentions to be fulfilled elsewhere or at another time.

Blessed are those who have a store of good intentions, for they will be beautifully realized. Truly, every intention will bear fruit, every promise will be kept, and every goodness glorified.

People complain that their merits are unappreciated, ignorant of the fact that life continues after the death of the body. He who believes that everything ends with his departure from Earth is a poor man, for he has robbed himself of the treasures of fulfillment and will enter the Subtle World unprepared. Where then will he be while his consciousness is so obscured? Alas, he will be confined to a place in the dark regions of the lower spheres that he could easily have avoided, where he will be subjected to negative influences that will impede his progress even more.

Various religions deal with the idea of the continuity of life, but these hints are not sufficiently convincing or people would try to prepare themselves for better progress. Some people try to buy a better future with monetary donations, but gold has no value in the Subtle World. Good deeds combined with a good consciousness will bring joy on Earth and in the Supermundane Realm. If the instrument is tuned, it will resound in harmony with the higher spheres.

Sometimes people hope that there will appear a Guide who will save them from any abyss. These selfish people do not understand that the Guide suffers when descending into the lower spheres. Others think that there is enough time in Infinity, and that while on Earth they can enjoy themselves without limit! Alas, once beyond the earthly boundaries, they will learn to evaluate their losses.

You are quite right in your feelings. There can be no merriment while Earth cries out from the burden of calamities. While hunger exists there can be no gluttony. And what kind of dances can be performed against a background of violence? Truly, I say that merriment is indecent in these days of calamity.

You are also right in assuming that the waves of distant transmissions are quite varied. Some may be caught by certain intended receivers, but others may reach the most undesirable listeners, and in this respect caution is always needed.

The Thinker knew about this when He said, "May my thoughts reach those who will appreciate them."

363. Urusvati knows that labor engenders one of the most sublime joys. One would expect this truth to be accepted by all, but alas, labor is usually considered a burden and people dream only about holidays. However, We shall share with you Our concept of labor. We work always amidst the most tiring conditions and also have holidays, but Our holidays are periods of communion with the Highest Spheres.

There are some who would consider that such communion is labor also, and they would be right, for the exploration of the higher spheres requires much energy. Absolute

concentration is required and the apparatuses must be controlled with skill. Recently, Urusvati experienced a powerful shock when one of the levers broke in My hand. Such unpredicted complications often occur, but there is a great difference between the breaking of a lever during routine work and a complication in the apparatuses used for communication. Yet, despite inevitable complications, the labor of striving toward the higher spheres is a true festival.

Amid earthly chores you too can create festive labor. Self-examination however is needed in order to decide which particular work one might consider a festival, and to learn what kind of work increases one's strength.

Rest is best achieved through change of work. Yes, yes, yes, it will be a long time before people understand this paradox! Nor is it easy for them to recognize that even the process of thinking is labor, for who can understand that man creates something real when thinking?

People are reluctant to accept the idea that a routine task should be followed by a period of concentrated thinking. How then can they imagine the kind of thought that kindles the fires of space and builds structures in the Subtle World? Even those who write about the significance of thought do not apply to themselves the rule about the inevitable and irreparable results of thinking. Man is a strange being, quite ready to accept the idea of the influence of someone else's thoughts, but oblivious to the results of his own thinking. Thus man neglects his own possibilities. I believe that the time has come for people to cease lecturing and to apply themselves to strict self-betterment.

Why is it that psychic research societies so often stagnate? The members themselves obstruct their own progress. It is an unwholesome situation when the researchers themselves are unable, first of all, to test the purity of their own intentions.

The Thinker was greatly concerned about the purity of the intentions of His disciples, and used to ask, "Precious substances are available even for the usual ablutions, but what substance can be used for purifying our intentions?"

364. Urusvati knows that world events usually affect those who participated in their inception in past ages. Events in any country affect those who are currently involved in them. But they also affect those who, in past lives, helped to build the country. They, too, reverberate to the violent calamities that befall the nation they created.

You can imagine the anxiety of Sister O., who was connected with two countries and now is witness to their suffering. Likewise, He who directed a nation toward righteousness during its revolution is now saddened to see it rush toward destruction. Indeed, how can one remain indifferent when the best intentions are thwarted?

You also are filled with anxiety because you were once involved in work connected with the suffering nations. One can already witness the humiliating fate of one particular

nation that could have been in a favorable position. Gradually the events are taking shape in the West, with its feverish campaign against ideas of community. But the false communitarians are even worse than those dreamers who think of themselves as founders of the New Era.

Anxiety surrounds the nearby spheres, and special care should be taken for the preservation of harmony. These are unprecedented times, and the human consciousness is unable to perceive them properly.

The Thinker warned His fellow citizens, "Do not overestimate your knowledge, for events may take place that will reveal its inadequacy."

365. Urusvati knows that it is extremely difficult for materialized entities of the Subtle World to reproduce the sound of the voice. This is understandable, for an entity is more accustomed to transmission by thought, and reproducing the voice is difficult. Of course, in cases of special harmony this difficulty can be overcome, though such a degree of harmony is rare. People do not know how to approach subtle guests in order to determine their needs.

It is possible to observe a complete materialization or a transfer of objects; rarely however can one witness a manifestation of the earthly voice, for it is far more difficult. True, mental communication is possible, but unfortunately people do not yet know how to use it. So much would be achieved if people could sense the subtle conditions.

This ability should also be developed in relations between people. What a pity that so many good achievements are obstructed simply because of a lack of care and understanding. Indeed, great care for one another is needed, particularly amid the more oppressive currents.

You have experienced the onrush of anguish. Such anxiety should be analyzed, and can be traced to the repercussions of world calamities. You should record them as the explosions of Armageddon, whose astonishing waves shake the whole world.

The Thinker could recognize such days by a particular beat of His heart.

366. Urusvati knows that outer appearances do not serve as an indication of the inner life. To obtain a clear idea of the inner life, one must have a knowledge of a man's aspirations and intentions. Learning that someone was a philosopher, physician, king, or warrior will not show you the inner man; it is far more important to learn the underlying motives that prompted the actions of these individuals.

And so We now give you the outlines of Our Inner Life, pointing out the principles that lie in the foundations of the Brotherhood. Alas, people have too often pictured Us as celestial beings, but nothing good can be derived from such an idea, for it appears to isolate Us from Earth. Indeed, when We discuss the Supermundane Realm We certainly

do not imply isolation from Earth. After all, all of life is supermundane, for it is permeated with the subtle energies.

The time will come when people will be compelled to turn to a more subtle mode of thinking. Evolution is created by man himself and nothing can impede it. Even the present state of evolution will in the long run serve a good purpose as a unique tactical adversa, for in his attachment to technology man will drive himself into such a dead end that no way will be open to him but to turn to the joy of the Subtle World.

It has been prophesied that if man escapes the catastrophe he will turn toward the refinement of life, and the time will arrive for the coming together of the two worlds. Even now the time has come! For example, the densification of the subtle body is no longer considered as supernatural, and there are those people who, while in the physical body, know how to consciously release their subtle body. From both sides the parts of the bridge are coming together. Lightning can unite these two parts, and We wait with great vigilance for the time when the bridge will be joined. Then Our work will change course, and We shall proceed to the far-off worlds.

Therefore, the first task of humanity is the building of the bridge of the Temple. The second task of learning communion with the far-off worlds will be easier. What some people now perceive vaguely will become a normal condition of planetary life. Do you not think that for such tasks it is worthwhile to preserve Earth? But as yet only a small minority thinks in this way.

The Thinker foresaw how few there would be who care to save the planet.

367. Urusvati knows how physical and psychic phenomena are intimately linked. For example, because of extreme physical exertion a person may see sparks of light that are similar to psychic phenomena. Therefore We advise calm and concentration of the mind in order to prevent sudden physical shocks. Thought should be directed to Us, but in a state of mental equilibrium. We even advise a partial realization of the Infinite, for nothing contributes so much to one's balance as the sense of Infinity. There are many different methods of acquiring calm, but awareness of the Infinite is the most effective.

Uttering the name of the Guru also creates a strong bond, but this, too, must be done with serenity, for any excessive exertion will invariably produce a disturbed atmosphere. Realize, however, that calmness is not inertia; on the contrary, just as in the state of Nirvana, it is full of inner vibration. Many will not understand this and will see only contradiction. They will argue, "How can calmness be filled with vibrations, and how can a calm invocation of the Guru's name be so effective? How can a calm prayer be more effective than a cry of despair?"

It is hard to express certain ideas in words. It is hard to explain the difference between the power of calmness and the oppressive force of aggression. Only those who have trod many earthly paths will understand the value of calmness, particularly during the

days of Armageddon. Calm reigns in Our Abode, where even the slightest imbalance can cause a great calamity. Calmness should be cultivated everywhere in the world.

Urusvati quite correctly stresses the building of character in the young. Indeed, it is more important than a strictly intellectual education, for only the building of good character can lay the foundations of calmness and productive labor in life.

The Thinker warned His disciples, saying, "Preserve calmness, or you will fall into the inferno of hell."

368. Urusvati knows that the world-outlook changes with each generation. But few individuals grasp this, for an entire generation is rarely studied. Amid life's confusion people are not accustomed to paying sufficient attention to the thinking of youth, and believe that by using the old textbooks, they will strengthen traditional concepts. But these books are obsolete, and young thought finds its own way.

Twenty years is the measure of a generation. This division should be kept in mind, otherwise you will perpetuate the same old injustices.

For example, imagine the hostility that arises in a certain country where the population has been living in hatred for a quarter of a century and has transmitted its hostility to the next generation. Is this just? Even when the original enemies no longer exist, and the young generation has begun to think in a new way, there are those who will wish to impose upon the young minds earlier antiquated concepts. One should always remember the span of the generations so that injustice will not be done.

The essential meaning of a society should not be judged by the outward conditions and customs of life which can remain unchanged from one generation to the next, but by its inner growth and striving. You should understand that I am not talking abstractly. I am observing a certain nation in which people are creating a new world-outlook, yet there is a strong opposition that attempts to force the nation to revert to the ancient concepts of past generations. Casual, short-sighted observers tell the most contradictory stories. It would be appropriate to ask these observers from which generation they have drawn their judgments.

One must insist upon clear discernment, or misjudgments will be committed and the new generation accused of crimes of the former generation for which they are not responsible. It is difficult to form a correct judgment, which is why one must learn to understand the causes and effects of life in general.

The Thinker often questioned His listeners, "Of whom are you really speaking, a son, a father, or a grandfather?"

369. Urusvati knows that there are certain individuals who can foresee the direction of evolution. Such co-workers of Ours can be found in different countries and ages. We

use them as channels through which We transmit the varying degrees of aspiration that correspond to the needs of evolution. But it should be understood that such striving individuals are rare, and will feel out of place in any generation. It would be correct to think of them not as dwellers of Earth, but rather as guests, filled with memories of better worlds. Indeed, earthly life is not easy for them. They are filled with the spirit of service to humanity, but this concept is little understood on Earth. These toilers cannot find a common language with coarser earthly people. It is to be lamented that time so distorts their ideas, although eventually their words find some degree of recognition. All that I have said here is also true about Our own work, but through the centuries We have become sufficiently aware of the turning of the Wheel of Life. We understand that in motion much is consumed; even huge meteors are burned away, yet some of them succeed in carrying their diamonds to Earth. Only a calm understanding of earthly processes can reveal the whole range of accumulated knowledge. We call such observations a clarification of consciousness.

The Thinker fully understood that His Teaching would be subjected to many distortions. He used to say, "Only in the clouds will the signs of Our intentions be fully recorded."

370. Urusvati knows that self-betterment must begin with the eradication of small, but harmful, habits. We particularly stress the importance of daily habits. People believe they must overcome the main obstacles at once, only to find that such drastic measures are beyond their capacity. One may also often observe instances when people imagine that they have rid themselves of their major sins, yet remain burdened with little ugly habits. A tree bent by the weight of ugly fruit, developed over ages, is a sad sight indeed.

Bear in mind that it is not easy to rid oneself of petty habits. Among them there are always some of which one is not even aware, and which only a keen-eyed observer can discern. Yet, the uncovering of such hidden habits often leads to complete transformation. Remember the ancient saying, "If you seize the lesser devil by the tail, he will lead you to his superior."

The wisdom of folklore should always be remembered; it will lead to a practical application of the Teaching, rather than a superficial reading. Many people read all the books, but remain without knowledge. Sometimes such unreceptive readers even regress, and prove to be worse off than if they had been illiterate. People should try to understand exactly what has been assimilated from their reading, and what can be useful in its application to their lives. Let them ask themselves what negative habits they have successfully overcome, and write down those paragraphs from the books that have influenced their minds in a beneficial way. How can one expect harmony amidst the uproar of disharmony if the smallest habits remain untouched and unchanged? Thus, do not forget to warn friends against the dangers of petty habits.

The Thinker was careful about His habits, and knew how to relinquish any of them. His motto was, "Do not carry unneeded stones in your pockets."

371. Urusvati knows that in preparation for Infinity the earthly path is filled with both danger and joy. However, there are three kinds of doubters. The first asks, "And where is the promised joy? So much is said about joy, but now we hear only about endless dangers! After all, it is only because of the promised joy that we pay attention to instructions."

We shall say to him, "Ignoramus! Is not the overcoming of chaos a joy? Is not the bringing of light into darkness a joy? Is not the understanding of service a joy? If your concept of joy is the joy of the bazaar, our paths are not compatible."

Another angrily complains, "You remain in complete safety, yet all you offer us is continual danger." We shall answer, "Ignoramus, what makes you think that We are safe? Everything is relative. Our dangers may be invisible to you, but there is no such thing as life without danger. You must realize that one of the greatest joys comes from the awareness and understanding of danger. Through vigilance and awareness man becomes victorious, and this victory is joy!"

The third doubts the concept of Infinity. To him We shall say, "Ignoramus, your heart has become harder than stone if you have lost the joy of Infinity. Man should realize that he is called to saturate Infinite Space with thought. The realization of the infinite power of thought is in itself the highest joy. Imagine what a beautiful garden of thought has been given to you, and rejoice at this knowledge." In this way one can nullify all doubters.

Bear in mind that certain terms should be understood relatively. For example, one may speak of "spiritual drought," but few understand the meaning of this condition. Yet it does come about, due to an intense but unbalanced concentration, when the consciousness is greatly elevated while the centers are unable to adjust themselves. Thus, temporarily, man cannot express his consciousness. Such turns of the spiral of consciousness are unavoidable.

The Thinker once said, "Today I felt as though I knew nothing. This is a good sign, for it means that tomorrow I shall probably learn something beautiful."

372. Urusvati knows how great are the dangers that We must overcome. You know about the terrible consequences of the explosion that was experienced by Our Brother V. Space absorbs many shocks! Nevertheless many terrible events take place as the result of disregarding Our Indications. Some people will argue and take issue with the beneficial advice, while others outwardly pretend to follow it, yet inwardly rebel. Pay particular attention to this second type. If people could only understand how worthless are their false, superficial smiles! The most useful advice loses its significance if it is inwardly rejected; then nothing is left but the husk.

Also remember that a large number of useful instructions are distorted. Let us take, for example, the question of food. We are decidedly against a meat diet. The normal

progress of evolution has been retarded in part because of the eating of meat. Yet there are instances, such as a shortage of food, when dried or smoked meat may be eaten as an emergency measure. We are decidedly against the drinking of wine. As an intoxicant it is inadmissible, but it can be used in the treatment of certain illnesses. We are decidedly against all narcotics, but there may be cases of such unbearable suffering that a physician has no choice but to use them. There are those who may object to this, and ask if it is not possible to use suggestion against pain. Of course, it can and should be used, but it is not easy to find a person with sufficient power of suggestion.

Our instructions are quite clear, yet there will be people who try to confuse others and cause harm. These troublemakers will assure everyone that We allow the use of wine, narcotics, and meat, and they will demand absolute abstinence. Yet, should they be hungry or ill, they will be the first to accuse the Teacher of allowing them no exceptions.

Besides hypocrisy, one can also expect to see great cunning. People will deceive themselves in order to justify their own weaknesses. Yet they will not stop to think about the dangers they create for themselves. On the surface they appear to be Our co-workers, yet where is the reverence that should be at the foundation of all collaboration?

The Thinker used to say, "Do not believe all assurances of love! The great foundation of the world needs not assurances, but actions."

373. Urusvati knows that culture is the common heritage of all humanity. Despite differences in customs, creeds, and languages, every act of culture is the possession of all mankind. The unification of the world through culture is the first step toward the transformation of all life.

The objection may be raised that each nation has its own culture. You can answer that culture should not be confused with customs. The objectors will also insist that there are great differences in the written languages of the various countries. But in speaking of culture We have in mind not the alphabets or the style of expression but the intended meaning and ideas. Compare the finest creations of the various nations and you will see that the basic ideas are common to all. Thus, We can affirm that even in diversity there is a unifying international aspiration.

It is a joyous fact that the essence of human nature strives toward perfection. Man ignores this ever-present impulse, and will even rebel against this prompting of his higher nature, yet deep within the recesses of his Chalice the seed of culture radiates! Sooner or later this seed will sprout; this is why everyone carries within himself a sense of his humanity.

One then may wonder if the many who are filled with fury and hatred also bear within themselves a seed of culture. Yes, but it is deeply buried under their accumulation of crimes. They will find an Instructor in the Subtle World who will point out that such a debased state is inadmissible. Verily, people must understand that each day can be

radiant with humaneness.

The Thinker was concerned that His disciples should understand that universal humaneness radiates even in the far-off worlds, and that everyone is a citizen of all the worlds.

374. Urusvati knows that every thinking person searches for the Primal Cause. Some seekers use subtle approaches, others coarse ones, yet all seek. The common mistake is in attempting to investigate the Highest Cause without first studying the more accessible ones. In doing so people ignore the need for common sense discrimination in daily events. He who has sufficient wisdom to perceive the causes of the simplest daily occurrences earns the right to dive deeper and to soar higher. Perceiving the causes of daily events refines the thinking process. It is instructive to observe how sometimes an entire chain of events can be broken simply by an exclamation or glance, yet those who are present do not notice and afterwards will completely forget the original cause.

In Our mental Messages We sometimes use just one word. Such a hint is filled with meaning, yet not all who receive such hints pay attention to them. One must acquire experience in concentration in order to become vigilant, especially since the cause and effect are often separated by a lengthy period of time.

Similarly, people pay little attention to the “cementing of space,” and question why thoughts should be sent forth again and again that are essentially the same as those that have been sent before. Little do they understand that Our repetitions are intended to fill space. It is not enough to make decisions; a suitable atmosphere must also be created for Our thoughts, and such weaving demands lengthy efforts. People also should understand that their intentions must be enveloped in a protective shield, and much can be facilitated by constant calm and affirmative thought, directed with intention.

The Thinker used to say, “Intentions are like a sword without its sheath. Anything can damage the blade, and only if it is sheathed will it retain its sharpness.”

375. Urusvati knows how unwise are those who abuse their dwelling place. It is difficult for people to realize that irritability is especially undesirable during meals and before retiring to bed, and they find it incomprehensible that dark thoughts and curses can cling tenaciously to their dwelling place. The most beautiful dwelling can become a den of dark entities when people refuse to acknowledge the energy of thought.

Just as there are objects permeated with the most benevolent vibrations, there are also cursed objects. People forget that their emanations have the ability to attract antithetical entities. People do not know that any place can be changed into a good and beneficial one. And how can one curse a place that has become unpleasant precisely because of human foolishness? People should remember that their irritability and blasphemy will return to them as a burden. It brings to mind a terrible picture of a man who has unwittingly put his head in a noose and only realizes it when his own neck is being

broken.

Further, people do not think that by their blasphemy they impede Our work. We have to expend much energy purifying those places that they have polluted. How can one permit such lack of discipline? Most obscenity is uttered because of ignorance. And some people might say that they feel imprisoned because of not being allowed to speak freely. But they should understand that many crimes and miseries are caused by casual, thoughtless words. Some places are so permeated with blood and curses that it is better to leave these poisonous locations and start a new life elsewhere. Let time itself clear away the dark emanations.

The Thinker warned that thoughts and words should express intentions which later will not have to be denied.

376. Urusvati knows that it is impermissible to build with one hand, and destroy with the other. But one can often observe precisely that, when one half of a man's personality is dedicated to constructive work while the other half commits blasphemy and destroys his previous achievements, and even his values. We advise applying oneself completely to the constructive work or not attempting it at all.

This instruction also applies to the cognizing of the Subtle World. On the one hand man seems to wish to bring the Subtle World closer, and on the other he tries to thrust it aside. People are instructed to believe in the phenomena described in the Bible and other sacred books, and at the same time are forbidden to touch upon these domains. One can cite countless examples of scientific investigations of the Subtle World that were forbidden and many beautiful achievements that were abruptly stopped. It is terrible to think that some people are compelled to believe blindly, and that learning is forbidden to them!

One can imagine the many negative forces impeding much that is ready to manifest. The boundary between the earthly world and the Subtle World has an ugly twist that can be traced to such imperfection. The battle at the boundary of the two worlds is great, therefore We advise you either to approach with full devotion or not to make contact with the Subtle World at all.

There is much blasphemy. People hypocritically repeat the words of the Teaching and at the same time think without shame about inadmissible actions. Those of whom I speak should take note. The instructions that are sent can only be applied to life in full measure. Whom then will the hypocrites deceive?

The Thinker used to say, "It is not possible to deceive the Invisible Forces."

377. Urusvati knows about the nature of battle in the Subtle World, where all things are created by the mind alone, and destroyed by the mind alone. One can imagine the clashes that take place when fury contends with the courage of justice. The battle takes

place in the various spheres and its quality corresponds to the quality of those spheres. It is particularly frenzied in the sphere closest to Earth, where reign passions not yet outlived. All earthly errors survive here, for those who bear them have not been liberated from their passions.

Among the inhabitants of these spheres may be found many political leaders who while on Earth believed power to be the crown of earthly achievement, and are still unaware that their unrestrained desires are a burden to the earthly atmosphere. In fact, these souls without harmony are ever ready to storm not only Earth, but Heaven also. They know no peace and derive their destructive power from their fury. There is nothing puzzling in the resultant battles, and many of these madmen perish while others continue to survive. Even the most difficult karma requires existence, if the Law of Karma is to be fulfilled.

Those with a tendency to destroy harmony increase the burden of their karma. One should ask what happens to those who do not survive, who are “killed” by the explosions of thought. They fall into a deep sleep, an unconscious state that holds back their progress. In this way many descriptions of heavenly battles are not far from reality.

Unfortunately, people often make crude earthly comparisons that only serve to increase their misconceptions about the Subtle World. Examine human history, and you will see how the striving for Truth is impeded by human imaginings. The crude descriptions of the Subtle World do not correspond to its true condition. For example, the fury of the subtle entities is quite different from earthly rage.

The Thinker believed that earthly thought cannot attain the degree of refinement it reaches in the higher worlds.

378. Urusvati knows that the Law of Karma postulates the continuity of existence, or rebirth. Many would prefer the idea of complete annihilation to that of the spiral of karmic reactions. There is an ancient proverb, “Karma is an executioner who guards his victim.” In other words, karma will not allow criminals to be destroyed and thus escape their punishment.

Indeed, sometimes terrible and obvious evildoers continue to exist, although, humanly speaking, it would seem only just for them to have been destroyed. But is it possible to apply human measures where the Law of Absolute Justice operates? Sometimes the evildoers are punished by prolonged illness or, though in good physical health, become subject to the terrors of psychic unrest.

One should not think that crime may be excused because of mental imbalance. We should search more deeply and look for causes rooted in the past. Such a study will clarify the concept of karma. The wise do not fear this law. Generally, humanity can be divided into two groups, those who fear the consequences of karma and those who accept them calmly. Avoid those who fear, for they almost certainly sense the approach

of karmic retribution. They may not yet know anything about its effects, but in the depths of the Chalice the long-forgotten viper is rising to the surface.

Mark well the way in which people differ according to their attitude toward the doctrine of reincarnation. Some are able to accept the full justice of this Law, but to others it seems monstrous. Perhaps those who are fearful have vague memories of their previous deeds, and have good reason for their present fears. Thus one can note the division of humanity.

The Thinker taught His disciples not to fear the Law of Karma. He said, "The hunter enters the forest with much hope. How else can he set out? Without hope his hunt will not be successful."

379. Urusvati knows that so-called sacred pains do not differ outwardly from ordinary physical pains. Physicians will find the most routine explanations for them. You recall that two of the greatest sages of India were stricken and died, one from cancer of the throat and the other from diabetes. What can such ailments have in common with sacred pains? Both cases indicate that a selfless outpouring of psychic energy can result in unexpected afflictions.

You also know about the sacred pains of Upâsikâ, whose doctors would never have accepted the true explanation for them—that they were the result of excessive self-sacrifice. There are those who will object to such an expending of psychic energy, but are such objections proper? One could just as well question the value of the self-sacrificing lives of Our Sisters in Spain and Italy, who both stand as lofty examples of workers for the Common Good. They struggled against injustice and ignorance, endured terrible abuse, and demonstrated patience beyond understanding. Both suffered from sacred pains. No one could diagnose their various ailments, which broke out unexpectedly and ended just as suddenly. No one could trace the cause of their pains, least of all those for whose sake the energy had been expended. But their sublime self-sacrifice led to the glory of ascension.

One Hellenic sage, observing his very good health, was quite saddened, and remarked, "I would rather give my energy where it could be of use!" There are many examples to show that great service to humanity is not necessarily associated with good health. It is also well-known that some ill people live longer than supposedly healthy ones. Remember that giving one's energy is the highest generosity and mercy.

The Thinker said, "It is wonderful that everyone has within himself invisible resources."

380. Urusvati knows that those who do not ponder upon the goal of existence during their earthly lives prepare a dark future for themselves after death. Urusvati saw a woman who, though good and kind from an earthly point of view, never thought about the meaning of life. When she crossed into the Subtle World she was utterly helpless, and did not even know how to accept the help of her Guide. Urusvati performed a good

deed by visiting this disembodied soul and showing her that help and guidance were very near.

Most people cannot understand that even having such a fine quality as kindness while in an earthly state is not sufficient, for it is also necessary to think about the future path while still on Earth. Even if such thinking is elementary, it nevertheless will develop the imagination. Without some idea about the next world the disembodied soul is confused by its new and incomprehensible surroundings. If, while still on Earth, man cultivates thoughts about the joyous experiences that await him in the next world, he develops his imagination and prepares himself for entry into the corresponding spheres.

It is within human capability to greatly facilitate entry into the Subtle World. Indeed, great is the joy when one can enter these new conditions as if into a welcoming home, to find there all those for whom one has yearned, and to sigh with relief that one more earthly journey has been fulfilled. But such a state of mind can only be the result of conscious imagination. Therefore, please understand why We direct you to everything that develops the imagination. We know how gradually this precious quality must be attained. We would not be able to help mankind without making use of imagination, which goes hand in hand with foresight!

The Thinker taught the development of the imagination, without which the third eye could not be opened.

381. Urusvati knows that tolerance is a fundamental necessity for evolution. Every sign of tolerance must be valued. We, Ourselves, could not help people without the highest degree of tolerance. All one's inner fire of enthusiasm must be used for the Common Good, for dull indifference is most deadly. Truly, fierce opposition is often more justified than unfeeling indifference.

We often smile at our heated opponents, for in each of them there is a particle of affirmation. But on the ice of indifference no flowers can grow. This explains why, in the Testament, the Lord chose the cold and the hot ones, and spat the lukewarm ones out of His mouth. Some will not agree with this. The fact is however that He does help those whom He rejects. How is it possible to convince the lukewarm one that he is potentially full of fire, and that his apparent tepidness can be ignited into a great flame? Opposition turns into affirmation; this is the pattern of existence. But those who in the Testament are called lukewarm do not easily ignite.

Unfortunately, there are too many of these lukewarm ones, producers of cosmic waste who obstruct evolutionary development by their inertia. They fail to benefit at all from their stay in the Subtle World, and We are unable to help them, for they produce no fiery emanations that could serve as a conductor for Our influence. So many benevolent arrows are blunted by the thick skin of indifference. It is easier to strike a spark in a negator than to break through a shield of indifference. Fire can be ignited only where there is inner friction.

One should learn to distinguish each small particle of energy and pay careful attention to it. People furiously shout, "He is not one of us, crucify him!" Fools! He is indeed not one of you, he is of fire! Only the ignorant extinguish the light and then remain in darkness, complaining about their cruel fate.

The Thinker taught that even the smallest particle of energy should be guarded. "Be thrifty builders!"

382. Urusvati saw the many different apparatuses in Our laboratory, each of which operates with the assistance of psychic energy. The time will come when people will recognize that the functioning of machines is dependent upon the psychic energy of the person operating them. This should not be regarded as magic or something extraordinary. People should know that they transmit some of their psychic energy to every object they touch. Uncontrolled energy has very little effect, but when it is realized and organized it will manifest itself more strongly.

At times people notice a particularly intense manifestation of psychic energy. They may call such a state inspiration, or attribute it to particularly high spirits, or sufficient rest, or renewed strength. However, they simply sense the intensity of their own energy. They could achieve better results if they would realize that the source of such energy always abides within themselves. No special invocations are needed; one need only remember the treasure that lies dormant within everyone.

Another factor should be kept in mind, that psychic energy is developed especially during conscious communion with Hierarchy. This communication should be practiced throughout one's entire life, and will then become firmly established. The Image of the Teacher will become ever-present, and the flow of the new, vital currents will be manifested in all endeavors. This will become the foundation of the feeling that people call optimism. Such straight-knowledge helps even machines to do their best work! All Our apparatuses are designed to respond to psychic energy. Not everyone is able to make use of Our methods, but every thinking person can progress on the same path. The difference between Us and others is that, due to lengthy experience, We know how to focus Our psychic energy.

The Thinker said, "I know that my power is multiplied when I appeal to Heaven. May Heaven provide me with a particle of its power."

383. Urusvati knows that a true aspirant is ever ready to defend Truth. It is wrong to think that Truth needs no defense. That might be so in a cosmic sense, but from an earthly point of view Truth must be affirmed so that it not be distorted.

Despite everything, sparks of Truth penetrate the human consciousness. Today the average person would not sneer at some ideas that were rejected half a century ago, but this acceptance has come at such sacrifice, and with so little progress! The sad fact

is that the losses sometimes exceed the achievements. How then should the aspirant defend Truth? If he is slandered, thrown into prison, or killed, who will hear his last words? Therefore, a special wisdom must be applied in proclaiming and defending the Truth. Complete co-measurement must be applied.

We most definitely do not want to lose useful people. We frequently advise caution and the avoidance of unnecessary dangers. The experienced and devoted aspirant understands how best to apply the accumulated energy. Imagine a scientist who, while absorbed in an especially important experiment, abruptly leaves his work to rush and give aid to victims of an accident in the street. Some people will criticize the abandonment of important work that could have been of benefit to humanity, but a refined consciousness can perceive the boundaries of heroic action. We know how imperceptible this boundary can be. So many factors are placed on the scales that balance is achieved with difficulty.

The Thinker said, "The burden is so great that We do not know what things must be jettisoned during the journey."

384. Urusvati knows how potentially harmful it is to apply earthly measures to supermundane circumstances. I am referring to those people who read about the Foundations of Life, yet approach the Truth in an earthly way. They have a sense of proportion when dealing with minor events, but when confronted by major tests they cannot find a proper approach, and rely on their limited, earthly judgment. However, it is precisely in extraordinary circumstances that one should apply a supermundane level of understanding.

People do not know how to invoke the Forces of Light when threatened with danger. On the contrary, they cast their doubts, regrets, and even accusations into space, even though they are fully aware that such faintheartedness does not help them. They know that accusations are not invocations, and that only the latter can increase their strength.

The ancient people acted far more sensibly. In times of danger they turned instantly to Heaven, and in silence and without thoughts opened their hearts in receptivity to the Higher Forces. They understood that earthly words are useless in such circumstances and could not express their need, and they allowed the Higher Force to flow unimpeded into their consciousness. They were certain that in time of need benevolent help would come. They knew that space is fully inhabited, and that the Good Ones are always ready to provide help.

One can observe how the approach of various subtle entities, even though not altogether negative, can shock the whole organism. If the influence of human beings upon one another is strong, the influence of the invisible worlds is far more intense, especially when the subtle entities direct their attention to a particular individual as a chosen victim. The disharmony caused by invisible entities is not uncommon and can cause physical indisposition. Urusvati knows what We speak about.

The Thinker could sense the presence of invisible beings. He addressed these unexpected guests calmly, asking them not to burden Him, but to help according to their abilities.

385. Urusvati knows how much We insist upon unification. People often think that this rule has only ethical significance, and do not understand that unification increases energy and provides strength. You can imagine how much easier it is for Us to send help to those who are harmoniously unified. Indeed, much energy is saved, for the united energy is focused upon one idea, and such concentration results in an intensification of power.

People should learn to understand that each ethical instruction is also scientific advice. I stress this fact because I see that so many who study the Teaching do not apply it in their daily life.

In addition to the fact that unification evokes an intensification of Our help, it acts as a “pump,” pouring forth spatial energy. People do not realize that when they are united their energy is increased many times. Only through scientific methods may skeptics be convinced. Let your scientists show you how united forces are multiplied, and when this progression is calculated, humans will realize once again what has been entrusted to them in their earthly life. Why should you not learn that cooperation is the best magic? Even those who do not know Us should ask themselves if there is not somewhere a precious Source of energy that could be utilized in life. Every such acceptance serves as an approach to Us.

The Thinker understood that human energy becomes inexhaustible when one trains one's thought upon the Highest Source.

386. Urusvati knows about salutary rhythm or the so-called “natural” yoga. In the Middle Way of Buddha's Teaching, in Plato's writings on ethics, and in the schools of the Eye of Horus in Egypt, we can find instruction about the yoga that is linked with earthly life. Especially at the present time one should pay particular attention to the natural development of psychic energy, which should be studied and also applied in life. It is true that psychic energy acts independently, but now I am speaking of its conscious application.

You should assure people that each one of them possesses this treasure and can utilize it in thought, amidst daily life. But for this one must first of all understand the process of thinking, which continues unceasingly whether one is asleep or awake. However, there are two currents of thought, one in the brain, and another that registers in the depths of the consciousness. Usually, people are not aware of the deep consciousness, and do not realize that the most precious knowledge is not received through the brain.

People should learn about the process of ceaseless thinking, which works like a pulse

and generates a beneficial rhythm. This description is instructive. It indicates that good thinking is also healthy thinking, and produces a benevolent inner fire.

Urusvati knows that the healing flame can easily be brought into the darkness of the astral world. The subtle body is like a chalice filled with phosphorus. It can be an inexhaustible source of light and beneficial rhythm.

We love to pass through the dark spheres to scatter the sparks of Light. Every man, no matter in what condition, can be a source of Light.

The Thinker said, "Goodness is Light."

387. Urusvati knows how diverse are the sensations experienced during and after flights into the Subtle World. Usually these sensations guide one to the Highest, yet at times they can be unpleasant and even painful.

Confirmed skeptics will insist that all such sensations are illusory, nothing more than disturbing dreams resulting from bad digestion! But those who have experienced the Subtle Realm certainly know of their reality.

Why then do these sensations differ so greatly during contacts with the Subtle World? They should not be attributed to fluctuating moods, but are caused by the chemistry of the various spheres. Physicians should study and compare the statements of those who have experienced these flights and they will see that the sensations in the physical body correspond to the impressions derived from the various strata of the Subtle World. There may be confusing or even contradictory sensations, such as symptoms similar to those caused by poisoning. Evidence thus gathered indicates that the subtle body is not altogether free of physical characteristics.

The chemistry of different strata is varied, and as one approaches inhabited locations, their emanations can be felt more strongly. Even places that are not entirely negative can emit disordered emanations that cause pain to the physical body upon the return of the astral body. Thus, experiments with astral flights produce many different physical reactions. The time will come when such flights will be scientifically supervised, but every path of research is full of thorns.

The Thinker often sensed the separation of His astral body, and at such times He directed it mentally toward those spheres where He could learn something new.

388. Urusvati knows that there is a ceaseless struggle between the various strata of matter. The statement, "Light overcomes darkness," has become a truism. Undoubtedly light does overcome darkness, though the complete dispersion of chaos and darkness is a very slow process. There are many gradations between light and darkness. This should be understood where both physical and all mental processes are concerned.

One may rightly ask why certain cogent ideas are so slowly assimilated by the human consciousness. For instance, it is astonishing that, despite much proof, the concept of reincarnation is such a difficult doctrine for most people. After all, one should understand that the realization and acceptance of this law by all people would signal an end to chaos, and transform the entire earthly life. Compare those who have accepted this doctrine with those who oppose it, and you will understand who is of Light and who is of Darkness!

The alternation of the waves of acceptance and opposition is amazing, but the real battle takes place in the supermundane realm, and Great Forces participate in it. It is difficult to discern the boundary between unconditional acceptance and complete negation. At times opposers are closer to the truth than those who mechanically affirm the letter of the law without understanding its meaning.

It is interesting that some people have experienced the Subtle World, yet will not admit it. This is particularly true of “bookworms” who read all kind of books, but whose consciousness cannot assimilate anything. What a great load of ignorance impedes the cognition of every Law! One can often see the fury of certain people who detest any manifestation of the Invisible even when it can do them no harm. This is simply a reflection of the battle between various strata of matter.

The Thinker knew that the feet of humanity are firmly mired in chaos.

389. Urusvati knows that the law of attraction and repulsion operates in all the worlds. This law is a vital one, especially in the realm of thought, for there the mediating energy is most active. It is instructive to observe how this law operates in the Subtle World, where its manifestation is more evident than in the material world.

People assume that in the Subtle World one can always remain in the sphere that accords with one's spiritual affinity, but this possibility is conditional. In truth, everyone is attracted to a certain sphere, but this does not prevent the sending of thoughts into other spheres. These mental bridges can serve as media for new contacts as long as repulsion is not operating. And if the directed thought is clear and kind even this obstacle can be surmounted.

In the Subtle World negative feelings such as malice, revenge, and general harmfulness will exhaust themselves because they are useless. The spirit ultimately awakens to the fact that no gates are opened by such keys. Likewise on Earth, people who are ardently absorbed in their work have no time to dwell on petty offenses or injustices. Work demands their complete attention. In the higher spheres evil thoughts do not exist, for evil is of chaos, and in harmonious spheres there are no conditions for discord. Thus an attraction is created, and the Magnet is brought into operation.

Even in the physical world clear thoughts will grow and lead to the heights. Such thoughts should not be shattered by petty misfortunes. After all, most grievances are

born of mistrust, and when people eventually learn to trust the Higher Forces, they regret the energy spent on complaints. The best thought can be generated anywhere in the world.

The Great Thinker Himself taught people to find refuge where there is no despair.

390. Urusvati knows that most people enter the Subtle World with their consciousnesses burdened by earthly habits. During her flights into the Subtle World Urusvati frequently observed how even some good people build their astral existence according to their earthly patterns. It is amazing that the new conditions do not inspire them in their new task, and among these astral inhabitants there are some instructive examples. For instance, people who were unduly absorbed in their physical ailments continue with similar concerns in the Subtle World. They are accustomed to their many medicines and cannot imagine that this aspect of their earthly life is no longer necessary for their now disembodied state. Making use of atmospheric chemistry, they invent new medicines; unfortunately these astral experiments are forgotten in their new incarnations!

It is astonishing that medical authorities do not explore the chemistry of the atmosphere. They prescribe seaside or mountain air, but do not investigate the unusual chemical characteristics that permeate the lower earthly strata. I do not refer to poisonous fumes, which are evident and can be easily traced, but to the higher chemical compounds, which can be studied by means of astrochemistry and astrology. The power of astrochemical emanations must be verified. We study this realm, and know that the subtle spheres contain unique possibilities. People on Earth can also participate in these studies, and if these observations are begun now, new treatments will emerge. All that is necessary is an open mind, but earthly habits are the primary enemies of all new investigations.

The Thinker advised His disciples to ask themselves now and again, "Have I deprived myself of something?"

391. Urusvati knows that the Teaching of Life is free of contradiction, yet the superficial reader is always ready to see contradictions in it. For example, although We speak of the battles of Armageddon in the Subtle World, We also speak of the peaceful conditions that exist there. There is no contradiction in this, for even on Earth, at the time of the most frightful wars, there are countries that remain neutral and at peace. So it is in the Subtle World. Remember—as on Earth, so in Heaven.

However, the reverse is not true. Earthly events are limited to this small planet, whereas the realms of the Subtle World are incomparably more vast, and all measures are applied in terms of the Infinite. People are not yet able to understand that the Subtle World includes things that are not compatible with earthly concepts.

The spheres can be defined schematically as separate, but when studied in detail they are seen to be interconnected. Although on Earth everything appears distinct and

classified, in reality all existence is subtly linked in the most diverse ways. This is even more so in the Subtle World.

I speak a great deal about this vast Subtle World, not only because one should know as much as possible about it, but also because of its closeness to earthly life. There are many who will say that not enough has been revealed yet about the Subtle World, but the same could be said about earthly life, which is filled with wonders far surpassing anything in the imagination. Why not extend these wonders into Infinity? Then we shall grasp the possibilities of the Subtle World.

It is only because of inattentiveness in their earthly life that people fail to imagine Our existence. Even those who affirm that they know Us will have doubts after their first disappointment, and will lose faith in Us and in the Subtle World.

What then will happen if We tell you that the Subtle World is also filled with all kinds of difficulties? Those who have been interested will scatter, forgetting that their running away will not free them from having to enter the Subtle World. But is it not far better to provide oneself with the information that is needed for the future journey?

The passing into the Subtle World is like the fleeting moment of a dream; the one who has been resting in sleep will, upon awakening, find himself in completely new surroundings, and his thoughts may become so confused that, not yet adapted to the Subtle World, he will not think to call for the Guide's help. Does not the same thing happen in earthly life? No one speaks about Guides while in the earthly state, and in the Subtle World this close bond often goes unused.

In the Subtle World even dear ones cannot help if they are rejected, for rejection nullifies any offered help, and forced help can break the hand! But the one who enters the Subtle World already aware of it is greatly blessed. Energy will not have to be spent in adapting, and can express itself in soaring upward. Long ago it was said that the higher spheres should be conquered and that they belong to those whose consciousness can embrace them.

The Thinker instructed the departing ones, "Gather all your strength, in order to direct yourself toward the Highest."

392. Urusvati knows that for the foreseeing of events there must be a harmonious combination of many conditions. Human thought is necessary, astrological signs are important, and the cooperation of Higher Forces is essential. How else can one foresee an event that will occur in future decades? If we are able to put together all the relevant circumstances, it must be clear that the image of the event has already been impressed in the sacred records of the Subtle World.

Many wonder how human thought can be of importance in such foreseeing; examination indeed shows that human thought is also involved in predicted events. However, thought

alone cannot inscribe the image in the Subtle World. When the currents meet from both above and below, an unusual and characteristic imprint of the future results. Regarding this, we should mention the interesting fact that the events are depicted in very brief images, as if telegraphed. Only keen eyes and ears can grasp these images of the future.

It is particularly important to understand how human thought can cooperate with the Highest Spheres. One should not forget the old saying that a man's nature is created by his thought. We preserve many tablets on which it can be seen how people have created their own evolution. Urusvati frequently saw how the future history of various nations was recorded. We do not advocate the artificial unification of countries, but look into their future, where We can see the consequences of past mistakes. When people begin to project the idea of peace in their thought, it is possible that an entirely different formula will be recorded on these Subtle Tablets.

For the Thinker, daily thought was associated with the process of fertile contemplation.

393. Urusvati knows the contrasts and complexities of the principles of life, which even in the simplest cases can easily be misinterpreted. For example, We indicate that attention should be paid to all details of life's events, but at the same time warn against self-indulgent absorption with illusion.

Some people will argue that it is impossible to draw a clear line between reality and illusion, and it is true that only through straight-knowledge or the highest intuition can one discriminate between them. By refining one's perception reality may be seen in its true proportions, but a correct point of view must be obtained. For example, people may rejoice at the beginning and sorrow at the end of an undertaking, but looked at from another perspective it might elicit a quite different reaction, and they would rejoice at the end while bearing good will toward a beginning that is fraught with dangers.

Most people forge their convictions and beliefs in ignorance of a future life. Such limitation binds the free will and creates a narrow view of Cosmos. The modern mentality has not changed much and repeats the errors of the ancients. In most cases only the terminology has changed, and the understanding of essential meaning is no deeper. Our work is considerably complicated by the gross conventions invented by the human mind.

Long ago the Thinker was concerned that one's mind and head should not be constricted, even by a crown. He used to say, "A crown is no good if it does not fit."

394. Urusvati knows both grief and joy, and who does not? Yet, the Golden Mean brings them into balance; for this reason the Sage taught the Middle Way. But people fail to recognize where the higher joy is and where the depth of sorrow. Frequently, although the arrow of sorrow has already passed, they will persist in their fear and suffering, and likewise, although joy may already be passing, they try to prolong it and remain under its

spell.

We certainly do not advocate lack of feeling, in which suppressing grief also erases joy. We will never advocate indifference, for that would be death. On the contrary, in everything We emphasize life, but warn against phantoms. Thus, We advise full awareness of the painful sting of grief and the fresh breath of the highest joy. On Earth as well as in the Subtle World one must be able to accept joy and overcome sorrow.

It is said about a Warrior that he is unchanged in joy and in sorrow, in victory and in defeat. It is not about indifference that We speak, but about a degree of intensity that, by its velocity of motion, prevents perception of extremes. I often speak about a bad experience and at the same time refer to joy. In the speed of his movement the pilgrim passes quickly over both mountain and abyss. He is so absorbed in his mission that his striving carries him over all obstacles upon the wings of success. Likewise, We are in such tension that Our striving carries Us through, with new measures of time and events.

The Thinker, while absorbed in His earthly labors, prayed, "Let grief not be a stumbling block, nor joy a blinding ray."

395. Urusvati has stated correctly that her ailments increase during world calamities and the illnesses of her near ones. Space groans and the heart aches.

So-called sacred pains are caused only by an excessive outflow of psychic energy. But how can we disapprove of the generosity of one who serves the Common Good with all his will and being? One cannot place a limit on self-sacrifice when rendering help to humanity.

The outflow of psychic energy can be of two kinds, intentional or spontaneous. The first is easily understood, for it is thought that sends out the waves. However, the second kind is not always understood: it is the result of the uniting of the power of directed psychic energy with the main magnetic current. The Teacher urges the disciples to turn to Him, and because of this a connection with a powerful current of energy takes place. The Teacher expends a great deal of energy. You can imagine what effort is needed to exert an influence upon many countries, and to unify so many diverse free wills.

More than once I have told you about wonderful, dynamic people who gave all their strength in selfless service. They suffered much, but their lightning-like discharges of energy were healing for all of space. They could not know where the salutary results would occur, and only later, when in the Subtle World, were they able to witness their victory.

We all know how the heart aches for humanity, and We draw strength only for the sake of the future. It is often difficult to stand firm on the path to the victorious future.

The Thinker emphasized that every path is trodden for the sake of the future.

396. Urusvati correctly observes that space sometimes falls silent and seems to be utterly without sound. One might mistakenly think that his hearing has been lost, but the true reason is that these are the instances when We have sent a special barrier to protect the sensitive ear from the howling and groaning that fills space. Why should the heart be burdened with such unbearable sounds of suffering when the accumulation of energy is needed? We know how difficult it is to bear the groans of space.

It can be claimed that such groans do not exist. The inhabitants of the lower strata of the Subtle World are so attached to the familiar conditions there that they cannot perceive the higher manifestations. Let them remain in their imagined well-being. On Earth, too, some dance amid fratricidal wars, and their insensitivity extends into strata of the Subtle World, making self-perfectedness impossible.

We know how necessary it is to protect the sensitive ear from the excessive pressure of the roaring in space. Special caution is needed when the courageous heart is ready for limitless podvig. Such striving hearts must be safeguarded.

Space resounds continuously. From the keynote of Nature and the music of the spheres, to the groans and roaring of space, a trained ear can perceive all sounds. We call them trumpet calls and can define the quality of the spatial tensions accordingly. It should be noted that in ancient times people knew how to pay attention to the signs of space. They did not understand the precise meaning of the signs, but they certainly understood that the music of the spheres resounded only when the currents were propitious, and that the groaning signified malevolent currents. Thus one may at times hear the trumpet call without knowing its cause.

We constantly listen to the resounding of space, and experience and patience have taught Us to distinguish the many gradations of sound. We have some apparatuses that enable Us to register even the weakest atmospheric rhythms, but the essential knowledge comes through clairaudience.

The Thinker asked, "Why has Heaven become silent? Is it possible that a thunderous arrow is approaching?"

397. Urusvati knows that in addition to the epidemics that are known, there are many others that are not recognized. For example, there is a type of drowsiness that suddenly afflicts groups of people. Certainly, this is neither lethargy nor sleeping sickness, but is the result of a decreased psychic energy. It is important to note that this condition may simultaneously afflict the most diverse types of people.

Indeed, such an intensified manifestation cannot be explained by or simply be attributed to the sensations of individuals. Perhaps it could be ascribed to a general intensification of atmospheric pressures, but even this explanation is incomplete. It might also be

explained as a need for energy for some supermundane purpose. It is impossible to observe the scale of these epidemics because people are not accustomed to discussing their sensations. They will even be ashamed of their drowsiness and will try to overcome it, not realizing that it may be related to their participation in some important action.

Likewise, little attention is paid to the irritation of the mucous membranes. These epidemics occur frequently, particularly at the time of world calamities. People do not consider these inflammations as anything serious, they have no explanation for them, and often attribute them to a simple cold. We would advise you to pay serious attention to all sensations, but at the same time not to become self-indulgent or succumb to hypochondria! The impact of sensations should be realized in the depth of one's consciousness.

The Thinker used to say, "O, Thou Unknown One, accept my strength if it can be of service to others."

398. Urusvati knows that in addition to verbal intercourse and instruction there are mental communications of equally deep meaning. Such transmissions of thought require at least as much concentration as is needed for verbal exchange with Us.

Much has been said about contemplation and concentration in the transmission of verbal messages. But now We speak about an act of mental transmission that is like a lightning bolt, so intense that it is beyond describing in words, when only the most penetrating straight-knowledge is acting. Such straight-knowledge derives its power from the accumulation of consciousness. No time is needed for such communications. They are at the threshold of ecstasy, and an active love is expressed in them. One can understand that words are inappropriate when the essence of thought is aflame. But one must be trained to master these lightning flashes of thought.

Not the cold reasoning of the intellect, nor forced pretense, but a purified, unutterable thought will deliver the call of devotion. I have already said that one should not beg for personal help. Unuttered communication will transmit it. How beautiful is the proximity manifested in the lightning-thought, when silence is more eloquent than words.

The Thinker said, "O Guru, Thou Invisible One, when I tell Thee my best words, I know that my thoughts of love for Thee have not yet been expressed."

399. Urusvati knows that metals can accelerate the transmission of thought at a distance. This phenomenon was known even in the remote past, and from this knowledge grew an entire science dealing with alloys. Different images could be cast with a proper fusion of metals. Even today such objects can be found, but the characteristics of the alloys cannot be analyzed without damage to the images themselves.

One other condition prevents the correct study of this knowledge left to us from antiquity.

Originally the images were placed upon insulated metal plates, but since the plates were never permanently fastened to the images, the secret of combining metals was safeguarded. We have already spoken about this insulating plate upon which the hands were placed.

Later, the original scientific objectives were obscured, the images became the property of the temples, and people began to worship them, having forgotten their original purpose. In ancient times the creation of alloys was studied thoroughly. People desiring to communicate with each other had duplicate images, and they knew that favorable conditions had to be maintained.

I speak about these ancient achievements in order to put to shame many of our contemporaries, who are proud of their numerous discoveries but often cannot maintain the simplest conditions necessary for their experiments. Furthermore, people do not wish to learn patience. They should think about what great patience was needed by the ancients for the investigation of alloys. As the centuries passed some metals were forgotten and later rediscovered. It is instructive to note how many things were forgotten by humanity! Among these was radium, which in ancient times had another name; it was called "heart of the firmament."

The Thinker treasured an image that was sent to Him from India. He said, "People may think that this is made from an ordinary metal, but no! I feel the heart in it. It radiates warmth and is able to heal."

400. Urusvati knows how uninterested and forgetful people are about past eras. Not realizing that today's culture is linked to the past, they demean it and thus limit their knowledge of the present. The recent past is vaguely remembered, and the ancient periods have been completely forgotten. Thus do people restrict the scope of their life awareness.

It is remarkable that, while in the Subtle World, people receive information about the earliest eras, but only a few are able to preserve any memory of this knowledge during subsequent incarnations. If they later find relics from these ancient periods, they generally do not recognize them. But tangible proof, such as physical contact with objects of those eras, is not really necessary. The essential thing is to preserve deeply within one's consciousness the assurance of their existence.

It is a fact that there exists a definite continuity between eras. Thus, the ancient cultures of Egypt and the Mayas were linked with Atlantis, which in turn was linked with Lemuria. The true impressions of this must be brought from the Subtle World and remembered, just as the lives in the far-off worlds should be remembered. While some memories persist in the form of fairy tales, they do not convince people. Such obliviousness to the past and the future limits man's consciousness and makes him a slave to the present.

We are always saddened when we see that even science, which should serve to

broaden the consciousness, limits it instead.

The Thinker used to show an ancient stone and say, "Let this witness remind us about the bygone life."

401. Urusvati knows that four things must be experienced for the transformation of earthly life: the perception of the past, the perception of the far-off worlds, the perception of the Subtle World, and the perception of Hierarchy. But can man grasp these four foundations? Every thinking person will agree that these fundamentals are not difficult to understand. They are inherent in the foundation of one's concept of life, and as soon as they are absorbed, the most ordinary life will be transformed into a beautiful reality. But in order to acquire these realizations one must cultivate one's will, for only a free will can make real those concepts that are dead for many.

The ordinary man will say, "What have I to do with a hierarchy that I do not see? Why do I need a subtle world that cannot be applied to my own life? Of what profit or use to me are far-off worlds? Let the past die with all its coffins and bones." He does not understand that the past does not lie only in its bones. He does not understand that the far-off worlds are the equilibrium of Cosmos. He cannot recognize the Subtle World because he does not hear the Voice of Silence. What is Hierarchy to him who imagines himself the King of the Universe?

Do not think that I speak unjustly. Unfortunately, such dull consciousnesses are in the majority. They seek nothing and do not admit to the existence of anything beyond the confines of their home. Their consciousness is inactive and seems dead, but without the effervescence of consciousness the will cannot be aflame. Consciousness does not whisper to them that the transfiguration of life is within their grasp. We feel the burden of this dead weight on the planet.

The Thinker said, "He who rejects thought need not go on living."

402. Urusvati knows that idealism and materialism are illusory concepts. There may be those who will say that the four foundations I have named are idealistic and do not conform to a materialistic outlook. But these learned deniers have not troubled themselves to examine each concept from a truly materialistic point of view.

How can they say that the scientific study of the past, the life of far-off worlds, or of still-undiscovered energies, is not materialistic? And as far as Hierarchy is concerned, each denier has his own "hierarchy" and reveres it even more than We would recommend for the true Hierarchy! If we examine each concept from the materialistic point of view we will come to the conclusion that everything that exists is matter. But what about idealistic convictions? They, too, cannot be outside matter, although they touch upon its highest strata. Thus we see that both materialism and idealism are poorly defined concepts.

Man strives to cognize the Great Reality and for this he possesses the ability to reason.

He has come to the correct conclusion that thought is energy, and this shows that valid research will bring tangible results. Man follows an intensively scientific path, and providing that the science is pure and unprejudiced, there are no notions, however lofty, that are not compatible with scientific methods.

Humanity proceeds by the way of scientific theory, but progress is too slow, and ignorance impedes any acceleration. It is time for outworn concepts to fall away, otherwise self-important innovators will prove in the end to be the most obstructive.

The Thinker warned His disciples not to become victims of limited, backward definitions.

403. Urusvati knows that the majority of people, instead of choosing responsible cooperation, prefer to remain in a state of passive learning. They prefer to be listeners and readers, and when the hour comes for them to demonstrate the power of Spirit they disperse.

One must remember the acts of betrayal in history when the traitors displayed an extraordinary ability to disappear. Traitors can always be found among the most learned followers, but this is not surprising, since without knowledge they would have nothing to betray. It is instructive to study the fate of these traitors. Sometimes they ended in dark despair, but more often their lives deteriorated into dreary stagnation.

Do you remember the fate of the betrayers of Upâsikâ? It was seen that they lost their “gifts” and in frustration hastened into the darkness. Some of them tried to reform, but the burden of karma weighed heavily, dimming their wits.

Certain dates are given to humanity as a reminder of those betrayals that affected the karma of entire nations, but even such striking examples hardly touch man’s consciousness. Just as a small stone produces a small splash, an unfeeling heart cannot be effective against darkness. But occasionally, on a Day of Remembrance, even such a heart will know how dark is the traitor.

The Thinker pointed out that the Gods do not forgive betrayal.

404. Urusvati knows how highly We value thought about art. Art refines one’s taste, but it also helps one to understand thought-images. It is necessary to accustom oneself to every kind of perception. We may read much about various phenomena, but it is not easy to transform what is read into actual perception.

For example, one may have read much about thought-images, but when actually passing into the Subtle World one becomes confused by the profusion of images in space. Only experienced observers who truly understand art and who can make use of the loftiest images in their thinking can interpret this phantasmagoria. Nature is certainly the best source for such imagery, but one must know how to observe it. In this, the works of the great masters will be helpful. Like magnets they attract the eyes and

feelings, and through them people can learn how to approach nature.

Space can be filled with beautiful images that will help to prepare the way to harmony. Yet people commit a grave crime by filling space with ugliness. It will take a long time and much suffering for humanity to realize how criminal it is to create ugliness and evil. Understand this in all its aspects. The manifestation of beauty will heal and will lead one safely over every abyss.

The Thinker repeatedly asked, "When shall we at last rise from the dead?"

405. Urusvati knows that in evoking new energies great caution must be exercised. The summoned energies whirl in space, and one cannot know the extent of their dissemination, or whether there may be an oversaturation of space. A forced evocation of such energies may provoke dangerous cataclysms. There are known examples of catastrophes that have been caused by the unbridled greed of humanity. It is impossible to foretell when the overloading of space may occur, but one can see the increasing dangers.

Interplanetary currents can be exceedingly burdensome, but the danger is not in them, for spatial currents are inherently balanced. It is the lightminded use of man's free will that can release the devouring monsters that disturb equilibrium. People may not know that they can disturb the equilibrium of the planet, but it is in their power to call forth devouring energies of such strength that spatial voids will increase.

People are straining the energies, ignoring the fact that every beginning has its end. A cannon's fire can cause rain, but this is just a primitive example. Radio waves thicken the atmosphere, yet the number of radios increases without limit. Factory owners do not care what diseases they cause, and one can observe many resultant cases of irritation of the mucous membranes and malignant tumors. People do not regard their own wilfulness as a likely cause, nor do they realize that new victims will appear who will pay with their lives.

We can say with certainty that all Our warnings will be met with ridicule. There are two kinds of ignorant people: some are ignorant because of their lack of learning, and others precisely because of their learning. The latter are the more dangerous for they allow no contradiction. One cannot talk with them about the Supermundane, but they should know that one drop may overflow the vessel.

The Thinker took care that His disciples should speak to people about past cataclysms.

406. Urusvati knows that pralaya is a systematic and unavoidable phenomenon. Night follows even the brightest day, and labor and vigilance are followed by sleep. Collected treasures are hidden in their secret repositories only to reappear, transformed. These changes can be observed not only in great cosmic phenomena, but also in everyday life.

Let us cite the example of cultural change. The appearance of new culture seems to depend upon the destruction of former achievements. But after careful study one can verify that the repeated efforts of human labor have not been in vain, and in time begin to reappear in a transformed way.

We can provide many examples from life, when the apparent destruction of something actually assisted in its regeneration. Take for example the knowledge about Our Tower. Humanity seems to acknowledge it at one moment, and in the next almost forgets about Our very existence. These waves are not accidental, and each wave of evolution has its pralaya. Only such changes produce the spiral of knowledge.

The same process occurs with periods of creative activity, but the wise know that every labor must have its period of rest. We do not intend to encourage or provide justification for idlers, but are speaking about enlightened workers. They will recognize in their hearts the ebb tide that heralds the flood of creativity.

The Thinker taught people to understand the ebb and flow of the tide of creativity. He used to say, "The sea of humanity has its succession of energies. Let us thus receive the gifts of the Muses."

407. Urusvati knows the sensation of rapture and awe that is sometimes called ancient, or primal awe. This feeling can be caused by many experiences, ranging from the music of the spheres to a thundering storm, which would strike not fear but awe in the hearts of the ancients, who sensed their powerlessness in the face of the elements.

We can all remember waking at times in the grip of unexplainable terror. This feeling can be caused by world events or by impressions from the lower spheres, but it is often the result of the influence of the elements.

People do not clearly distinguish between the sensation of fear and that of awe. Moments of darkness can provoke a sensation of awe that is very close to a feeling of anguish. This is sometimes called world-anguish, for there is something cosmic at the foundation of such straight-knowledge. Every refined thinker experiences these weighty sensations, for without them existence is not complete.

Some may ask if We also experience such sensations. Indeed We do, they are familiar to Us and We experience them very strongly. There are those who would like to think of Us as free of such feelings, but without them the music of the spheres would not resound. The refining of such feelings will affect one's entire way of life.

Everyone who wishes to come near to Us must be ready to rejoice and also to suffer. Life is full of sunrises and sunsets.

The Thinker constantly pointed out that people do not know where is the end and where the beginning.

408. Urusvati knows why after even the most vivid dream not all its details can be remembered. Even the strongest subtle experiences cannot be accommodated by earthly reality. This is not because the memory cannot retain extraordinary impressions, but because the nature of Earth and that of the Subtle World are completely different.

It is not surprising that man is so limited by his earthly body, for it could not possibly withstand the tension that often predominates in the Subtle World. Because of the fineness of structure of the inhabitants of the Subtle World, they enter easily into the atmosphere of the subtle energies, and the same force that can destroy an earthly body strengthens them. This should be remembered, for one can hardly imagine how different is the nature of these two worlds.

Failed experiments in materialization have also shown that earthly criteria are not applicable in the Subtle World. During such experiments there is always the possibility of disruptive discord among those present. Also, one should consider and test the atmospheric currents, and record what has occurred in that same location prior to an experiment.

The incense used to harmonize the atmosphere is only a palliative and cannot destroy many chemisms. Yet, for every experiment the best conditions must be prepared. Sometimes an experiment is successful even though the conditions are not perfect, but much additional energy must then be expended, with adverse effects on one's health.

The Thinker taught that not one drop of the divine energy should be wasted.

409. Urusvati knows how often people ask for the impossible. If they could look into the remote past they would understand why certain conditions are not possible for them, but only in the rarest cases are people able to lift the veil of the past.

A broadened consciousness can provide the signs that will enable people to sense what is possible and what is not. By listening to the voice of one's consciousness, one can discern these limits, but it is not easy to find the key to the portals of consciousness. People obscure their consciousness with their passions; instead of a wise warning, they hear the voice of their own selfishness, and cannot see where active help lies and where their own delusions are. It is still more difficult for people to find their way in this labyrinth when they do not understand which of their passions predominates.

Often a fervent desire fails to achieve its goal, whereas a barely pronounced word proves effective. Here again is evidence of the Subtle World. The power of earthly wailing may have its effect, but thought that is in accord with the Subtle World is far more powerful. People think so little about the Subtle World that they may be unaware of this accord. It is hopeless to expect that Our messages will be received completely if the heart is not open. Many times We have advised keeping the gates of the consciousness open, but, unfortunately, bars and bolts prevent the admittance of help.

The Thinker begged His disciples, "Do not close your souls."

410. Urusvati knows that people are rarely able to communicate mentally when appealing to the higher spheres. Through all ages help has been offered in various verbal formulas, but many of these have lost their original meaning in the course of time and are repeated by people with little understanding.

One may ask in what language and in what terms it is best to appeal to the higher spheres. We will answer that this is possible in any language, but it is best to use your native tongue, which most easily expresses the thought. Let your expressions and your way of thinking be your own; why use the memorized words of another when you can freely express your own feelings? When people speak to each other they rarely use the words of others, and in addressing the Highest should speak in their own individual way. People should understand that the highest consciousnesses need not be addressed with conventional formulas or memorized verses when a direct appeal from the heart is more personal. In everything a heartfelt expression should be used without embarrassment, for the simplest words are always the most potent.

We take care to speak simply, and when it becomes impossible to convey the more complicated feelings in words, a silent, mental message will be of help.

The Thinker used to say, "When I cannot express my feeling in words, I just offer thanks, for I am sure that help has been given."

411. Urusvati knows that impatience is an undesirable trait that is frequently confused with other qualities. For instance, it can be compared to aspiration, but is quite different in its essence. Constant aspiration is harmonious and generates beautiful rhythms, while impatience is discordant and acts fitfully, disturbing the rhythm. Impatience demonstrates ignorance of the basic law that the essence of Being is in a state of constant motion. Only patient, alert, ardent observation can reveal the power of energy.

Therefore find the balance between action and patience; without this equilibrium you will find no rhythm and no true cooperation. An unbalanced person will say, "I can wait no longer!" and in these words reveals his impotence. The lack of power is lack of will, because will is developed through human power. If we examine all these traits, we shall come to the conclusion that they are subject to human power.

One will exclaim, "I am impatient by nature." Let him rather say that his habits have brought him a loss of will. Then let us take the other extreme, those who understand patience as inaction, and in this error engender new sufferings. Truly, the most assiduous patience can be combined with intense activity.

If people cannot discern the constant motion of the Substance of Being, they can still perform good work within the limits of their abilities. The ancients used to say, "Let us

work while we wait.” Skills are the best discipline for patience and are within reach for all humanity.

Let our labors serve as a reminder about active patience. Patience gives accuracy to our work, and in the high quality of labor we shall understand the meaning of harmony.

The Thinker said, “I would like to have in all labor the resounding of the chords of space. The Great Music is the labor of our Patrons, the Muses.”

412. Urusvati knows that the decay of consciousness is worse than any war, pestilence, or earthquake. It steals up unnoticed and commits acts that will horrify future historians. It causes people to lose their self-respect, to become malicious, and to ignore their own necessary contribution to future generations. The decay of consciousness causes writers to produce repugnant images, and nonentities to sit in judgment.

Remember what is written in the Vishnu Puranas, in whose ancient prophecies one can recognize the present time. It may seem that the monstrous time described is exaggerated, but observe what is now taking place and you will agree that the ancient predictions were even an understatement. Yet people, manifesting real confusion, have no interest in ancient warnings.

It is especially horrible that the majority does not want to understand present events. They dance, trade, and think that the present time represents the peak of achievement. Compare what is happening now with the events during other periods of decline, and you will find that they have symptoms in common. People once dreamed of conquest and considered themselves the lawful masters of the world, but how suddenly these Towers of Babel collapsed! Many symbols have been left to humanity, but they have remained decaying relics.

The Thinker foresaw these calamities. He said, “Do not count the days until that time when you are asked to account for all your hypocrisies. You had better wash yourself clean today!”

413. Urusvati knows that spatial currents, beneficial in their essence, can become destructive when they contact the foul atmosphere of Earth. Often the most beneficial chemical compounds can be made into virulent poisons by the addition of a single ingredient. The same takes place when spatial currents are affected by the brown gases of Earth. The planet itself is not to blame for these harmful fumes. It is the king of the planet, man, who produces the poisons.

Some scientists will agree, although with reservations, that human emanations transform the atmosphere. No emanations are as powerful as those of man, who is capable both of healing and poisoning everything around him. It is not so much the infectious sickness of people that poison the atmosphere, but their irritation, anger, and malice. Let us examine how few good emanations appear at the earth’s crust at one

time compared with the multitude of malicious thoughts.

I am not speaking in abstract terms, but giving medical advice. Humanity suffers from irritations of the mucous membranes and malignant tumors, which occur with such frequency they are taking on the dimensions of epidemics. Many causes have been proposed, but the fact that such epidemics are the result of spatial influences is ignored.

Healing and cleansing measures are needed for Earth. The infected layers must be purified, and only man can do it. If inhabitants of Earth consider the state of their psychic energy and are careful not to worsen it, the process of improvement will begin. The most dangerous epidemics can be stopped by invisible forces, and one can begin such defense in one's daily life.

The Thinker warned, "Do not admit malice, the source of all disease."

414. Urusvati knows that poisonous currents act not only upon those who create them by their acts of malice, but also upon others who are innocent of such acts. Refined organisms may be the first to suffer, and the responsibility is heavy for those who contribute to the poisoning of the currents.

One can study the extent to which the poison created by humanity has spread. Man can be likened to a foolish archer who shoots his arrows aimlessly in a thickly populated city without caring where they strike. It was this way in remote antiquity, and it is so now, to an even greater extent. Science must explain to humanity that such a production of poisons is clearly inadmissible. Compare man's many technical achievements with his neglect of psychic energy and you will be ashamed that this most important domain has been forgotten and even condemned.

Many of today's psychological notions are inapplicable to life, and in the present state of the planet man cannot waste time with such theories. We must agree that everything that does not lead to the transformation of life should be regarded as useless, and in this there must be no difference of opinion. One can move forward or backward, but to go back among forgotten fossils would be unendurable.

There should be no difference of opinion between you and the Guiding Forces. It is possible to think in different languages, or wear different clothes, but there must be no deviation from the Foundations. Think about Our Towers. It would be unwise not to collaborate in the purification of psychic energy.

The Thinker was horrified when He noticed that people overburden themselves with negation. He said, "It is better to load oneself with a great rock than to deny Be-ness."

415. Urusvati knows that every teacher may find himself in a position similar to Ours. As long as he simply instructs in the fundamentals of life he will be listened to and agreed with, but as soon as he appeals to people to actually apply his precepts, the listeners

disperse. Such is the fate of much of Our advice.

People agree that the advice is good and meant for the best, but they do not want to apply it to their own lives. If something is acknowledged as good and worthy, why then is it not applied? Attention should be paid to such inconsistency. Many instances can be cited in which the most useful and easily accomplished action was rejected. Afterwards, some regretted having rejected the good advice, but life had already begun its new turn.

The Teacher will say that it is useless to regret the past, and He will be right, for regrets are fetters. But one should examine why the advice was not applied, and among the reasons we will find fear and selfishness. These vipers can turn the most attentive listener into an unbridled opponent! In his negation he will develop a peculiar bravado, and will cheat in order to justify himself and his deviations. The Teacher knows these human traits, and He will not regret the spilled seeds, for the earth may produce an unexpected yield. We have observed over and over how different listening is from actual application. We look into the future, and in this aspiration We find steadfastness and courage.

The Thinker wished that all friends could meditate upon the future.

416. Urusvati knows that waves of energy can be disturbed not only by crude material means, but also by subtle gaseous substances. A complete investigation of the disruption of sound and other waves can, and should, be conducted. Earth is enveloped by a cloud of gas, and during the last quarter century this sinister cover has condensed remarkably.

It is astonishing that many experiments succeed in spite of this obstacle. I have in mind primarily the transmission of thought to a distance. True, the energy of thought is penetrative and not bound by distance, but even it is subject to disturbance by gases. People do not know what harm is inflicted upon evolution by their creation of destructive gases, and no one can estimate how far these gases spread and what compounds they form.

Nor have we even mentioned the deadly products created for deliberate destruction. Everyone knows their effect upon the atmosphere and the soil; such poisons are the disgrace of humanity. Furthermore, besides these, many new gases are produced which contribute to this sinister cover of Earth.

We could make available to chemists the opportunity to invent a neutralizing gas, but using it would be very difficult. Even if it were possible to protect a limited region, the degree of containment and neutralization of the destructive gas could not be determined. Humanity creates new dangers and pays for them with new diseases. Humanity bears the responsibility for its own health on Earth, but it is unforgivable when the subtle spheres are harmed.

The Thinker long ago observed how poisonous the smoke from furnaces and bonfires could be. When He saw lighted torches, He remarked, "Whose destiny is it to inhale such poison?"

417. Urusvati knows that the planetary current at every moment has a unique significance, but this simple truth is not understood. People strenuously resist the fact that all existence is in a state of continuous motion. Even the beauty of such a current in limitless space fails to stimulate the imagination of humanity.

Yet, how can we understand evolution if our consciousness has not accepted the principle of motion? People know about the movement of the planets, but do not apply this law to themselves, and while Earth rotates, humanity clings to the idea of immobility. Thus every word about the beauty of motion is undermined by the inertia of human consciousness. In such a state of discord with Be-ness how can one expect speedy development?

In daily life one can often see a primitive personality in otherwise learned people. Because of this We have suffered from human opposition in all Our experiments. It is particularly striking that so many people who regard themselves as modern are actually hopelessly archaic. I affirm that until the cosmic current is recognized there can be no true progress.

People sometimes attempt to advance by leaps, prompted by fear or prejudice or by their passions, but it is impossible to advance by leaps. A steady, systematic motion is needed in everything, and only through the Golden Mean can one progress.

Likewise, remember that We welcome collaboration based upon free will, for destiny is based precisely on free will. How can We convince people of this truth? A manifest awareness of the Subtle World will be the threshold to progress.

The Thinker said, "Our good fortune is that our progress cannot stop."

418. Urusvati knows how difficult it is to recognize a person who has achieved the breadth of psychic energy required for a true perception of reality. No outward traits will reveal the one who is capable of such broad perception. No learning or knowledge is required, no particular physical characteristics, but simply an understanding heart that is open to the mysteries of consciousness.

But this lotus does not open easily, and errors are possible. People are too easily influenced by superficial impressions. They tend to forget their first, direct impression, and are too readily influenced by the second, which in its superficiality is more conventional. Also, judgments are too often formed under the influence of the words of others, and it thus becomes impossible to return to one's first, immediate impression. People forget how many obstacles they themselves create.

Every co-worker needs to know all the possibilities. Of course, there exist many co-workers, but they are scattered all over the world, speak many languages, and belong to different traditions. These superficial barriers must be overcome if one wants to approach people and be able to recognize their true value.

Thus, in Our labors much energy is devoted to understanding the human heart. It is not sufficient to judge by first impressions only. One must look into the consciousness of others under a variety of conditions.

The Thinker advised His disciples to examine the consciousness of others by day and by night.

419. Urusvati knows the many kinds of forgetting. It is good for a person to be able to forget those harmful old rags, malice and revenge, that stand in the way of progress, but this ability is rare. More often man ignores the useful instructions, because they disturb his habits and make him ill at ease.

How can We remind people of their responsibility and duty? I say, by repetition, and though people cannot stand it, they need such constant reminders. It is difficult to remind without repetition. But We have been trained well in this, and are able to repeat while always adding something new. Sometimes a single hint can add newness to a whole sentence. We must learn to continually propel the spiral of fostering useful principles.

The lazy will ask if it is worth taking such pains over things that will be forgotten anyway, but they do not know about the saturation of space, which can be so filled with thought that people are influenced without spoken words. Personal labor thus becomes spatial, and fatigue is impossible.

Teachers must convince their students of the great joy in working for the saturation of space. It does not matter if the listeners show signs of forgetfulness, for they are also a part of living space, in which every useful thought unfolds as a beautiful flower.

The Thinker said, "Let us be gardeners and help the flowers of eternity grow."

420. Urusvati knows that each dropping of the sheath, when in harmony with karmic law, must be met with joy. One should set off on such a new journey full of hope or at least imbued with curiosity—it is good to love to travel and to develop within oneself a sense of mobility. This feeling will be most useful in the Subtle World, for even there one can sink into an immobility of spirit.

We know that striving must not be abandoned by the dwellers of the Subtle World, for it is needed for the sake of perfectment. How then should one strive toward the brighter strata? One could undertake the far from easy task of approaching the earthly strata for the purpose of doing good. But people on Earth cannot imagine how painful it is to

approach their sphere. They think that these approaches are rare, because they do not notice the profusion of evidence that surrounds them. For instance, people readily believe that each sound or color can produce certain sensations. This is true, but many of the sounds and colors of the Subtle World have an even more powerful effect, although the earthly senses cannot normally perceive them. Therefore mankind must train itself to observe these subtle sensations, which training will prove useful in the Subtle World.

We must not forget that each dweller of the Subtle World must help his earthly brothers. Such charity is the best guarantee of mobility of spirit. Let us think of helping our brothers and sisters under all conditions. We must not think that we are separated forever from any strata. Wherever there is calamity, we can render help, and no one should think that there is anything beneath his dignity.

We serve humanity, We love humanity. Many workers remain in the earthly spheres so that they can continue working amidst all calamities.

The Thinker often repeated, "Unseen Friends, how can we express our gratitude to you?"

421. Urusvati knows about the so-called devourers of air, and also the similar devourers of psychic energy and of spatial currents. They all suffer from states of imbalance for which there are many causes—atmospheric, atavistic, or karmic, and people can be excessively influenced by these causes because of their personal habits.

People long ago found ways to restore their equilibrium. One of the ancient methods was pranayama, by which, through rhythmic breathing exercises, one could find an equilibrium that protected against an excessive intake of energy. Nothing can be more destructive than consuming an excess of energy.

People are usually not aware when they devour energy in excess. In some ways such people resemble vampires. It is not easy to cure them, for they do not recognize their illness, which can also be contagious. It begins so imperceptibly that neither the victim himself nor those close to him notice that he is becoming a devourer. He may feel some pain, but he can also feel the flow of psychic energy that allows him to influence those around him. One cannot say that this state is always harmful, but the boundary line between the proper power and excessive tension is a fine one.

The Thinker carefully studied the balance of all the forces of man. He used to say, "Let the Golden Mean indicate the right measure of needed strength."

422. Urusvati knows about the problems involved in the transfusion of blood. The physical properties of the blood are already being taken into account, but these are primitive considerations, and two additional aspects should be mentioned. It will soon be learned that the psychic quality of blood is of particular importance, and the time will

come when its karmic condition will also be taken into account. Only by attention to all three aspects will the right results be obtained.

The ethnic characteristics of blood become less evident as the nations are mixed. But a reading of the aura will reveal other, psychic differences. Karmic harmony between the donor and the recipient is necessary, therefore the transfusion of blood of close relatives may not be the best. People will need to discern the karmic connections, and in this task astrology and clairvoyance will be useful aids.

It can be said that these methods take too long when an immediate transfusion is needed. But, aside from emergency cases, there are those in which a day or two makes no decisive difference. Even in the case of an operation that cannot be delayed there is time for analysis, and it is most important to be cautious when determining the quality of blood.

Mixing supplies of whole blood is proof of ignorance. From both the physical and the psychic point of view one should consider what incompatible elements have been indiscriminately combined to produce a false cure instead of a real one. People fail to understand what they are preparing for future generations. On the one hand they seem to care about the purity of future generations, but on the other thoughtlessly transfuse mixed blood.

We are sorry to see how indiscriminately people handle the most powerful substances. Psychologists must broaden their knowledge, for it is they who can give the needed advice to humanity. They must teach people to think more subtly, so that they are able to discern the limits that must not be crossed.

The Thinker often said, "Blood is the precious bond between lives."

423. Urusvati knows the many future medical developments that are foreseen. Psychic energy will be understood, and patients will be examined to determine the quality of their psychic energy. Treatments will be enhanced by the application of the appropriate energy. It will be possible to surround a patient with a special kind of pure air that will augment his energy, and even the energy transmitted by a loving family member may be utilized.

It will be possible to study the sources of many ailments that are latent in some people. Even now, special attention is paid to such carriers of disease, but their number is far greater than may be apparent. Carriers of specific latent diseases could be studied for research that would be conducted without harm. Many useful new measures will be applied when people pay sufficient attention to the energies within themselves.

We can recall examples from ancient times that indicate an understanding of this inner energy. For example, it was customary when giving a gift to place one's hand upon the gift and even to hold it close for a while. Thus the magnetism of the donor was

transferred to the object. Sometimes the gift was wrapped in hair or dipped into magnetized water. If even in ancient times people had an idea of Primary Energy, surely by today we should be able to apply it scientifically!

The Thinker advised that to convince a listener one should place one's hand upon his shoulder.

424. Urusvati knows that self-control is needed for all experiments with psychic energy. It is important to maintain composure, for both foolish lightmindedness and untimely agitation will both lead to inaccurate results.

Ask one who is sitting upon water or walking on coals and he will say that no agitating thought troubles him. All such phenomena require balance. The ability to control one's feelings is the result of long training. It can be achieved in the midst of everyday life, when one experiences many occasions for the disturbance of equilibrium.

The slightest doubt will also decrease one's nervous stamina. Those who doubt cannot sit upon water or walk through fire. It is instructive to observe how the smallest doubt can destroy. This may be so fleeting that one does not notice it, yet it succeeds in disturbing the circulation of the blood. One cannot hope to arrest one's pulse when the attention is divided, but it is not easy to free oneself from divided thought. Frequently thoughts carry along their "mirror images" which weaken the action of the basic thought. These unwelcome companions are the result of insufficient mental clarity.

We frequently perform exercises for clarity of thought, for thinking requires practice. Even the loftiest thinker will not deny that he too must exercise this capacity, just as a musician must practice constantly for clarity of sound. Let fools insist that they need no such exercises. Composure, too, is acquired through the exercise of thought.

The Thinker taught, "Exercise your thought, or it will not flow freely."

425. Urusvati knows the importance of education. It is the nourishment of everything lofty and refined. People can understand that a careful upbringing provides many opportunities for a proper education, but education alone will not complete one's upbringing. Every child comes into earthly life with an already formed character. It is possible to ennoble and elevate this essential character, but its basic nature cannot be changed. Educators must recognize this truth. They first must discern the unchangeable essence of a child, and educate accordingly.

We would not be distorting the truth if We said that the human essence is formed in the Subtle World. All family and earthly influences are but external and supplementary, since the seed of one's nature has already been acquired during the subtle sojourn. Fortunately, a mother can sense this essence, sometimes even before birth, and begin to work zealously and sensitively to prepare the child for its earthly life.

But how seldom we meet with such a consciously careful upbringing! Even the best teachers sometimes find themselves in such difficult conditions that they have no possibility of paying attention to the individual qualities of their pupils. In some families the question of upbringing is not considered, and the children are left to themselves with no caressing hand and no parental voice to tell them about the marvelous world.

We insist that teachers be provided with better conditions of life, so that they may devote themselves fully to the most refined methods of upbringing. But such circumstances do not yet exist, although even now the complexity of life and of scientific discoveries demands careful thinking in setting children on their path.

Our Sisters labor greatly by helping in the education of children. The little ones can tell many tales about being visited by beautiful women and even playmates. There are many such phenomena, but adults do not like to listen to children's stories. These visits are necessary, and sometimes, by one such contact, a child can be reminded of the task that was accepted in the Subtle World. Many children's tears are dried by these luminous visits. Great is the labor of these Sisters, the Carriers of Light. Supermundane work requires self-sacrifice, for it is performed under the most varied and often extremely unpleasant conditions. To raise children properly one must learn to impart joy, and thus transform daily routine into a festival.

The Thinker appealed to mothers to give their children the best images of the marvelous world.

426. Urusvati knows that most people cannot perceive the beauty of the Subtle World. Even in the earthly world people have difficulty grasping the manifestation of beauty, and then only sense it in a crude way. Amidst the subtler harmonies they will feel themselves to be as if in a fog. How many are able to rejoice at the wondrous beauties of light, and will not the music of the spheres seem monotonous to the ear torn by earthly cacophonies? People will better appreciate the harmony of the higher spheres if, to a certain degree at least, they can accept the best earthly harmonies.

Since ancient times people have believed that the Subtle World is gloomy, misty, and cold. But such a notion can be applied only to the lower strata—or perhaps those who have crossed over were both blind and deaf! This is why We insist so much upon the refining of human nature. Only after having conquered chaos while in the earthly sheath can one be sensitive to the beauty of the Subtle World.

People may listen to the most exalted words yet not apply them in life. When We speak about upbringing, education in the perception of beauty is the most important aspect. Man must belong to Beauty! He can perceive it in every sunbeam. He can accept it in the harmony of sounds. Poverty is no obstacle, for Cosmos is open equally to the poor and the rich. Let earthly teachers learn to train people in the perception of Beauty.

The Thinker said, "He who does not know the ways of Beauty will not dare to turn to the

Divine Heights.”

427. Urusvati knows about the filling of space with thought- waves. You can imagine how strained is the space around Us, with waves of the most varied intensity and content intercepting one another. But often these waves are alike in intensity and can interpermeate. It is impossible to tell which hours are the more silent, for the waves invade from both hemispheres.

In Our normal work We must set aside time for the reception of communications from a distance. But this is not easy, since an organism that is tensed and refined cannot help resounding to calls from everywhere. Remember that, in addition to any direct appeals to Us, space thunders with world events. And now this cacophony has reached such a degree that it can endanger the human organism. Thought-waves, like arrows, pierce the mucous membranes; the throat, the ears, the eyes, and all other mucous tissues can be affected. There are times when thought-waves are even strengthened by the mutual opposition. One cannot always see the explosions of black projectiles. Unearthly Forces are active in them, but earthly thoughts treble their effect.

We must postpone many experiments when the world is in such a state of tension. We must quiet the moans, alleviate the pain, and provide counsel. Only the divisibility of spirit enables Us to respond simultaneously to so many varied and urgent events. People do not realize the degree of saturation of the atmosphere. They think that We should be able to do everything, yet they themselves continue in their opposition. These aspects of Our life are little understood.

People talk about ceremonial rays. It would be better if they thought about rays of urgent assistance. In the midst of conflagration, a special collaboration is needed. We have already spoken of the time that is worse than war, and now such a time can be seen. Observers may think that its limits have been reached, but there is limitlessness in everything.

The Thinker paused at a precipice and observed, “It seems that the abyss is bottomless.”

428. Urusvati knows that the writer who collects historical information about Our Brotherhood is performing a crucial task. Let him not hurry to complete it, for much data comes unexpectedly.

Let him also gather those poetic fictions about Our Towers, of which there is an abundance. This legendary material must be recorded, and collected in separate chapters. People will be interested to learn how these notions were interpreted by different cultures. The songs of different nations will also remind us about the Unknown Place toward which pilgrims of every kind are striving.

Every principle that has nourished the many centuries must be scientifically investigated.

In addition to the printed sources oral traditions must be collected. The investigation of how these notions have been interpreted in the minds of different peoples will prove particularly instructive.

Often people preferred to see the Great Teachers in the attire of their own country, which lent a special character to the Image.

And so We ask scholars to describe the Brotherhood, each one in his own way. There will be some very negative descriptions, but remember that in some negation there is contained a degree of affirmation. You have already seen how Truth, when persecuted, flourishes beautifully and cannot be destroyed by empty, abusive words. Every Truth is affirmed by people in their great achievements. Thus We call upon the researchers.

The Thinker also called for the investigation of legends.

429. Urusvati knows that human radiations can be seen by the naked eye. We can cite many cases in which people emitted radiation when in a transport of exaltation. True, the onlookers paid no attention to this manifestation or tried to explain it as a reflected outside source of light.

Often the hand that is writing about a lofty subject radiates a light that can be seen against a white sheet of paper. The radiation then accumulates in the manuscript and imparts to it a special significance. These luminous emanations of light remain for many centuries.

People can sometimes notice an unusual light in the eyes of one who is in a state of so-called inspiration. The eyes shine not from any outside source but from an inner fire. When people notice such natural manifestations, it is not a poetic invention! One must be trained for this perceptive ability, for then the power of observation will develop and many phenomena will be more frequently seen.

The teacher should continue to remind the pupil about the vast numbers of natural phenomena that have remained unknown due to ignorance. In Our observations We are particularly saddened by the fact that people often pass by the special, precious proofs of the subtle nature of man without even noticing them.

The Thinker taught that everyone is given the gift of being able to perceive the subtle nature.

430. Urusvati knows that it is possible to see not only the human aura, but also the ectoplasm, which is an essential part of our subtle nature. It is well known that subtle beings make use of the medium's ectoplasm, and weave from it their visible garments, but I wish now to remind you that everyone possesses this immutable phenomenon. Subtle beings circle about all of us and use pieces of it, with the result that the atmosphere around man is filled with shreds of this substance. Many people often notice

misty spots that float past in space and assume varied forms. Physicians explain these manifestations as resulting from the imperfection of human vision, but they actually demonstrate the efficiency of our eyesight!

You may also ask how to counter unwelcome visitors—only through the valor of the spirit, not permitting them to contact your essence. Urusvati knows how these unwelcome guests have recoiled; it was not even necessary to drive them away, for they could not penetrate the protective net. Such natural protection is always the best, but for this, training of the spirit is required. Depression is the most gloomy magnet, and irritation also entices these ugly guests.

One might ask if an outflow of ectoplasm affects the health. Indeed it can, depending particularly upon the nature of the thieving, voracious inhabitants of the lower strata who do not care about the harm they commit. But thoughtful beings can also approach, and they hasten to replenish the stolen ectoplasm.

Remember that ectoplasm is exuded not only at special seances, but constantly, and only a strong and courageous consciousness prevents an excessive outflow. But what a dense atmosphere is formed by these shreds, and people have to breathe this refuse! Yet, there are also wonderful secretions, known as the food of the gods. We will speak about these later.

The Thinker taught that the surrounding space is filled with subtle substance.

431. Urusvati knows that there can be a beneficial exchange of one's earthly ectoplasm for the higher energies. The Beings of the Higher Spheres can use these particles of ectoplasm, and in return They send active inspiration and strengthen the vital substance. In this way We can make sure that during communion of a natural, high degree, when saturation with a high substance occurs, no harm is done. However, for such communion one must be able to strive toward the Highest. All unhealthy contrivances will only lead to a loss of strength and evoke the ugliest companions.

Man himself is fully aware when he does something unworthy. He must learn from the smallest daily examples and develop within himself a persistent striving toward the Highest.

Likewise, anyone who knows about the Great Service will remember that any unworthy action will cause pain to someone. Old governesses used to say to children who had done something wrong, "Your angel will weep," and this warning reached to the very depths of the children's hearts. Truly, each unkind action causes someone to suffer. What Higher Communion can there be when natural laws are violated? People may think that everything is admissible, even robbery and murder! But who are They who will approach the place of crime?

The Thinker called upon people to try to find invisible Helpers.

432. Urusvati knows that the help of the Higher Beings is usually accomplished by spiritual means, but the help can also be material. Tradition often relates the appearance of departed dear ones who came to give useful advice, but stated that they were allowed to help only once. Similar indications can be found among different peoples throughout the ages, and such testimony is quite true.

Only in extraordinary cases are We permitted to intrude upon karma and act by earthly means. Let friends remember that even in the higher spheres there exist limitations governed by the Law of Karma. The inhabitants of Earth cannot imagine how difficult it is to approach them with material help. Usually spiritual help precedes, but it is thought to be a mere coincidence and is rarely accepted.

We are greatly saddened when Our advice has been rejected or its application delayed. However, even Our material help is not always accepted. The usual excuse is that Our methods are too unfamiliar. But people cannot see that the conditions of Our help may be quite beyond their earthly understanding and judgment, and their unwillingness to accept it is due to a lack of imagination. They cling fast to the only way they see out of a difficulty, and unfamiliar suggestions are unacceptable to them. That is why it is so helpful to listen to the traditions of different peoples. Only by comparing the most varied opinions can one imagine the diversity of existing conditions. One should learn to listen to the slightest appeals. The heart will tell when they are true.

It is a great joy for Us when We see the power of observation that has been developed naturally. The Science of Life demands first of all an understanding of the fundamental laws.

The Thinker used to say, "I cannot express in words how far we proceed in accordance with the Great Laws, but the heart knows the inexpressible essence."

433. Urusvati knows that even the Great Ones have manifested different qualities in each incarnation. Observing a whole series of incarnations, one can see clearly the necklace of accumulations. In this regard it is particularly instructive to note the great variations, succeeding one after the other. It should not be thought that qualities are accumulated by any earthly way or that each incarnation is a continuation of the preceding one—the law of evolution is far more vast in its outlines. From the supermundane heights it is easier to see just how the spirit must perfect itself. There is no contradiction in the fact that the spirit develops in accordance with supermundane processes.

It is not only in the sequence of incarnations that various accumulations occur. One can observe changes of desires and aspirations even within one human life. This may also happen by involution, when one falls into savagery and dullness, but let us not speak now about such gloomy manifestations. On the contrary, let us stress how much good one can accumulate during one earthly life—one can learn without limit! The impulse of

a growing consciousness will disclose how varied are the ways of seeking.

And in this quest We help. We direct people's attention to new books. We inspire useful turning-points in discussion. We send thoughts about new discoveries. We send warnings about harmful errors. It is joyous to render this help unnoticed. We value those fighters who bravely repel the assaults of darkness. People should recall how they were instructed in the Subtle World, how the Luminous Beings approached them, and how the growth of their consciousness permitted these Instructors to come close. The same thing takes place in the earthly life.

The Thinker sometimes confided to His disciples that He felt two lives within Himself, one of light and the other of darkness, but that the one of light was the guide to the higher worlds. He said, "The life of light is always vigilant—call it, and it will answer."

434. Urusvati is aware of the common misconception that the forces of evil manifest more powerfully upon the earthly plane than the forces of good, and that evil images appear more clearly than the misty forms of the beings of light. However, this is true only from the earthly point of view, and although earthly observations are not without merit, the strength of subtle entities does not lie in their degree of visibility, but in the power of their energy.

It is true that the entities of the lower strata are fed by earthly emanations, and are drawn toward the earthly sphere in an attempt to devour human ectoplasm and continue to commit evil. However, their actions are not in accord with the laws of the Universe. They need not be taught evil, they learned it while in the earthly state and continue to practice it intuitively, because goodness for them is meaningless. There is no need to assume that some special hierophant of evil is necessary for an evil action to occur. On Earth, the most insignificant, gloomy person can commit sufficient evil, and near him are the subtle entities that know all the delights of evil-doing.

But let us turn to the Luminous Powers. We have already described how careful They are in the use of Primary Energy, and how They observe the laws of the Universe. They know that a lawless waste of energy affects the entire universe, and They labor to preserve the equilibrium. Can this Great Labor be compared to the petty attacks of evil? Who could say that a planet can exist without Light? Who will dare to compare the dull glow of evil beings to the radiance of the higher spheres? Let us not forget that people need these reminders.

The Thinker sometimes exclaimed, "Citizens, you use your eyes and ears strangely. You turn only to see evil deeds, and strain to hear only evil."

435. Urusvati knows that, as the increasingly poisonous atmosphere attacks the tissues, inflammation of the mucous membranes has become the scourge of humanity. It is impossible to imagine how multiform are the symptoms of this sickness of our times. People attempt to relate these symptoms to previously-known types of disease; they do

not understand the unique characteristics of this epidemic. Often the symptoms seem to be harmless, and physicians cannot determine the cause or the course of the illness. It is therefore important for physicians to study the human organism by all available scientific methods.

No one can say when an inflamed tissue will become further damaged, with all the attendant consequences. On the other hand, the inflammation may abate, and this must be watched with equal care. Nourishment is needed for the organism to regain its vitality, and a simple, non-acidic diet should be recommended.

The symptoms of such illnesses can be quite varied. Some organs will experience pain directly, but since the inflammation of the membranes affects the entire nervous system, pain can also be experienced in other areas of the body. This is why a thorough examination of the whole organism is necessary. Generally speaking, mucous membranes are involved in the most varied functions of the organism, and they are the first to react to the saturation of the surrounding atmosphere. In this way, even if no harmful process is taking place, it is necessary to be very attentive and careful.

Remember that this epidemic was foreseen long ago. When We spoke about Armageddon, We had in mind not only war, but all the devastating consequences of humanity's confusion. But one should not fall into despair, for a depressed state opens the door to all that is poisonous. It is wise to know that Armageddon is accompanied by epidemics. We cannot limit our awareness to known forms of illnesses, but must be ready to face the most complicated and unusual symptoms. Physicians must be able to recognize these new diseases, which are now appearing everywhere.

The Thinker said, "Can anyone be so filled with self-importance that he thinks he has studied all the manifestations of Nature?"

436. Urusvati knows that methods of treatment by vibration are quite different for each individual. Because the variety of vibrations is so great it is not possible to prescribe them without experimentation, and for this three aids may be used. One is the healer's clairvoyance, another, the pendulum of life, and the third, indications given by the patient while under hypnosis. Only by one of these means can one discover the required vibrations. The treatment itself can take place by means of an electric apparatus, but the laying on of hands may also be used.

I use a special apparatus, which Urusvati has seen, that requires certain conditions not available to ordinary physicians. This does not mean that treatment by vibration is not possible for them, although under all conditions a particularly sharp perception and flexibility of mind are required. The physician may decide to use one kind of current, then decide quickly that he must alternate it with another. He must also know whether a cooling current or a hot one should be applied. There should be no mistake in this, or undesirable results may follow.

Keep in mind that during the epidemic of which We speak there may be an accelerated development of symptoms, and one should be able to recognize them. Strong vibrations should not be used by insufficiently experienced people. Each new method should be tested on mild illnesses rather than dangerous ones, and one should verify which of the three aids is necessary, for their application and the reactions to them will vary with the individual.

Urusvati has sensed Our vibrations many times. She knows how varied they are, and that the time for their application is also variable. The vibrations can be pleasant, but may at times be difficult. And when there is full trust, their intensity can be increased.

The Thinker said, "Trust is the most reliable weapon. But where is the limit of trust? Man knows that trust is limitless."

437. Urusvati knows that some of Our predictions in scientific and social fields have already been realized. Our thought reaches the minds of many scientists. Though they may not realize why they have started research in a certain direction, We must not upset them by saying their thought was inspired, since they do not believe in the transmitted continuity of ideas. We must not thrust this concept on those who believe that they are the only source of their ideas! Therefore, should you notice that someone has obviously made use of your ideas, do not object. Let everything useful grow in all fields.

But it is regrettable when scattered ideas provide only fragments of an intended whole. Yet even in such cases We shall say, "Let every seed grow that is of benefit to humanity. Let all friends become accustomed to the sowing of ideas without rivalry, and without infringing upon one another's rights. One should rejoice at every harvest."

We know well enough that ideas do not belong to Us, and that We are only the transmitters of these gifts from space. It is not possible to identify who has originated each thought; even on earthly paths such investigations are impossible. What then can one say about the Higher Worlds, about the inexhaustible Source of Thought!

We will also learn to rejoice when we recognize that we are links in the chain of collaboration. There will be no dejection where the unbreakable bond with the Highest is recognized. It is mankind that can maintain this bond and thus receive the Shower of Good.

Let friends rejoice with Us when somewhere a branch of knowledge has already blossomed. Even if the gardener is not close in spirit to us, let us seek the best that is in him. Let us not reject anything in which there may be a seed of evolution.

The very same thing was said by the Thinker, "If the greatest negator says only one word of truth, we will listen even to him."

438. Urusvati knows that each of Our Indications helps to open the gate. However, there

is no Indication that does not require labor for its fulfillment. There are many stories about Our unheard-of splendor, but little has been said about Our Labor. When one considers the most intensive human labor and extends it to infinity, the quality of all supermundane labor can then be understood.

Humanity should be advised to multiply the intensity of labor. Especially during these days of Armageddon is this advice needed. Everyone can continue his labor, but must intensify it. Only such care about the effort and quality of labor can help to diminish the confusion of humanity. The one who can find within himself the strength to labor, even amidst confusion, creates equilibrium in his environment. This is especially needed when entire nations fall into madness.

One must not allow people to mock peaceful labor during times of war. We labor not for today, and not for Earth, but for the most severe Battle. But do not think that these words have been understood by everyone. We can see how perversely the most precise Indications are interpreted.

When you are asked what should be done, answer, "Work as never before. Let everyone do his best, even if his work is the most simple, everyday task."

You may be asked if it would not be better to concentrate mentally. But this beautiful state can be destroyed by spatial currents and whirlwinds. Besides, ordinary people do not know how to think, and waver like reeds in the wind. But during such winds one must hold fast to something secure. In labor will people's consciousnesses find this support. The teacher must accustom his pupils to work and must praise the best quality of labor. This perfectment will lead to an expansion of thought.

The Thinker liked to point out the women carrying water. He would say, "They do not know whose thirst they will quench."

439. Urusvati knows how often it is necessary to explain even Our clearest Indications. For example, it has been asked whether a pupil has the right to absorb the energy of the Teacher. Some will find in this a contradiction with the Indication concerning discussion with the Teacher. But it is clear that a conversation has nothing to do with absorption of energy. It includes no pleas, but simply broadens the consciousness, and every expansion is an increase of energy. Such discussion does not consume the energy of the Teacher; on the contrary, it helps to strengthen the aura, which is beneficial for the pupil. Yet some cannot understand that a true pupil will not burden the Teacher with requests. The disciple knows well enough that all that is possible will be done. He understands the state of tension in which the Teacher tirelessly sends out His energy.

Some people express communion only by asking for help. Perhaps traditional prayers have accustomed people to demand earthly blessings from Deity. This error is common in all teachings—people stop striving toward illumination and restrict their communion with the Highest to requests for an increase in earthly benefits. Thus, it is necessary to

explain that the Teaching of Life cannot contain contradictions. Let those who fail to understand ask, and they will learn that the Teaching knows life in all its aspects. Let them remember that a devoted pupil communes with the Teacher in one unified current of energy.

The Thinker indicated how much people can multiply their strength by immersing themselves in this one current of energy.

440. Urusvati knows how people attempt to excuse themselves, claiming that because of their earthly duties they can find no time for higher communion. But let us compare their most important earthly duties with the sparks of even the least enlightenment. Let us examine them from a distance of several decades, and we will find that while the earthly affairs have faded, the enlightenment has remained clear and even grown more vivid into a beautiful affirmation. Such a comparison between earthly affairs and illumination can reveal the true values.

Let us not delude ourselves into thinking that people will easily understand such values, although everyone preserves in his heart the beauty of higher communion. And how much stronger this grows when one has friends to whom one's highest feelings can be confided! This sharing becomes a kind of amplifier, and with united striving the surrounding atmosphere will be purified. Thus will people understand which deeds are the best. Let them also find the balance between earthly labor and glimmers of illumination.

There is no contradiction between intense labor and the striving for illumination. Everyone who has experienced moments of illumination realizes that they are timeless and are achieved not by reasoning, but by the feeling that blooms in the powerful dignity of labor. The simple truth that labor is prayer is not always clear to people, and a good deed is accomplished when one repeats this truth.

The teacher should have several skills in order to inspire his students beyond intellectual exercises to a higher quality of craftsmanship.

The Thinker insisted that His pupils choose a craft and learn to find perfectment in it.

441. Urusvati knows how necessary it is to correct all misconceptions. We have mentioned pranayama, and at the same time have pointed out natural ways of ascent. Is there a contradiction in this? No, because We do not reject pranayama, and even point out its usefulness, for in certain cases pranayama may be a kind of remedy for the organism.

However, We always advise simple pranayama. Breathing is an important process, but, as in everything, a natural pranayama is the best and is in accord with contemporary conditions. People should not devote only a certain time of the day to the purification of breath, but should practice it frequently during the day. For instance, it is healing to

inhale fresh prana several times before making an important statement. Public speakers often use this method, but they rarely do it consciously, and it is precisely the conscious inhalation of prana that will transform their breathing. Thus, the objector should understand that We approve of pranayama of a certain quality, but the ancient painful practices must be revised.

Certain views of the caste system must likewise be reformed. In ancient times its restrictions were wisely applied, but evolution has since taken many turns. It is now wise to reevaluate the conditions of life, and we must not allow prejudiced thinking to be an obstacle.

The Thinker taught that there should be no condition of slavery on Earth, for the nature of mankind is divine.

442. Urusvati knows that every event is a link in a long chain of causes and effects. From the earthly point of view one may perceive an event as important, but in fact all occurrences are subject to the same law, and who can say where the birth of great events takes place?

A broadened consciousness enables one to look back and identify the sources of events. It is important to acquire this ability so as to understand the progression of events, not by reason, but by straight-knowledge. One should not ponder at length over the origin of every daily occurrence, but the path of life must be understood. Only in this understanding of causes will a natural foresight develop.

We must learn to anticipate events that are links of an already-forged chain. I am not speaking of clairvoyance, which is as yet attainable for only a few, but of a natural foresight based upon an understanding of causes, both recent and remote. However, it must not be thought that this ability is easily attained. The broadened consciousness shines brightly, and its light allows one to look back as well as forward. The path already trodden is familiar because of its many signs, whereas the future way shows only unfamiliar outlines. How then can the wayfarer distinguish them?

We have often spoken about straight-knowledge; let communion with Us help this natural development. In this growth it should be understood that some common, everyday occurrences are far more significant than so-called world events.

The Thinker pointed out that everyone at some time is a propeller of remarkable events, but such moments are rarely recognized.

443. Urusvati knows not only cosmic joy, but also cosmic sorrow and cosmic anxiety. Cosmos is alive, and the manifestations of its life are reflected in earthly feelings. One may be troubled by earthly turmoil or have personal sorrows, but cosmic feelings are inevitably added to these. They may have nothing to do with personal life, they may not foretell earthquakes or other calamities on the planet, but they affect the sensitive heart.

As a rule, people do not understand that their Primary Energy is limitless. Supermundane experiences cannot be expressed in earthly words, yet, because they possess all the qualities of the human microcosm, one may say about Cosmos that it rejoices and grieves. It is correct to think of cosmic thought as sentient, and the sensitive human heart will vibrate in consonance with the great ebb and flow of cosmic energy.

Undoubtedly this energy is One, but its manifestations vary greatly, and the human mind attempts to assign a specific name to each of its variations. One can imagine how many false perceptions arise from such arbitrary classifications of the One Energy. It is true that particular qualities of this energy seem to manifest by chance, but this perception is relative, for in Cosmos nothing happens by chance.

One can sometimes feel the breath of Cosmos. From ancient times people have sought the rhythm of breathing, and in this search they try to approach the Great Breath.

The teacher must explain that there can be experiences of three kinds—personal, planetary, and cosmic.

The Thinker saw unity and trinity in everything.

444. Urusvati knows that the stronger the perception of the all-pervading Primal Energy, the more powerful it becomes. For this reason it has been called the living, or divine, energy. People utilize this Primal Energy best when they accept it as immutable law, feel its power, and love it.

A sensitive physician will prescribe a patient's favorite foods; the same is done when a preferred substance is indicated for the success of an experiment. Even the simplest man has an inner sense of what is especially close to him, and remarkable experiments could be performed comparing the different substances that are especially suitable for each organism. It can be shown that man himself senses what is best for him. But everything superficial must be eliminated, or drunkards will insist that only alcohol is good for them!

In order to discern a person's inclinations it is sometimes necessary to use hypnosis, under which he will name not only the foods that are useful, but also the minerals, metals, and plants that are most needed for him. Thus a striking, unique individuality will be revealed. Quite different things may be named, which at first glance seem to be mutually exclusive, yet highly refined chemical experiments may reveal that combining them will prove to be useful.

In all things the fundamentals of individuality must be recognized, especially at present. People try to equalize and generalize everything, but nature reveals individuality in every phenomenon. When one understands the generosity of this principle, the evolutionary process in nature, in which the value of individuality can be seen in everything, comes

easily to mind.

Even those who rebel against the usual human categories must accept the law of individuality. There is no phenomenon on Earth in which a vivid individuality is not revealed. For example, We have spoken before about ectoplasm, which is inherent in everyone, but every manifestation of ectoplasm is individual. The same principles may be said to apply in the liberating of the subtle body. The usual forcible methods only create obstacles, for such prescriptions do not consider the individuality. Thus do We value each person's unique approach to things.

The Thinker used to say, "Every man has his own inimitable way."

445. Urusvati knows about the limitlessness of all mental processes, of which the free will is one. By means of the free will people can oppose even cosmic forces. Be not surprised if I tell you that even cosmic laws can be shaken by the efforts of free will, which is why there are so many karmic misfortunes. Instead of following the cosmic way, people provoke great upheavals, and by the insistency of their free will affect the harmony of Cosmos. It not only affects Cosmos, but reverberates increasingly, gaining strength throughout the spheres.

The sages of antiquity tried to appeal to the conscience of people by relating tales about epic heroes who could converse with the far-off worlds, but the legends remained mere fairy-tales. Even in this century, the Age of Energy, people pay no attention to the energy of thought. One can rejoice that transference of thought is being studied in some universities, but unfortunately this research has been limited to a few mechanical methods that will never enlighten humanity regarding the importance of thought as the subtlest energy.

The realization of the energy of thought must help to discipline the free will. It must be understood that dire planetary events are caused by the impetuosity of unbridled free will. Earth is now experiencing Armageddon, and in this calamity the free will is of great importance. Supermundane forces could not precipitate such a calamity without the long-term participation of humanity.

I beg you to pay attention to this epidemic of psychic madness. We cannot attribute what is taking place to any particular group of individuals, and must recognize that the people of all nations contribute to the world's upheavals. One should not think that events are born and die of themselves. Perhaps the seeds that were sown two thousand years ago are now sprouting. So carefully does space guard the phenomenon of thought.

The Thinker pointed out that people can recognize their present condition of being when looking back into their ancient repositories.

446. Urusvati knows that the free will also acts in the Subtle World. In the Higher Spheres it is harmonized with the highest psychic energy, resulting in true collaboration,

but in the middle and lower spheres struggle is often sensed. Some entities there do not wish to recognize the goalfulness of the Law of Existence. It is especially deplorable to observe how they attempt to avoid incarnation. These entities know that because of their karmic load they cannot advance any further in the Subtle World, yet prefer even their state of confusion to the necessity of undertaking a new earthly path. We call their condition a state of confusion, but it could also be called a state of torment. No one mistreats them, but they feel the impossibility of further progress in the lower strata. Such resistance by the free will indicates that, because their consciousness did not broaden during their earthly life, there was no inclination toward an understanding of Cosmos, and there certainly was no love for Hierarchy. This condition must be thoroughly understood.

Many people talk a great deal about love and devotion, but do not manifest them in life. They often speak about the Teacher, yet make no effort to forge a strong bond. We do not mean that people should depend completely upon the Teacher. On the contrary, We advise independent activity, but within the heart there must gleam the lamp of love. Only then will the responding flame be kindled. Explain it as you will, even as an electric current, but the current of true love is a strong bond, and true confidence grows only from love.

The Thinker believed firmly that love is a divine gift.

447. Urusvati knows that calmness is required for higher communion. The stirring of water may be necessary for some experiments, but should you wish to study the depths of a well, you must have a calm surface and clear water.

People are often confused as to whether calmness is possible when the world is in such commotion. But We have in mind a calmness of consciousness which, if attained, becomes inviolable. Then, although one may express indignation through the outer centers, or in words, the consciousness will remain serene. Such a state is not easily attained, and will not come from mechanical methods. One can extinguish outer flames by means of rhythm, but the steadfast consciousness is born of the link with the Highest.

Every spark of consciousness must be safeguarded, for violent whirlwinds rage around it. Tempters will come that cannot even be imagined by the human mind. They cannot tolerate the serene consciousness, for every broadened consciousness is for them an obstacle on their gloomy way. But we should not regret that the broadened consciousness is a target for dark beings; we should rather rejoice that these beings of gloom will stumble against the clear consciousness.

One who has experienced the serenity of a broadened consciousness can imagine cosmic storms, but knows that they cannot upset the equilibrium of the Universe. These words should be a reminder of Our calmness, which is based upon long experience, and in which collaboration plays an important part. It reinforces every advance.

Do you hear Me? I am speaking of collaboration! Every transgression against it serves darkness. Hear Me! All cooperation with darkness serves destruction. Remember Our Towers, where the Hearth of Collaboration shines.

The Thinker said, "Each of you is surrounded by universal collaboration."

448. Urusvati knows that the Tower of Chun is the center of the three worlds. This unity is possible because some of the Masters, although still in their physical bodies, can manifest in their subtle bodies, whereas others, in their subtle bodies, have the power to approach the physical world. One should be aware of the importance of maintaining harmonious vibrations in order to make this communication possible between the Subtle World and the physical world. It is most important to safeguard the surrounding atmosphere so that nothing harmful can increase the disturbance of currents. People strive to make contact with the Towers, not understanding that such an intrusion can be disastrous.

It is essential to preserve unity under ordinary, earthly conditions in order to attain at least an approximation of Our unity. May people rejoice, knowing that somewhere there exists the Ladder of the Worlds! This very idea will serve as a bridge for evolution. It is the ignorant preacher who teaches indifference towards the highest unification, but such limiting advice will certainly not help anyone on the earthly plane, for every limitation closes doors and deprives one of fresh air.

Even in the poorest environments people dream about the expansion of possibilities, yet man often lives without raising his eyes towards the stars or thinking once about Infinity. How can this be possible? Let the misguided preacher deprive only himself of the higher achievements, for the day will come when he will be asked what right he has to deprive his brethren of the Higher Realms. If people already know of the Subtle Worlds, they will inevitably think of the Supreme Goal, and no one has the right to deprive others of what they already sense within themselves. Indeed, it is pointless to lock a door when the key is already in the hand of the guest!

The Thinker indicated that man should strive towards the Divine Realms.

449. Urusvati knows the apparatuses that We use for the concentration of currents that are to be transmitted. These apparatuses are used whenever possible to preserve psychic energy. Of course, transmission can be accomplished without instruments, but the principle of frugality should always be applied. Indeed, there can be moments of such tension that it is necessary to project a current of energy with urgency. People can sometimes sense such tension, but cannot often determine its source.

We always advise unity as the basic requirement for collaboration, but if sometimes you notice that We place particular stress upon it, there can be many reasons. The most likely is a special need for consciously united energy—when a poisonous spider attacks, all attention is needed. A crafty enemy demands concentrated, united effort.

People often lose their equilibrium when they hear about danger, and fearing one danger, they evoke ten others. But with experience people will learn that danger, first of all, must be faced with equilibrium. When travelers are warned about danger, only a few accept the warning intelligently. The timid traveler will enumerate all the possible dangers and conjure up insurmountable difficulties, while the true warrior will collect his strength to overcome the obstacles. He knows that danger can appear from below, from above, and from every side, but this does not frighten him. On the contrary, the intensification of his forces fills him with joy.

Great is the feeling of joyous readiness! Such a radiant feeling is without limit; it illumines the entire aura and multiplies the physical strength. The mother who saves her child is imbued with strength. Equally strong is the one who is ready to repel all attacks, and in such full readiness is manifested the unification of his various energies. We are speaking specifically about extraordinary combinations of energy, but people ignore signs of extreme danger. If the feeling of constant readiness is cultivated in childhood, it will provide victory over egoism.

The Thinker shared long journeys with His disciples. He used to ask them if they had taken their best weapon. They were puzzled and asked, "Which one?" And he would answer, "The most suitable for traveling—absolute readiness."

450. Urusvati knows that ancient proverbs were often scientific statements that in the course of time lost their inner meaning and were later repeated as superficial formulas. For example, it is said, "Sleep is like death," but no one believes that this saying contains any great truth. In fact, so-called death leads one into the Subtle World, and sleep is also a contact with the Subtle World.

Physicians correctly state that sleep is rest, but an aspirant should know that every contact with the subtle spheres is rest for the dense body. One could cite many similar examples in which people make contact with the Subtle World. Some project their subtle bodies into the far-off realms, whereas others touch lightly the domains of the Subtle World. Thus, physicians are right in stressing the outward importance of sleep, but the external does not illuminate the inner, most important meaning. People should realize that sleep brings them into contact with the Subtle World, that very world in which they refuse to believe.

We are not referring to materialization and mediumistic tricks, but to a condition that is natural to everyone. When people come to accept the real meaning of sleep, they will be able to notice many details.

Some people misunderstand Us completely when We discuss the importance of sleep, and even think that it is not at all necessary. It is true that in certain illnesses one cannot sleep, but such a state is tormenting and ruinous. In the highest mountains one's need for sleep is diminished, but even there it is never entirely lost.

It must be understood that when visiting the Subtle World one may encounter the subtle bodies of others who are still alive on Earth. When people think that they have dreamt of others, they may have actually made contact with their subtle bodies. Here it would be appropriate to mention that such meetings can be understood properly if one has fully comprehended the conditions of the Subtle World.

The most intemperate people can be quite reasonable and pleasant in their exchange of thoughts in the Subtle World, whereas in their earthly life they would never be so open-minded! They remember fragments of their experiences in the Subtle World, which, even though very small, convey some new understanding in their essential being. Such lessons brought from the Subtle World are of great benefit to people in the various situations of their lives.

These benefits could be considerably increased if before falling asleep people would realize that they are about to make contact with the great Subtle World. If they perceive even to a small degree the importance of these contacts, they will begin to approach this realm. One is often amazed at having dreamt at the same time of people both living and dead; but there is nothing astonishing in this, because for the subtle body there is neither time nor space.

Thus, We advise that sleep be transformed into an exquisite communication with the higher realms, but without straining one's subtle energies. At times the memory cannot retain the impressions of the Subtle World, and this should be accepted as natural. Even without this memory, it should be understood that contact with the Subtle World is made during sleep.

The Thinker used to say, "We are given the opportunity every night to follow beautiful paths."

451. Urusvati knows that people use various methods for developing the memory, and some have even invented a particular technique called mnemonics. They categorize memory into different types, and believe that the physical brain can be strengthened and developed by so-called "cramming." But they ignore the most important possibility, which transforms the human consciousness. They forget that continuous, concentrated thought about what one reveres most is the surest way to develop the memory. There is no need to burden the consciousness with petty details. One must first of all concentrate upon what has been chosen as the principal concept. Such concentration will increase the sensitivity of the nerve centers. When people learn to keep their ultimate goal continuously in mind they will acquire a better kind of memory, one that may be called synthesized.

This might seem like very simple advice—one need only concentrate! But it is most important that one know how to choose the object of one's concentration. We can mention Our Sister, who one-pointedly carries within Herself the memory of the most

sacred and beloved; such an achievement is possible even amidst earthly tribulations. People should consider that a strong anchor can save a ship even during a storm. No one is forced to such concentration, but human nature itself directs one toward the surest means.

The Thinker constantly thought about His chosen Muse. He did not hide the fact that in days of turmoil He remained firm only because of Her; She was His source of strength and ultimately His salvation.

452. Urusvati knows that every newcomer brings with him many dwellers of the Subtle World. This is not obsession, but simply an affinity of auras. We are all surrounded by dwellers of the Subtle World, and each arrival brings his own retinue. These new guests should not be allowed to cause conflict. It is beneficial to create an atmosphere in which all are fused into a harmonious choir. Such increases of harmony will immediately attract higher visitors.

Let us not think of this as a new fairy-tale, but rather apply our scientific understanding to these facts. Even if the rule of contraries is applied, no one can prove that the information known about the Subtle World is invalid. Let doubters find proof before trying to invalidate the knowledge accumulated over thousands of years.

We do not expect blind faith and are therefore ready to accept any challenge from negators, but We ask them to use scientific methods. They should not categorically deny without scientific proof. Let them provide the data to prove that Our information about the Subtle World is untrue.

Such dialogues need not descend to arguments about whether the far-off worlds are inhabited. No one will be satisfied with the flat assertion that Earth alone is populated. But the proponents of the idea of the population, or rather the fullness, of space can cite physical laws. They can demonstrate that microorganisms exist there, and from that the thread of proof can be extended even to the Macrocosm.

Do not think that this is a primitive comparison. Remember that most people have never looked into a microscope or a telescope. We are referring not to the uneducated, but to the educated classes. It is amazing to find such great ignorance, not in poor villages, but in the marketplaces and towers of the city. These environments are true breeders of ignorance. Indeed, one might prefer conversing with farmers to encountering the hopelessly ignorant judgments of some city-dwellers! Thus, let the negators develop a scientific approach.

The Thinker often suggested that His fellow-citizens find a scientific basis for every decision.

453. Urusvati knows that people will always attempt to dismember concepts that are complete and integral. This form of violence demonstrates their ignorance. They try to

separate the concept of evolution into materialistic and idealistic, but the majestic concept of evolution cannot be so easily distorted and separated from its application to life.

Do you hear Our grief when unity is disrupted? Can a physician imagine a person made up only of muscles or only of nerves? Such an organism cannot exist. And can one imagine only a materialistic or idealistic evolution? Neither is possible. Only a complete evolution comprising all concepts can transform life. We do not call this synthesis, for synthesis assumes a joining of parts, and in evolution there is no such joining. The muscles and the nerves are of but one organism, and an organism will function inadequately when deprived of any one of its motive powers. One can trace through the history of nations, how brief were their periods of great achievement, and until the fundamental forces of evolution are brought into harmony, humanity will continue to limp along.

If we ask ourselves whether the concepts of materialism and idealism are understood correctly, we shall discover that they are not. People should know that matter is also spirit. Each of these states is but a manifestation of the one Primary Energy, and every attempt to separate them will fail. Materialism alone is a customary standard for the ignorant, and idealism alone is an equally meaningless banner in the hands of fools.

The great evolution must not be demeaned. All the sciences should be summoned to a reasoning based upon solid foundations. Only by applying scientific methods will the significance of evolution be understood.

The Thinker used to say, "Citizen, why did you bind one foot? One-legged, you will be unfit for a long journey!"

454. Urusvati knows that every human action can be turned to evil. Ancient physicians, after performing a cure, added, "Let this good not be turned into evil." One can cite many instances of calamities that have resulted from the best intentions. For example, a farm worker who has been advised to arm himself against impending danger will think only about his own safety, and will neglect his land and crops.

The teacher should explain that there are many degrees of good. A man should not perform a good action if he knows it will result in evil, but what can he do to avoid the subtler degrees of evil? Again we must turn to straight-knowledge.

We know that the dark ones can to a certain degree distort the best intentions, but We do not weep when Our good has at times been distorted. We weigh the good that produces the best yield, for only in co-measurement can be found the justification for an action.

One should not forget that though darkness can diminish even the brightest light, the setting sun will always rise again. Thus each cosmic event illuminates human labor. It is

not conceivable that an end will come, for there is no end. Joy is born from Infinity.

The Thinker comforted His disciples, saying that joy is infinite.

455. Urusvati knows how many misunderstandings there are about the concept of sudden illumination. In their conceit people often think that they are already illumined when they have only experienced the most fleeting moment of exaltation. True illumination results only from lengthy, inner work. Such inner work builds upon past accumulations and is sometimes unconscious, yet it does exist and makes illumination possible.

Illumination must be understood not as a fortuitous flash, but as a new degree of consciousness. Often people do not realize that this advance can come unexpectedly, as if it were the result of an accidental event. Certainly an outer event may provide the impetus for the opening of the "lotus," but this flower was already beginning to bloom in the depths of the consciousness. The wonderful "lotus" opens only after much laborious effort, but people seldom realize that they themselves have cultivated this beautiful garden! Only after long and dedicated sowing does one come to a flash of illumination. Without cause there is no effect.

Likewise, the meaning of solemnity is rarely understood. One may think that such an exalted state occurs by chance, but in fact it is achieved as the result of profound and penetrating reflection, and when it grows stronger one finds oneself well established in a new state of consciousness. We do not value ephemeral flashes, but do value the inextinguishable flame.

The Thinker taught that to everyone a lantern is given.

456. Urusvati knows that psychic energy unites and directs even the birds in their migrations, just as it aids human unity. But one should remember that cultivation of the will is the best aid for the attainment of illumination which, bursting into flame, shines like a torch and reveals the path. But how does one develop the will? Perhaps with the aid of concentration, or pranayama? Every aid is useful, but the strongest will is shaped by the lessons of life.

One need not wait for some extraordinary event in order to exercise the will. The most indomitable will grows amidst the events of daily life. It is not enough to simply repeat about the quality of will; it must be acquired inwardly as a psychic impulse. The will is strengthened by labor. People reveal the degree of their will power in every encounter.

The human mind flows by command of will, and awareness of this should be like an opening of the gates, not enslavement. The true education of the will accompanies the first awakening of consciousness. Although man is able to feel the advantage of the disciplined will in the earliest days of his life, not everyone can easily overcome an uncontrolled will. Chaos is conquered only through the realization that this crude matter

must be transformed. But one has to pass through many incarnations before realizing independently the need to conquer chaos, and as long as one lacks spiritual experience, he should listen to advice concerning the will. He will then understand that the will must be both strengthened and disciplined. He will understand that the will can restrain him from offending his neighbor. The will indicates when one must offer help. By the will of the disciple Our guidance is accelerated. The will is a purifier when it is directed toward good.

The Thinker often pointed to the migrating birds and exclaimed, "What a beautiful force guides these travelers!"

457. Urusvati knows that the voice of consciousness is sometimes called "the still, small voice," but this is not precise. It is also called the voice of profoundness, which is somewhat closer to the truth. But why avoid the most simple, namely, The Voice of Consciousness? Only thus can we understand that the command of the consciousness has its own insights, and reflects the link with the Supermundane World.

One should know that the consciousness cannot be suppressed from without. On the contrary, it is nurtured from without by all the energies of space. Our Guidance is never imposed, and can nourish the best aspects of consciousness. He who knows the significance of cooperation can understand that one can help without imposing.

What do people do when the voice of consciousness begins to be heard? Usually they try to suppress it by every means; finding it disturbing, they reject it. Yet, if man does not recognize his own gift, how can he advance?

People often fear the so-called conscience, believing that it speaks only after bad deeds. What an error! Conscience, or consciousness, prompts one to good. But having committed a wrongdoing a person becomes tense and nervous, and can become so alert that the voice of conscience rings out for him.

One should never think that cooperation lies in mutual condemnation! If only people would listen to warnings, they could avoid many dangers. The voice of consciousness is neither small, nor muted, and takes no pride in its independence. The true collaborator cares not to notice the source of success, and gratefully accepts the gift of Good.

The Thinker accepted these gifts as food for the spirit.

458. Urusvati knows how people misuse and pervert most new inventions. For example, there are new films that can be usefully applied in photographing subtle entities, yet few attempts are made to apply these opportunities. Sometimes old-fashioned snapshots were more successful in achieving results. Undoubtedly, in those times the researchers were using greater care and patience than is used now, and were not so easily discouraged.

It is impossible to foresee all the cosmic conditions surrounding subtle experiments. For example, the chemistry of the sun's direct rays is not favorable for them, and hurricanes or earth tremors are also disruptive. Quiet and soft light are especially helpful, as are the harmonized auras of those present and the sound of music. However, these conditions are simply fundamental necessities for the recording of phenomena; there may be subtle entities present that can be useful or hostile. They may be in disagreement about the usefulness of certain manifestations, and will try to stop them. There may also be hostile attempts to cut off the communication, but patience and striving can overcome all obstacles.

In addition, keep in mind that the participation of a woman is particularly helpful in subtle experiments. It has been observed during attempts at photography that when a woman participated, either physically or from the subtle sphere, the results were more successful. We have already spoken about the desirability of participation by women in scientific experiments. Ancient alchemists understood the full value of the feminine contribution, but today many scientists reject it. Because of this, the participation of women is frequently indirect, rather than direct.

Nevertheless, the fundamental nature of things will attract women, and they will leave their mark in new discoveries. For this reason it is essential to change the status of women. The subtlety and refinement of women's nature must be understood, so that they may achieve equal rights and the desired balance. It would be a sad mistake for women to replace soldiers on the battlefield, or perform heavy labor. When we are aware of the presence of valuable subtle energy we ought to be able to apply it accordingly. Thus, we once again come to the notion of true cooperation.

We must find the right use for every ability. The era of the Mother of the World is not a return of the age of Amazons. A far greater, loftier, and more refined task is before us. One can observe that machines often function better, and plants can live longer, in the hands of women. Of course, I do not speak of all women, but of those exceptional ones who manifest the subtlest energy. Their abilities glorify the age of the Mother of the World, and relate closely to the realm of healing.

And another quality belongs to woman—she manifests the highest degree of devotion. The greatest truths are revealed by her. Reality confirms this. Woman can ensure that new knowledge is properly applied.

The Thinker used to address His Muse, thus expressing His reverence for the subtlest force.

459. Urusvati knows how much people prefer to strive toward the far-off worlds rather than attend to their earthly problems. The reason is clear—Earth-dwellers bear no responsibility for the far-off worlds, but the duties of everyday life impose many burdens. Few people want to understand that the reality of the far-off worlds will be revealed only to those who deal successfully with earthly conditions.

Without a realization of one's purpose on Earth, it is not possible to venture into the supermundane spheres. Only through earthly self-improvement can we become worthy travelers to the far-off worlds. Thus, when We speak about the Supermundane we must, first of all, comprehend our earthly state. I repeat again that those who cannot successfully deal with the earthly cannot correctly strive toward the Supermundane.

Not even those who strive to follow the Instructions sent to them can always know how to apply them in life. But this should not upset us. Those who have passed through many earthly journeys know how their experience was accumulated, and the one who has experienced and learned much will be compassionate to those who stumble.

It must not be forgotten that in each incarnation we improve certain qualities in ourselves, whereas many other qualities remain dormant. That is why people often wonder when they see someone who is successful in some ways and weak in others. Only in the Subtle World are the former accumulations awakened, and, of course, so are the errors.

Thus the Thinker often defended a person by saying, "Do we know what is in his heart?"

460. Urusvati knows that the over-saturation of space can have dangerous consequences. We must take this reminder scientifically. The interference of radio waves creates spatial confusion, and even greater disturbance is caused by human clamor.

Psychiatrists must pay attention to epidemics of psychic distress. The effects of mass psychic manifestations should be investigated. It would be wrong to attribute psychic disease only to obsession, although an organism subject to spatial poisoning is also more susceptible to obsession.

Pay special attention to the term "poisoned." It describes the true nature of epidemics. Physicians have to understand how the chemistry that affects an organism is generated. It is very important to study mass movements, and to learn how some of them increase psychic disease.

Often a great explosion is less dangerous than human turmoil. Let us not forget that there can be conditions even worse than war. When We remind you about this We have in mind the poisoning of space. All ferment produces gases, but human unrest can create a very strong poison. Yet, no one believes that the resulting destruction is caused by the people themselves.

The time has passed when psychology was seen as abstract. Now it is understood that the psyche is a real laboratory in which poisons can be produced. Of course, beneficent remedies can also be created there, but for this thought must be directed only to the good.

The Thinker urged His fellow-citizens to turn to the good. In this way the activities of life would become a panacea.

461. Urusvati knows that the quality of action depends upon one's enthusiasm. Now we must ask whether there is a clear understanding of what is meant by enthusiasm. We are not speaking about desire, or striving, or inspiration.

We know that enthusiasm affects and ignites the aura, but scientists still do not know which nerve centers become most active during such bursts. This state of enlightened tension can arise during any labor. The ancients called it a divine greeting, for it alone could endow every task with the radiance of perfection.

One could say that striving toward perfection is a form of the highest creativity. But striving alone is insufficient, and We emphasize that each task must be performed with enthusiasm. The finest craftsman knows that the quality of all levels of work can be continually improved. We can say the same about Our labors. But without enthusiasm, the rhythms of Our work would be disrupted.

Urusvati knows how such a disruption of rhythm occurs. One need not expect the interference of dark forces. For instance, it is enough for participants in a discourse to be out of harmony for the rhythm to be disturbed. The restoration of rhythm is not easy, and requires a careful activation of certain centers, which, if too hastily activated, can provoke negative reactions. Thus We return to the fact that it is time to study this function of the nervous system. The study of reflexes gives impetus to further research, but without considering psychic energy, there can be no accurate results.

The Thinker's advice was to observe the various disturbances of rhythm and to record the physical symptoms that they cause.

462. Urusvati knows how painful the effect of disharmonious currents can be. And the effort to reestablish balance by oneself can provoke many painful sensations. We can recall the suffering of Our Brother K., when He was attacked by ignorant and malicious sendings. He would not have felt those influences so strongly if the currents of space had not been so heavy at that time.

We have already spoken about the epidemic inflammation of mucous membranes, an event that could be attributed to the influence of spatial currents aggravated by earthly confusion; We say earthly in order to point out the main cause.

It is not easy to restore balance when one is being attacked from all directions by a blizzard of malice. First of all, the cure requires calm, which is not easily achieved. Our Brother suffered for a long time, because, even under the most favorable conditions, calmness could not be restored quickly.

These attacks of earthly confusion are well-known in Our Abode. Each of Us, at one time or another, has experienced such tension. In fact, even ordinary currents are excessive under such conditions, and We try to hold off the harmful vibrations as much as possible. It is not surprising that at such times there can be no harmonious manifestations. The organism must be protected. We advise you not to tire yourselves, and if you feel an onset of drowsiness, do not force yourselves to stay awake.

The fierce collision of the currents will affect the sensitive organism. In earlier times one could retreat into the desert to avoid earthly turmoil, but now people have conquered even the air, and the currents are strained. Thus, when We speak about the oversaturation of space, We have in mind not an abstraction, but an earthly reality.

The Thinker used to speak about the “invisible battle.”

463. Urusvati knows how dreary life can be without a Teacher. People have a curious understanding about this. Even those who deny the importance of the Teacher are, by their denial, affirming it. Every denier is a teacher to his own followers; thus the concept of the teacher is affirmed, and even the opponents of this principle strengthen it. Let us not insist that all people think alike, but let each recognize the same fundamentals of life in his own way.

You also know that life without heroes is no life at all. Ask all who dwell on Earth if there was ever a time in which they had no heroic image before them. Every schoolchild will acknowledge that he has always cherished in his heart a chosen ideal. Great deeds inspire the best impulses. Children will also acknowledge that although no one taught them to revere a hero, this feeling developed from within. In this way the foundations of existence are born independently, emerging from the repository of the Chalice. They are preserved within as lessons from the Subtle World. Frequently people cannot express them in words, yet they are alive, and at the destined hour will transform one's life.

Do not tire of speaking about the Teacher and the Hero. Both concepts are essentially the same. They lead to achievement. They help one to endure the burden of life, and will be a source of courage.

The Thinker used to say, “The Teacher is the best Hero. His weapons neither rust nor wear out. An army may turn and flee, but a Teacher will not retreat. We bestow upon Him the wreath of the Hero.”

464. Urusvati knows that spatial currents reach Earth in various rhythms. For this reason cosmic vibrations create unique designs. One should not think that supermundane influence descends like a huge cloud, enveloping the planet. Rather, one could compare the rhythms of the currents with the designs made in sand by the vibrations of sound. This explains why some people do not feel the influence continuously, but cyclically, and others not at all. Because of this the study of spatial influences is more difficult.

The waves of earthly gases are good examples of this. Some people suffer from these gases, whereas others who are near them experience no ill effects. In addition, each spatial wave is felt differently, depending upon the condition of the nerve centers. For example, tense centers can attract these waves because the tension itself acts as a kind of magnet.

When We speak about the need for calmness, We are also insisting upon goalfitness. For example, someone who has violated the principle of equilibrium will attract many peculiar influences and become a focus for invisible, conflicting currents. Of course, We can help with Our vibrations to some extent, but let us not forget that the destructive onslaught can be very strong, requiring a powerful defense. It is not easy when one becomes the center of a raging battle! For this reason We often advise you not to become too despondent. People may think that something irreversible has occurred, when in reality it was only a passing cloud. Thus each of Our Indications is at the same time medical advice.

The Thinker asked, "How can we thank our Invisible Physicians?"

465. Urusvati knows that true devotion to the Good is born in the heart, not in the mind. The heart's striving must be understood not as an abstraction, but as a reality. But how can one instill in the consciousness the principle that devotion to the Good is the foundation of life? Man must realize that Good is beneficial not only for the world, but also for himself.

People should recall various deviations from Good and look for their causes. First of all they will find that those who stray do not believe in the continuity of life and expect that their misdeeds will die with them. They fear death, and in their fear look for ways to prolong their earthly lives. But if they could peer into the Subtle World, they would learn to value the benefit of Good. However, they would rather pay scientists to prolong their lives on Earth, where they can immerse themselves in amusement and dissipation, than concern themselves with the phantoms of the Subtle World!

Let us see what one brings from the Subtle World. One brings a triple inheritance—first the karmic, which is one's individual inheritance; then the influence of one's ancestors; and finally, what one acquired while in the Subtle World. These inheritances may be good or evil, and determine how one's existence is shaped. Those who strive to Good are troubled and concerned as to how to help those who have turned from Good, yet, if all three aspects are unfavorable, change for the better will be difficult. We must also examine the causes, and will see that the defectors from Good are in danger of becoming cosmic debris!

The Thinker said, "Let Zeus gather all his lightning bolts, and rid Earth of its debris!"

466. Urusvati knows how often even the simplest of Our Indications are distorted. For example, We spoke about the need to carefully attend to the protection of our friends,

and to provide help when necessary. It would seem that such advice is quite clear, but people often will see in this an opportunity to criticize their friends. Wherever the worm of condemnation breeds, one cannot expect a harvest.

Now let us understand the difference between condemnation and fair judgment. Everyone knows that there are crimes for which a severe judgment is deserved, but ordinary, everyday criticism is superficial and harmful. Often, when criticizing others, people attempt to compel them to act as they would wish them to. They do not want to understand that each bird has its own song and that it is wrong to force it to sing an alien tune. One can even kill the singer, but nothing will be gained.

It is regrettable to see how people impose their will on others, and it is even worse when these violations are committed in the name of Good. When We speak about concern for the protection of our friends, We have in mind the most solicitous care, and not tactless criticism. It is time to understand that it is wrong to poison the atmosphere with thoughtless criticism, which is akin to slander. All imposition of the will is an obstacle in communion with Us.

We have spoken about supermundane feelings, which, in their subtlety, can be transmitted to great distances. Can one admit coarseness into the Subtle Abode? Mutual help must be built upon the foundation of the loving heart. When people understand the power of the welcoming heart, they will learn one more path to Us.

The Thinker always distinguished the truly loving heart from the hypocritical one.

467. Urusvati knows how the free will is transformed in higher spheres into cooperation with Cosmic Mind. It is difficult for people to understand this process. Some think that the free will is suppressed, while others think that it simply disappears. There are various explanations, but it is quite rare to find an understanding of the harmony that occurs in which the power of thought is consolidated. There can be no slavery or force in this process—only attunement with Infinity.

Similarly, it is difficult for people to understand that the free will also exists in the Subtle World. They do not want to acknowledge that the Subtle World is like the physical one, but of another dimension. Those who have already achieved discipline in the earthly life and understand the meaning of harmony, can apply these achievements in the Subtle World immediately after their passing. Such a consciousness is called blessed wings, for it accelerates one's evolution.

But people do not often provide themselves with such wings when still on Earth; they usually enter the Subtle World with an undisciplined will, and with their frustrations and unsatisfied desires. During their earthly life, they do not think about the path ahead. They are content to live by other people's rules, which have in the course of time turned into dogma. One does not hear about the future life either in the family or in schools. On the contrary, such conversations are considered inappropriate. Families do not consider

it desirable to speak about the passing into the Subtle World, and in schools such a subject may even lead to the dismissal of the teacher. Thus, because of ignorance and bigotry people prefer to remain in darkness.

How few there are who can speak about the lofty destiny of man! From the first days of his earthly life, because of worldly pressure, man is made to forget his glimpses of the Subtle World.

One can easily imagine how life would be transformed if the purpose of existence were rightly understood. Many seemingly unsolvable problems would be easily resolved if people understood the true goal of life.

The Thinker pointed out that humanity will wander a long time in darkness, ignorant of the meaning of existence.

468. Urusvati knows that while studying the Teaching one should pay attention not only to its content, but also to the language in which it is given. The Teaching is given in a particular language for good reason. All teachings, of all times, indicate to the sensitive student which nation was meant to manifest the next step of evolution.

It is sometimes thought that the Teaching is given in the language of the one who receives it, but this explanation is incomplete. One must study the causes in their entirety. Nothing is accidental. The one who first receives a Teaching is chosen, and the language is determined according to necessity. One can observe that the Teachings were given in different languages, each of which related to circumstances of world importance. Thus, the language chosen for a Teaching is, in a sense, a gift to a particular nation. Do not think that, because of this, the Teaching loses its importance to the world as a whole. Every truth applies to the whole of humanity, yet each period has its own task, and every nation has its duty.

Much time is required for a nation to develop the crystal of its essential nature. When amidst a population it is difficult to discern the true nature of a nation. An inexperienced observer will see only superficial traits, rather than the essence. Therefore We advise patience and intelligent observation in order not to regret later one's lightminded judgments.

People customarily judge lightmindedly, for they believe that it will never be too late to revise their opinions. But lightminded changeability is close to betrayal, which is a quality particularly abhorrent to Us. There can be no lightmindedness where the psychology of an entire nation or the significance of an entire era is under consideration.

An objection could be made that it is not easy to perceive the depth of a river when the waves are high. But this is why the Teachings are given! They concern themselves with the most diverse aspects of life, and are not just random collections of sayings but the mosaics of all of life. Let the pilgrim select the stones upon which to cross the river.

The Thinker said, "The river has many fords. Help us, O Muse, to find them."

469. Urusvati knows that the imagination is fed by impressions of reality. When man's flexibility and ability to observe have become sufficiently developed, he will gather in his Chalice the treasures of life, which will transform his future existence.

But let us not forget that other manifestations can also be called imagination. For example, some people may be able to describe aspects of the Subtle World that appeared to them at a particular moment, yet are reluctant to do so, believing them to be a product of their imagination. Thus the endless variety of the Subtle World is forgotten. Yet, it continuously influences man. Sensitive organisms may perceive, according to their degree of development, much of what occurs in the supermundane spheres. But people should not ascribe to themselves all their perceptions, for they may be influenced by invisible helpers. The imagination is therefore stimulated by a complex combination of conditions.

You already know how important it is to develop the imagination while in the earthly state, but many do not understand at all the nature of imagination. They claim that they do not experience the forming of images in their minds, and will say that only artists can have fantasies. Beware of such simplistic explanations. These people do not understand that the imagination is an open window to the Beautiful that improves life.

When science finally helps humanity to develop sound judgment, knowledge will be placed upon a new foundation. Every manifestation must be subject to scientific investigation, but if the scientists themselves lack imagination, how can they use scientific apparatuses to the fullest?

Daily life is composed of a sequence of remarkable manifestations that should be recognized scientifically. It is good that the influence of micro-organisms is now understood, yet the psychic aspects, whether beneficial or destructive, have been ignored. This side of life must also be scientifically understood. Our Towers stand firm on the knowledge of nature.

The Thinker knew that evolution will be accelerated when knowledge is widespread, and the power of imagination is understood to be based upon scientific fact.

470. Urusvati knows about the scientific significance of so-called talismans. We have already spoken about these magnetized objects which, under favorable conditions, can retain their power for a long time. But some may ask about the fate of talismans that fall into unworthy hands. Just as a magnet loses power under negative conditions, a talisman in unworthy hands loses its power.

In the past many people were burned and tortured because their use of talismans was misinterpreted, but today science understands the magnetization of objects. People

often ask which method of magnetization is the best. There are various techniques—one person may pass his hands over an object, another may put it near his head at night, and another may wear it close to his heart, or merely touch or look at it. There can also be magnetization at a distance, but one must know the object well in order to visualize it clearly.

Such methods of magnetization require that the object should not be moved or touched with the naked hand; an insulating material will be useful in this. These are not forms of sorcery, but the simplest scientific preventive measures. People do not often have sufficient patience for magnetization experiments, but the successful transmittance of energy to an object is its own proof. Such experiments help one to understand the precious gift of mastering psychic energy.

This gift is affected by surrounding conditions, but regrettably people do not know how to control their surroundings. No more than five out of one hundred families live in harmony. Much energy is wasted on domestic squabbles. The improvement of home life will teach goalfitness.

All those who possess a reserve of psychic energy should be treated with great care, but humanity does not even think about this. If dowzers are so valued, then those who preserve great stores of psychic energy should be valued even more! Every plant has its healing property, but its proper use must be found. The same can be said about the energy of each individual.

The effect of herbal mixtures can be extremely complex. What then can one say about the mixing of human energies? Have their combinations been studied? A medical certificate is sometimes required for marriage, and the time will come when a certificate will also be required for the quality of one's psychic energy. Thus will be solved the problem of disharmony between people.

The Thinker said, "Why do people hang millstones on their necks and upon the necks of others? It is far better to work to grow wings."

471. Urusvati knows about the various degrees of cooperation. Usually people prefer the lesser degrees, because they involve less responsibility, less exertion, and less diligence.

The higher degrees are difficult because they require one to act on one's own initiative and to be able to discern the words of the Guide. Each one must find the courage to accept many arrows into his shield. Thus, the higher, the more difficult. Moreover, most people are not aware of how and where their psychic energy acts. It may often seem that nothing has been achieved, whereas in reality much is already occurring because of the action of psychic energy.

Man is usually not able to evaluate the full range of his mental world. One cannot trace

all the currents of one's psychic energy, which, when linked to the energy of the Teacher, acts beneficially. Let the devoted co-worker put his psychic energy at the disposal of his Guide. One must trust the ways of the Guide, which may be complex. During a battle one cannot question the intentions of the commander. One should intensify one's striving to serve in the best way. Thus, the higher degrees of cooperation require an understanding that psychic energy can be applied more broadly than one might think.

We have an example of a famous commander who won a victory yet was unaware of it. He thought that his forces had been defeated when, in fact, the great distance prevented him from seeing that it was the enemy that was destroyed.

The Thinker said, "Listen, listen attentively. Do you know where your real power lies? The destined victory may already be yours, but your eye is unable to perceive it."

472. Urusvati knows of those moments when one is unable to discern the boundary between the personal good and the Common Good. The mind whispers that personal gain is in conflict with general welfare, but the heart says otherwise. Disharmony will cause a contradiction between the personal good and the Common Good, but it is possible to imagine a point at which the Common Good becomes the personal. It is a harmonious state that requires an equal harmony of all surrounding conditions.

Some may object that such a state is unattainable during earthly life. But who can tell what is attainable and what is not? Such an arbitrary distinction may relate only to a fleeting moment in the present but is of no value for the future. If, in the course of a single human life one can observe how much the conditions of life change, what then can one say about centuries?

Of course, those who like contradictions will point out that in many respects human character does not change at all, but more discriminating observers realize that human psychology changes, and that in this flexibility is hidden the guarantee of future achievements. The time will come when people will understand that Good is one and cannot be divided into the personal and the common.

There is great perplexity about thought and the concept of the cementing of space. People think wrongly that all personal thoughts are selfish ones, and wonder how good thoughts can emerge from the darkness of selfishness. Of course, if someone prays for something harmful to humanity, those prayers will pollute space. But every benevolent thought is good, both for the one who sends it and for all others. These are the thoughts that should "cement" space.

The Thinker said, "Let everybody find thoughts that are good both for himself and for humanity, because then his ego will be equal to the heart of humanity."

473. Urusvati knows that the length of time one spends in the Subtle World depends on many things. Among the karmic conditions, two examples should be noted. It is usually

said that karmic dates do not change, but in reality everything is in motion, and the wheels of life are affected by varying circumstances.

First, there must be an ardent approach to learning. There are some experiments in the Subtle World that should not be interrupted, and the law regulating one's return will be modified as necessary for their completion. But also, there may be such a strong desire while in the Subtle World to send help to those on Earth that this striving will lengthen one's time there.

As you see, in both cases it is the element of self-sacrifice that is of significance—it is not easy to help those on Earth, for they fear such help and are always ready to faint at the first sign from the Subtle World! Similarly, experiments in the Subtle World require great discipline, for the conditions are not easy.

There are some who remain much longer in the Subtle World, where they labor in a way that is not possible on Earth. Because of the unselfish nature of their work, they cannot be suspected of avoiding service. The law is alive, and evaluates justly one's true motives. Thus, although some strive to reincarnate as quickly as possible—and their podvig is valuable—extended work in the Subtle World also has its reasons.

One can imagine how much certain workers are needed in the Subtle World. For some, bringing their knowledge to Earth would be premature, and they can apply their knowledge usefully in the Subtle World by helping to prevent pollution of the subtle spheres by ugliness. The abilities of man are indeed rarely evaluated accurately on Earth, but in the Subtle World the judgment is always goalfitting.

The Thinker knew that a true talent will always be valued, if not on Earth, then in the Supermundane.

474. Urusvati knows that earthly longevity itself has no particular significance. Besides hereditary causes, there are three reasons for a prolongation of life on Earth. First, when a person must complete some beneficial work; second, when he must help someone or something; third, and not the least important, when he can provide true testimony about events that were incorrectly reported. However, in all three examples there must be a conscious, irrepressible striving, free from destructive influences. The foremost of these is fear. There can be no fervent striving if it is weakened by fear. It can be chemically demonstrated to what extent fear kills life. Of course, malice, envy, and all other dark emotions also destroy the life energy. Therefore, one cannot think that he is self-sacrificing if that self-sacrifice is not already in the depths of the Chalice.

People may assure you that they fear nothing, but will tremble at the first test. Courage should be tested in schools. An entire course could be dedicated to a study of how to act in the face of various dangers. Children should not be expected to manifest immediate resourcefulness, but they can be taught to understand life and develop the ability to make courageous decisions. A competition in resourcefulness would be a good

exercise. In time, the students would understand how the best people were able to manifest the greatest striving.

The Thinker demanded from His disciples that they dedicate at least one day a week to the exercise of resourcefulness. He knew that this skill would often provide valuable protection in life.

475. Urusvati knows how even the strongest minds can become weakened. There are numerous examples of this in history. Many people cannot understand that even a great mind can somehow simply exhaust itself. Physicians may ascribe such a deterioration to illness or fatigue because of excessive work, but, as is often the case, the basic cause is not understood.

Any particularly valuable person will be subject to fierce attacks that inflict psychic wounds and penetrate his aura, producing unbearable vibrations. Defensive counter blows provoke terrible battles, but the center remains calm, like the eye of a hurricane. If possible, We advise you to change your location during such assaults. It may seem strange, but moving one's place of work will delay the renewal of hostile attacks. There are events in history that would have been changed if the leaders had moved their location. Yet it is not easy to move and abandon a battle that is being fought for the general welfare. No one wants to assume the appearance of defeat, or allow the enemy to triumph. And those witnessing the event would not understand the wisdom of such a decision, and might attribute it to cowardice. For example, when Apollonius of Tyana had to travel abroad to recover his strength, he was often accused of betrayal and trickery.

The Thinker said, "The great father of the people, Pericles, was attacked with poisoned arrows. He did not protect himself with a shield, although the shield is an essential part of one's armor."

476. Urusvati knows that earthly existence can be transformed only through the force of a clear visualization of the future life. Some fear the future and thus lose strength; others imagine the Subtle World only mentally, and thus project false images; still others behave as if they were already dead and think of nothing but the marketplace. Few realize that even a life of one hundred years is only a moment in Infinity.

One should contemplate the future on three levels. First, as expressed in words; second, in images that are beyond verbal expression—borne, as it were, on the waves of deep, tidal currents. Finally, in thought so profound that it is inexpressible by word or image, and only psychic energy and the solar plexus can remind us of it!

And so, one must visualize the future with the help of these three levels of contemplation. Such visualization is like casting an anchor—the ship is then held steady. Thus the sensible thinker will secure himself, and be able to draw himself toward the desired goal. The wise one knows where he can express himself most usefully. Only a fool dreams about life's transitory trinkets. Those who already have achieved much will

no longer be enticed by outward appearance, and will think about the grandeur of the task ahead.

One should learn to think about the future as if preparing to venture on a distant journey, while continuing to manage all earthly tasks. This is goalfitness, this is balance. We have spoken often about goalfitness. One must realize that this quality is demanded in all activities of life. We repeat this for We know how people distort this concept, and think that goalfitness need only be applied in special cases.

It must be repeated that each circumstance in life has its causes. To think of deeds as great or small is an illusion. The measure of a deed is not revealed immediately, and the wise one will remember his guideposts and apply them goalfittingly to his future life. He knows that good is inexhaustible, and that evil is finite. You have correctly noticed that at times We do not confront an evil manifestation. The reason is two-fold—sometimes tactica adversa should be applied, and one should also remember that evil is temporal. Evildoers cannot be nourished forever by evil; what a repugnant spectacle it is when they begin to devour themselves by their earthly actions!

The Thinker urged His disciples to base their lives upon good. He said, “Good is inexhaustible, but evil is limited.”

477. Urusvati knows that the ability to teach should be developed in people from their early years. Everyone can teach someone something, and should know how to do it. We approve of schoolchildren tutoring their younger brothers and sisters.

It is not easy to choose the best method of instruction. It will be individual, and the teacher must sense how best to approach the consciousness of the pupil. It is impossible without much practice to be a convincing educator, and only the ignorant would think that a simple reciting of information imparts it to the student.

It is regrettable that the art of teaching does not attract more attention. Yet everyone will remember how differently various subjects were assimilated during their school years. Success in learning does not depend solely on the abilities of the pupil; it depends primarily upon the influence of the teacher.

Thus, let teaching be practiced in all spheres of life. Let the teacher himself be mindful of the dignity of his calling. Thoughts about great Teachers will develop more easily when the concept of teaching has been firmly realized.

Teaching must be freed from egoism. The good teacher transmits knowledge accumulated by him, but he will not claim it as his own. He should be able to accept the gift of knowledge in order to impart it joyously to the next generation. The work of the teacher must be compensated, not only materially, but also with universal respect. Teaching is one of the highest callings in a nation. It is not so much the teacher himself, but his gift of passing on knowledge that will open the higher culture to people. Thus, not

personal ambition, but service to the general welfare, should be the reason for teaching.

Such a concept of service does not come at once, it must be cultivated. Thus, let every student consider himself to be a teacher to the younger ones. There should be classes led by the older students, who could then have the opportunity to share their knowledge.

Such service should not be regarded as onerous. On the contrary, let everyone learn to give joyously, for only in such giving is born true joy.

The Thinker taught, "Everyone can serve his neighbor, and everyone can give, even when there seems to be nothing to give. How glorious is that inexhaustible giving!"

478. Urusvati knows that one must be able not only to gaze into the Heights, but also to look into the depths of his own nature. The latter is just as difficult as the former. The age-old serpent lies ready in the depths of the Chalice, and will awaken and stir with any misstep. He fills one with malice, he saps one's strength, and obscures good intentions. Only with great striving can one rid oneself of this ancient companion.

Yet a determined person can develop within himself one quality that can resist the stratagems of this monster. With purity of heart one can sense the borderline that defines the influence of the creature and, sensing this boundary, correct an intended mistake. Later other danger signs will appear. The most important thing is to abstain from acts of questionable rightfulness. One should develop within oneself this sense of right action and thus not waken the monster. It is far better to discriminate in one's actions than later regret the deeds.

We have spoken about questionable actions. One should think about this issue with caution. A lazy person will be glad to categorize most of his actions as questionable. He ignores the voice of the heart, and cloaks himself with hypocrisy rather than take the trouble to act. Everybody knows those hypocrites who hide their laziness and selfhood behind lofty words. One cannot imagine the depths of cunning that reside under the coils of this snake! Yet these hypocrites are not fit for real labor. It was said long ago that the pronouncing of lofty words is of no value if truth does not dwell in the heart.

An ancient story tells about the serpent that sucked the blood of humanity—an eloquent symbol for the awakened serpent that is indeed nourished by human blood. Let us not forget that such ancient symbols have a basis in truth; for in this way the monstrous bloodsucker devours his victim.

Another story tells of a sleeping dragon that was awakened by a small pebble thrown by a fool. Truly the smallest stone can cause the monster to stir.

The Thinker said, "Step cautiously. You may be walking amidst sleeping vipers."

479. Urusvati knows that the most insignificant action is interwoven with many

surrounding conditions; the same can be said about great actions. Psychic activity, too, depends on many conditions, but this fact is not accepted in the field of medicine.

People neglect their illnesses. Moreover, they surround the sick with unpleasant conditions, and then expect an immediate cure. But healing must take place in harmonious conditions.

People are ever ready to summon a physician with demands and ill will. They do not know that the most powerful healing energy can be poisoned and cut off by them. Frequently people call a physician and at the same time whisper words of mistrust behind his back. Scientists should investigate the healing that takes place when there is trust in the physician, and the illnesses that worsen because of distrust.

We have said many times that every action must be accompanied by good will. Even ordinary housework will produce good results if it is performed with good thoughts. Many good deeds were destroyed because of irritation and unkind thoughts.

The Thinker particularly stressed to the disciples that they not permit their good intentions to sour.

480. Urusvati knows how We grieve at each new sowing of evil. One could ask, "Why lament? Is it not better to just stop the spreading of evil?" Thus speak the foolish ones who do not know how cautiously one must confront evil. Only a physician who has studied many illnesses knows how to diagnose the various conditions, not only in the sick organism itself, but also in the surroundings.

Evil can be compared to some forms of cancer. The physician knows that in certain organs cancer is incurable. He also knows that one must choose the best moment for surgery and properly prepare the organism for such a shock. The same situation, but to a greater degree, can be seen in a psychic battle. The people involved do not want to admit that an evil monster has been born within themselves, and instead will attempt to conceal their disease.

But how can one intrude upon the inner core of someone who in every possible way resists such help? It is correctly said, "Investigate everything!" But how many are ready for such investigation? People do not like to think about their inner processes, and will angrily oppose every attempt to direct their thinking to a better understanding of their essential nature. All Teachings say that goodwill is necessary for advancement. It is equally true that for the eradication of evil, the consent of the sufferer himself is needed.

This is why We are saddened to see the conceiving of such evil monsters, because We foresee the scope and complexity of the coming battle. It is not possible to remove all the heads of a hydra with one blow of the sword. It is said that each drop of its blood begets new offspring! Therefore, one must find the way to cause the monster to die of hunger. Remove the monster's nourishment and it will disappear, crumbling into a

handful of ashes.

But such total destruction requires time and favorable conditions; people can easily help to promote such conditions.

The Thinker said, "We are all physicians, and each of us can perform some kind of healing."

481. Urusvati knows that the Cosmos is a unified structure, held together by Primary Energy. An ancient philosopher declared that the heavenly firmament is more saturated than the earthly firmament. One may not fully agree with such a statement, but it is not far from the truth.

Generally speaking, people do not clearly differentiate between the worlds. When they speak about the Subtle World they use imagery from the earthly world. And when they try to elevate the physical world, they compare it to aspects of the Subtle World. Truly, it is impossible to set boundaries between the three worlds. This fundamental idea should be embedded in the people's consciousness. No one can limit himself only to the physical world. Even those who deny the Supermundane are unable to rid themselves of a sensation of something beyond the earthly world.

Many expressions are used incorrectly by people. They speak of the hereafter and in doing so break apart the concept of a seamless unity. Yet, how can one imagine what people call the hereafter? Such thinking would return us to the tale of Charon who ferried the souls of the dead to the far shore of the river Styx. Primitive people invented symbols of crossing into another world, but symbols can be harmful, because by their vividness they impress themselves upon the consciousness and are not easily dislodged by an explanation closer to the truth.

As you have already noticed, We avoid the overuse of symbols. There are, however, many schools of thought based only upon symbols, and one can easily see how the old symbols have hindered the development of an understanding of the universe. All is alive, all is in motion, and the Primary Energy reveals itself in new and unexpected ways. People must not restrict their consciousness with antiquated symbols.

The Thinker asked, "Must we speak in the same ways as our grandfathers?"

482. Urusvati knows that symbolism, incorrectly understood, has brought much harm to the way in which people think of Us. For example, the symbolism of rays has in a way been distorted, and, by limiting the understanding of Our activities, has undermined the idea of synthesis and unity. Each one of Us can have His beloved domain, but it cannot be said that He acts mainly in accordance with one ray.

Further, the very names given to these rays are arbitrary. You know the source of these labels. You also know how they found their way into the literature and confused so

many. It is impossible to stop these distortions, but in time they will give way to a more correct understanding.

Rays do, of course, exist, but each ray is nothing but psychic energy and therefore cannot be limited in its possibilities. Otherwise this could be taken to such an extreme that one would be permitted to save a man only by seizing his left arm, and not the right! This way of thinking could reach such a level of perversity that instead of an increase of possibilities there would be a diminishing of them.

Sometimes, for a purpose that seems good to them, people succeed in driving their consciousness into a labyrinth. Let these categorizers ponder whether they cause harm or benefit. The invention of limiting concepts is not useful. The most precise Teachings have suffered from all kinds of misinterpretations that dis severed their truths. We wish Our labor to be understood in its entirety and its unity. Only thus can one picture the cooperation that lies at the foundation of Brotherhood.

The Thinker pointed out that Truth should never be divided lightmindedly. He said, "Cutting up an idea is like dissecting a living organism."

483. Urusvati knows that each proclamation of truth draws out its enemies. Chaos attacks whatever is revealed in truth. One must not deplore this battle, for it is not only natural but also beneficial. Imagine a teaching that is proclaimed but attracts no enemies. This could only be because it lacks importance and is unconvincing. Enemies are tests, and the degree of their fury indicates the significance of the teaching.

Much energy is generated in Us precisely by the actions of Our enemies. A famous Ruler used to say, "Today I become considerably stronger, for I face a new and powerful enemy." One should view enemies as steps of ascent. Each of Us has kept such thoughts during Our many long lives.

Where then are the descriptions of the Brotherhood? First of all, in the descriptions of Our experiences. We tell about Our labors, through which We gather strength for future construction. The essence is not in ceremonies, but in labor. It would be demeaning to others not to let them participate in the labors that fill Our whole existence. The life of the Brotherhood is the life of the Supermundane, because it is founded on thought. What can be more supermundane than thought?

People could elevate their earthly life into the Supermundane simply by basing their existence on thought. Our Teaching could properly be called The Proclamation of Thought. Great is the festival of the one whose realm is thought! And We can transmit more easily to those in whom thought reigns. But responses will not always come in expected ways. A response may often come in the very development of the thought, and the book will open by itself, and the strings will resound. The more varied the signs, the broader the field of thought.

The Thinker said, “Show me that dungeon into which the light of thought does not penetrate. The flowers of thought are more beautiful than all earthly flowers.”

484. Urusvati knows that some countries are alarmed by the decline in their birth rates. Regarding this, it can generally be seen that the living conditions in these countries are better than in those in which the birth rate is on the increase. There are many earthly reasons for this, but the main cause is overlooked—that there are dwellers in the Subtle World who do not wish to be incarnated in certain countries. True, there may be karmic conditions that compel them to be born in a particular nation, but aside from these conditions, their will is free to act.

The dwellers of the Subtle World know little more than those on Earth, but in certain respects they are able to learn about the future, and thus can choose better conditions for themselves. There are not many who would wish to come back to a heap of ashes! Why should one endure a karma not his own when he can prepare himself for more constructive activity by associating with a strong nation and participating in its great decisions? He will sense where is growth and where decline.

No task can be fulfilled only by earthly considerations. If people would ponder upon the Supermundane, they would be able to find solutions to the most difficult problems. Yet, even with great scientific attainments, people are far behind in their knowledge of supermundane tasks. It is impossible to think about the problems of humanity while still bound by earthly limitations. One does not have to indulge in fantastic dreams. It is time to think about the realities of both the past and the future. No one thinks seriously about the important fact that many dwellers of the Subtle World do not want to come to outworn places, and no one will compel them to choose an undesirable destiny if their karma does not require it. People must begin to examine existence in its entirety, and to pass their important observations on to future generations.

The Thinker said, “We do not think for ourselves alone, but for our unknown successors.”

485. Urusvati knows that it is especially difficult for people to reconcile the seemingly contradictory concepts of free will and guidance. Some cry for the elimination of the idea of leaders, and others object to freedom of the will, but life itself reveals that only equilibrium permits progress and advances evolution.

In daily life one can see how both concepts can coexist harmoniously. The teacher presents a certain task and adds, “Apply all your abilities in order to make better decisions.” This simple example illustrates how peacefully both concepts can exist together. Guidance simply develops the free will and, in turn, the free will, in its development, accepts the role of guidance. But everyone will have to return to this question many times.

People, it seems, divide themselves into two irreconcilable camps. The lovers of free will

call those who follow teachers regressive, and those who adhere to the principle of guidance call the lovers of free will destroyers! Such is the misunderstanding that deprives people of the best possibilities. One should seek the unifying concept that can reconcile these extremes, and contemplate life in infinity, under whose dome all concepts are united. In this way measures will be revealed that can eradicate arbitrary divisions.

It is essential that a real teacher should encourage the free will, and a prudent pupil, while exercising his free will, will learn to value the importance of the teacher. You may note how often We return to discussing the seeming opposition of guidance and the free will. People must learn to reconcile these inseparable concepts. A better future depends upon the harmony of opposites. Those who do not want to understand this salutary doctrine expose themselves to much suffering. The teacher cannot change the stubbornness of the pupil if there is no room for the exercise of good will. Good will is free will.

The Thinker pointed out that goodness, freedom, and beauty live under one roof.

486. Urusvati knows that the arbitrary application of labels and names impedes and distorts the direction of thought. For example, a scientist discovered an aspect of man that he labeled "electric architect." The concept of man as architect has been used in certain philosophical schools and has a real meaning, but it is wrong in this context to talk about electricity. People have mastered one aspect of primary energy and lightmindedly use the term "electricity" as an all-encompassing metaphor.

If scientists do not understand the true nature of the primary energy they can designate it as some kind of special energy, but should not limit this great, fundamental manifestation by calling it electricity. It is hard to believe that scientists would not pay more attention to the unique qualities of this energy instead of limiting their interest just to its electrical activity. The attention paid to it is praiseworthy, but the inappropriate labeling will lead to new errors.

It is understandable when timid investigators attempt to protect themselves from attacks by the ignorant by using conventional nomenclature, but in doing so they bring upon themselves the criticism of future generations. They must weigh what is more honorable, to suffer the derision of the ignorant, or to be censured by future generations.

One can observe that this is true in all aspects of life. People demean the unifying concepts and replace them with arbitrary and meaningless labels. One should pay attention to this tendency, the basis of which is cowardice.

How long will mankind continue to dissect the one body of the Universe? One may study isolated blades of grass yet must never forget the great organism to which they belong. One should examine isolated manifestations without forgetting that they are but links of one great chain. He whose thinking is without synthesis cannot approach the life of the

Universe.

The Thinker taught the beauty of Unity, out of which pour the currents of energy.

487. Urusvati knows that the education of thought must proceed step by step, in proper sequence. One can easily imagine how dreadful it is when evil people master the power of thought. Therefore, the study of the power of thought must be preceded by ethical and moral education, else we shall succeed only in producing evil sorcerers.

Ages ago the teachings warned against permitting evil people to have access to yogic disciplines. And indeed, over the course of time, with the decline in ethical behavior, there appeared some who had mastered certain physical techniques without prior purification of the consciousness. Of course, concentration of thought is needed for the purification of the consciousness, but such concentration is inner and needs no external physical effort.

People do not realize that one cannot undertake pure work with dirty hands. It would seem that this precept would be understood by everyone, but it is rarely observed in life. Many people do not care whether their hands are clean or not, and can produce the most harmful chemical reactions. People give themselves high-sounding names and titles while hiding the lowest intentions. How many corrupt practices take place! The most prudent measures are needed to ensure that the means of power does not pass into the hands of such hypocrites.

Think how much even Our labors are hindered by the interference of evil people who are skilled in certain yogic practices.

The Thinker used to say, "First, let us understand the good, and then send it in thought into the world."

488. Urusvati knows that the concept of good must be taught in special ways. Schools teach courses on many subjects, but if they were to announce a course about good the students would try to avoid it! The good must be taught unobtrusively by infusing it into all subjects.

Some may argue that the concept of general good does not exist, because what is good for one is bad for someone else. Those who judge superficially will speak this way, for they only scratch the surface of events and are unable to look into the depths of things. The idea of good is unalterable in its essence. The heart will point out the essence of good.

One can see how even the criminal can be changed by suddenly perceiving the essence of good. Such a transformation may be seen as a miracle, but it is no miracle when one can touch the string of a vina and become enchanted by its sound. Everyone can be affected by different influences, some of which may stupefy, while others

enlighten. Thus it is wrong to assert that something is beyond one's reach. It is more correct to say that at a particular moment one was unable to grasp a certain kind of knowledge; but the very next moment could provide that understanding.

Sensitive people are aware of how speedily the currents change, for they cannot remain unchanged for even a day. Even during the shortest intervals one can sense acute changes, not only psychic but also physiological. For example, one easily senses quick changes of heat and cold, feels passing pain, or any change in surrounding aromas. One may sense a slowing or acceleration of thinking, or may observe fluctuations in sensitivity. Many feelings of joy or anguish can result from these waves. The teacher must know how to prepare the student for a conscious recognition of many manifestations from the Laboratory of the World.

The Thinker taught, "We should learn to constantly sense the surrounding currents of the Divine Force. They may at times restrain us, but often will give us wings. The Grandeur of the World envelops us with veils of beauty."

489. Urusvati is aware of the independent and penetrating work that always continues in the consciousness of man. I will illustrate this by an ancient parable. There once lived a venerable Teacher who not only provided instruction in the practical subjects, but also helped his students in many other ways. The Teacher possessed, among other abilities, an intense and deep insight. The pupils were confident that their Teacher would always come to their help, even without being asked.

Once the Teacher said to the closest disciple, "Listen to what is being said by your inmost self," and smiling, he added, "It says, help!" The disciple became embarrassed and tried to assure the Teacher that he never wanted to burden Him with requests. The Teacher calmed him and explained, "My friend, I am confident that neither your heart nor your mind asked for help. They know that My help will come at the right time, but the depth of the consciousness directs the voice toward the Teacher in one call—Help!

"Do not be disturbed by this cry from your inner being, for therein is contained a unique link with Hierarchy. You did not ask for riches or honors. Your being, expressing itself in that one word, said, 'Guide me!' You did not make any conditions, but simply wanted to say, 'Do what is best.' You are confident that all will be done for the good, and if you do not recognize at once which is the right way, you are nevertheless confident that the best measures will be taken.

"You have heard about the three kinds of thinking—by the brain, the heart, and the consciousness. The brain is reasonable, the heart is sensitive, and the consciousness is wise. Your consciousness calls out to the Guide, 'Help!' and My consciousness says the same thing, and My Guide's consciousness will speak so also. There is no burdening in this call. The arm is stretched upwards, knowing that the Hand of Help will be extended during this dangerous ascent. And it is not for us to judge where the danger lies."

Such is the parable, and the Thinker knew it. He added, "A special beauty lies in the fact that our consciousness is a temple of wisdom."

490. Urusvati is familiar with the error that many of today's philosophers make when they separate man from Cosmos. To them, a man is a thinking being without a past or a future and with no link to the Universe. This explains why such thinking cannot reach into the future and is so removed from real life.

Man should not think of himself as alone, as if lost in a desert, knowing only that there exist other creatures like him, who come from the unknown and disappear into the unknown. Why should man's thinking be so limited? This leads to a very depressing existence!

Some abstract thinking is even more harmful than this kind of limited, materialistic philosophy, and must be changed. Materialism can lead to progress, but these abstract philosophies cannot aid man in his evolution. It is no wonder that many modern philosophers remain outside of life! Thinkers must first of all strive to understand the problems of Existence and the proper role that man plays in them. It is not useful to dismember a healthy organism. One should rejoice in every thought that is directed toward the unity of the Universe. It is regrettable that the practical scientists rarely can find unity with the philosophers. Here again we see divisiveness and errors caused by enmity.

It will be said that one cannot be a person of encyclopedic knowledge in today's scientific world. But it is not omniscience that is the goal. A respect for knowledge is possible that will free people from skepticism and negation. In each subject there is something that deserves attention. A true thinker can recognize this spark of truth.

The true thinker also will treat fairly all manifestations of progress. But, as a rule, people pay attention to only the final results of scientific work, and ignore the previous groundwork. This is a great injustice because it is in the preparatory stages that many unrealized discoveries lie, and great treasures can be uncovered by studying them. But people cavalierly dismiss the preparatory work and many desirable achievements are lost.

It is necessary to treat everything with respect. Do not think that My words apply only to the physical sciences—they apply also to the humanitarian ones. The most important thing is to free thinking from all kinds of prejudice.

The Thinker said, "Look at this self-important, supposedly liberal one! See how he hastens to cross to the other side of the street in order to avoid mingling with workmen, even though he has just now given a speech declaring his love for the common people!"

491. Urusvati knows that without supermundane perceptions one's life cannot be transformed. No labor can be uplifted without imagination. Pay attention to that good

word—imagination. It is not fantasy, or cunning invention, but the discovery of higher images and the realization of lofty concepts. Imagination must be always real and truthful. We cannot always know where this truth is, but it does exist.

Such imagination is impossible among those of ill will, since benevolent striving is required, and evil can create only distorted images. Just as a beautiful kaleidoscopic image requires a harmonious combination of colors, the contemplation of lofty images needs an open heart. Any obscurity will distort one's imagination. Thus physical laws are once again shown to be linked with psychic foundations.

Yet even the highest achievements must begin here on Earth, often amidst the most oppressive need. The wealthy may wonder why their contributions are so easily made. But they so often believe that an offering need only be of money, and forget that they are entrusted with the wonderful task of combining their funds with high purpose! However, this requires imagination, and how many strive to cultivate this quality within themselves?

The Thinker taught, "It is given to everyone to glimpse the Divine Mansion, but the eye must first grow accustomed to gazing at the Celestial Radiance and perceiving the life of space in all its fullness. He to whom the Heavens are empty has an empty heart."

492. Urusvati knows that devotion is of greatest value when it is manifested in the fullest measure possible. Only then is created a powerful, beneficent effect, salutary even over great distances. The kind of devotion that only goes halfway belongs to the realm of hypocrisy. Man deceives himself and others in this way and generates powerful poisons. Man ought to be able to say that he is devoted, even when it is of no benefit to him. But what ugly devotion it is when people choose to be devoted only when it is profitable to them! Everyone will agree that such covetous devotion deserves a very different name.

Our Brotherhood is based upon a mutual devotion that no circumstance can disturb. One may think that such intense devotion is the result of long collaboration. This is true, but people often collaborate in ways that do not necessarily encourage their devotion to grow. Thus, one's devotion should be tested in the smallest details. True devotion will point out the right conduct, and will teach a careful, loving, and simple attitude.

Devotion is not slavery, it is a smile of understanding and sympathy. Ponder upon this beautiful word, sympathy, for it expresses harmony based upon the consonance of feelings. Everyone longs for sympathy, but so often it is demanded for oneself only, without regard for reciprocal feelings. Many misfortunes have their root in this misconception.

The Thinker used to say, "Man demands sympathy, but where is his reciprocal feeling? He considers himself to be most unhappy, yet does he consider the misfortunes of others?"

493. Urusvati knows how much most people dread loneliness. This is not so much fear as it is a kind of oppressive feeling, which is quite natural for anyone who is unaware of the Subtle World and the continuity of life. But at times the same feeling is experienced by those who are familiar with the foundations of Be-ness. We should explore the causes of such overwhelming feelings.

It is quite possible that unpleasant premonitions or negative entities cause these depressed moods, but there can also be cosmic influences. The effect of the heavy currents can envelop one and produce an isolated condition and a sense of great loneliness. However, there is a panacea available to everyone. Such feelings can be dispersed by reaching out in thought to friends. One has friends on Earth, but also has many faithful co-workers in the Subtle World. Therefore, know about Us; appeals directed to Us will not go unanswered. The response may come in an unexpected form, but the oppressive influence will certainly be dispersed.

Many scientific discoveries lie ahead, but the awareness of the foundations of Be-ness will always be the keystone. Thus, you observe that the concept of the transmission of thought at a distance is only slowly being accepted among scientists because of their lack of supermundane feelings and their rejection of the fundamentals of Be-ness.

The Thinker felt pity for those who limit not only their life, but also their thought.

494. Urusvati knows that at the time of danger people forget the most helpful advice. Even an imagined danger deprives people of common sense. Many nations have instructive stories similar to the one about the head of a family who taught his near ones how to behave in case of fire. Nevertheless, when a fire occurred, none of them acted as they had been told.

In the schools of Sparta children were trained to face all kinds of danger in order to develop resourcefulness. This should also be done now, when dangers have multiplied. There are those people who continue to invent nonexistent dangers, concerned more about their own existence and caring little about dangers to the planet. It is impossible to explain to them that Earth faces many more dangers than those they imagine for their homes, which would be swept away by such planetary calamities.

Most people are reluctant to discuss dangers of a planetary scale, believing that some kind of official or priest is needed for such deliberations. But when the era of understanding universal goalfitness arrives, all people will know how to gather the information needed to deal with even the most difficult hardships.

Children in schools should also learn to face all kinds of dangers, yet this knowledge should not deprive humanity of the ability to rejoice in life. Then, having completed a long life of experience, everyone will be able to say that in danger itself lies the source of joy.

The Thinker knew that every danger carries the seed of joy.

495. Urusvati knows that, although the symptoms are similar, there is a difference between the process of the discharge of psychic energy and its unexpected disturbance. In the first instance, irritation of the mucous membranes is linked to the increased discharge of psychic energy, which occurs during an intensification of mental activity. Likewise, a long-distance sending of energy causes tension in the glands and tissues, which are particularly affected when the cosmic currents are unfavorable.

However, the disruption of psychic energy is not always caused by mental overwork; it may also be the result of emotional shocks or grief, or even unexpected fortunate or unfortunate events. Threatening world events may thus cause epidemics, whose diverse symptoms may be ascribed to heart disease, colds, and stomach disorders, but whose true cause—the disruption of psychic energy—is overlooked. An increase in nervous ailments may also be noted during such epidemics, but people do not realize that ultimately all illnesses are related to the nervous system. And the treatment in all cases must be not only physical, but also spiritual. A calm striving toward lofty ideals is needed, and the quiet repetition of Solomon's saying, "And this too shall pass." If this kind of internal suggestion is not sufficient, outside suggestion can also be applied.

In addition, you already know some useful remedies, such as nux vomica, arsenium, ferrum, and, of course, our old friend, valerian, and, in cases of fatigue, musk. Warm baths are always beneficial. There are other remedies that depend on the particular bodily system that is affected. One can relieve the symptoms of psychic disturbance in all its phases.

Such increases in disease deserve immediate attention, since all illness connected with the nerve centers can spread quickly and should be checked. Ignorance of causes always leads to bad results. And if one adds to all this the various kinds of self-poisoning, a sad picture emerges.

One may grumble, "Again you want to frighten us!" But if this were so, all medical advice would seem just as frightening. If We see a new danger, We must warn you of it.

Some will mock the notion of striving toward lofty ideals. For them music and all arts are but idleness. They do not understand the word "ecstasy" and see it only as a harmful bent.

The Thinker knew such scoffers. He used to say, "The nation should expel such chronic ignoramuses. Let them find some island for themselves. But then the sea would protest and engulf such an island of ignorance! There are limits to how far the laws of nature can be violated."

496. Urusvati knows that everyone who acts wrongfully will, when challenged, claim that he was misunderstood. The more one learns about human motivation, the more one will

be accused of such misunderstanding, and be blamed for the transgressions of others. But let us not try to point out all the varieties of human cunning—these would fill not just a book but an entire library!

It is amazing that people usually wait until it is too late to call for Our help. It may appear that they act this way because of shyness or timidity, but more often the true reason is quite different. Such people do not have faith, or even imagine, that there is a Source from which help can come. Only when their misfortune has taken them by the throat are they ready to remember the forgotten Towers. It is not only the uneducated but even the most learned who will ignore the highest concepts.

It is difficult to understand the human psyche that cannot distinguish between the beneficial and the harmful. Remember that people at times are so overwhelmed by all kinds of undisciplined desires that they themselves cannot even discern where desire ends and action begins.

The Thinker constantly taught the disciples to keep their store of desires in order.

497. Urusvati knows that the guiding inner voice does not always express itself in verbal formulas, and often is manifested just as an impulse. The inner voice acts as a tuning-fork, which evokes a harmonious response. It is to be noted that such responsive harmonies can be evoked in different ways. The tuning-fork calls forth and inspires, but the resultant action is shaped by the individual's present situation and previous thinking.

People are unaccustomed to heeding the inner voice. They prefer to suppress this Voice of the Silence, hiding it in the depths of consciousness, and thus lose the opportunity to make use of the offered impulse.

A boy once complained that he could not see his reflection in a well because his brother was throwing stones in it. Many can use the same argument, and blame their near ones for their own obscuring of consciousness. Truly, for all observations and conclusions a calm consciousness is needed, otherwise the perception will be distorted. But such calmness does not come from a renunciation of action. On the contrary, one can participate in all the best aspects of life while the consciousness remains calm. This is possible when man knows his future path.

The Thinker used to say, "Imagine yourselves as a millstone. It receives water power from above and works to make food for man. The wheel does not know who will be nourished by this food, nor does it know who will bring the grain for grinding. It does not know the component parts of the water in whose flow many energies are united. The Teaching should not isolate you from the perpetual course of labor, for the blessed current flows unceasingly."

498. Urusvati knows that people are especially attracted to the forbidden. It is told that a certain Ruler desired to introduce an enlightening, useful measure into life, yet

everywhere met with opposition. He turned for help to a wise counselor, who asked, "Have you tried every available means to declare your offer?" Receiving an affirmative answer, the counselor said, "Then you must issue a law that forbids the very things you are advocating. You will see how people will then desire the forbidden, and if the law is sufficiently strict, there will be an even greater desire to break it."

This old parable has equal meaning today. It can be shown how entire movements grow stronger and become purified because of prohibition. Throughout the entire world the unique tactica adversa sometimes proves to be the best way. It is amazing that humanity must go through such labyrinths when the simplest ways are available. But the spiral of evolution is complex. It even demands a temporary lowering in order to rotate higher later.

We know these earthly peculiarities and accept them as unavoidable. Even supermundane thoughts must follow a complicated human path. We must patiently observe how the travelers struggle up a difficult route instead of taking the shortest way. But if one is in the middle of crossing a stream, his movement cannot be disturbed. We can only lightly touch the one who walks, so carefully that he will not notice it and will not stumble and fall. Even the most well-meaning touch must be full of caution. One must learn this in earthly life too, amidst one's daily labor.

The Thinker used to say, "We must all sense where help can be applied. The less noticeable it is, the more perfect it is."

499. Urusvati knows the great importance of readiness for action. We have spoken of devotion, goalfitness, and containment. True readiness is demanded in everything. This quality should be remembered, because it is not easily attained.

People imagine that they are ready for action, but at the last moment they can be overwhelmed with doubt and self-pity. But readiness requires an increase of energy. A person who is about to jump cannot slow down before his leap, and must even accelerate to gather the most energy. Such an example is applicable to all actions.

Let people examine history to learn how many brilliant achievements were thwarted because of doubt that arose at the last moment. Let us not forget that the lowest impulse in people is to take no action, which facilitates the opposition by the dark forces to all useful action. They always choose the last moment to stop acts of bravery.

The Teacher should stress that courage must grow in harmony with readiness. There is a kind of still-born courage that is never ready and always finds excuses in the petty circumstances of daily life.

Thus remember that the best Forces will be with you, but only when your readiness has been developed in full measure.

The Thinker said, "Let us be ready, by day and by night, then the darkness itself will disappear."

500. Urusvati knows the irresistible longing to act for Good. This striving cannot be evoked by artificial measures, and can only be formed in the depths of the consciousness in the course of many lives. Such attainments must be treasured. Selfless action is not only good for the one who acts; it also creates an atmosphere that inspires others to useful work.

Majestic hymns and lofty treatises have been written in honor of labor. This is of course proper and good, but imagine the hard-working laborer who is chained for life to an unchanging task. Old stories tell us about oarsmen shackled to their ships and slaves bound to the turning millstone. Nowadays the chains are gone, but new kinds of shackles have been invented.

Hymns to labor sound quite different when sung under such unchanging conditions, under which workers can never advance. Leisure time for these workers continues with the same monotony, from which escape is often found in the horrors of drunkenness. It is easy to say that people should not drug themselves, but they should then be offered a higher alternative. They should be taught about the continuity of life and about supermundane processes. They should hear about the power of thought and the highest concepts. But they must also receive something else that will teach them to heighten the quality of labor—a craft must be provided to each one, for in one's craft one attains continual perfectment.

Under any conditions it is possible to learn some craft that will preserve youthful thinking, and transform one's home into a beautiful abode. Independence is gained by free creativeness! The development of crafts can be traced throughout the centuries. Such voluntary labor will resound forcefully, and much progress will result.

We have said that the rhythm of labor is a particular yoga. In every yoga is needed striving and exaltation. These flowers bloom in the garden of craftsmanship. Loving his craft, man will learn to love all labor, and will thus be closer to Us.

The Thinker taught that labor instilled with beauty will lead to perfectment.

501. Urusvati knows how often people complain that their efforts at self-betterment bring down upon them all kinds of misfortunes. Such a misconception is appalling. Certainly, a person who is truly committed to self-betterment will never utter such an absurdity. He knows that with the refinement of the senses much becomes clearer than before. He does not wonder at being entrusted with participation in the battle for the welfare of the world.

Can such a battle be called a calamity? Only a coward would think that lifeless stagnation is preferable to life-giving activity. Yet one often meets with those who retreat

because of fear and choose purposeless vegetation. They support their choice with examples from the lives of great saints, who, according to their interpretation, led a simple life, without complicating it with excessive philosophizing or challenging activity. But they forget that such hermits could project cosmic power with a single thought.

Who can measure the power of thought? Who can prove that the meek but enduring words ascribed to these thinkers are really authentic? After only a hundred years the sayings of outstanding individuals become distorted. What then can one expect after thousands of years? Nor can we know who distorted the most—their friends or their enemies. Often, the so-called friends, for their own personal reasons, distort the true meaning of the sayings. Let us not forget that the copyists also contributed their share. And you know how many printers' errors there are! Thus it was in all ages.

The Thinker said, "I would like to know in what form My writings will live."

502. Urusvati knows that the far-reaching embrace of the consciousness, or containment, must be clearly understood. Many think that containment means the acceptance of opposing arguments, but in fact containment is the understanding of true motives. One can understand with compassion the motives that guide one's interlocutor, but it is impermissible to immediately give up one's own long-established and carefully-considered principles.

Containment has much in common with compassion. A compassionate person can clearly see how others err and act against themselves. But how careful one must be in trying to influence them! One should remember the ancient saying, "One does not argue about taste." There may be karmic reasons for one's tastes and inclinations, but often they can be traced to cultural conditioning. It is not possible to quickly help someone to eliminate such ingrained tendencies. Nor is it easy to persuade someone to question his own tastes when they differ from those of people around him, especially if his tastes cause no harm. The disharmony can be pointed out, but not everyone is capable of recognizing it.

Do not think that I am speaking about those strong habits that dominate people. Right now I refer to inclinations that are much deeper than habits.

The Thinker instructed, "If you learn to open your heart so that it can embrace another's pain, you will then be able to find the needed words of comfort."

503. Urusvati knows that unoccupied dwellings, without human psychic energy, quickly deteriorate. We have already spoken about machines that work differently depending upon the hands that operate them. This idea can be applied to more than the conditions in factories. Now we can point out an experiment that can be very easily conducted. Imagine three houses, all built in the same way. One remains unoccupied, the second is lived in by disharmonious people, and the third is the home of a harmonious family. It is instructive to observe how differently these buildings will react to these different

conditions. The success of an entire state depends upon the quality of the psychic energy of its leader.

It is not education alone, or experience, but the inherent quality of one's psychic energy that enables one to overcome the most difficult obstacles. People often wonder how a particular individual can govern successfully without following accepted customs. If his personal physician had the necessary understanding of psychic energy, he would be able to point out the special qualities of the individual's psychic energy that explain his success.

Experiments with psychic energy do not require any unusual conditions. The primary energy flows everywhere, and it should be observed in all manifestations of life. And one can say that the simpler the way of observing it, the more valuable the experiment will be. Yet one special quality of this energy must be noted. You already know that the projection of psychic energy affects the glands of the sender. We have noticed that when We send energy to certain nations, the effect on Our glands is greatly intensified. This is explained by the difference in the psychology of nations. The energy cannot be assimilated harmoniously everywhere, and is sometimes even opposed. This may result in a reverse blow, which increases the irritation of the glands.

Try to understand that even people who are not hostile can possess a consciousness so peculiar that Our sendings of energy cannot be assimilated by them. That is why We consider the sending of energy to be a sacrifice. But humanity will not soon understand what sacrifice is meant.

The Thinker taught, "Do not expect that your thoughts will be welcome guests everywhere. Your best thought will bring you much sorrow. Like a beggar it will knock at all doors, but it will be rejected and, returning to you, will wound your heart. Do not grieve about this, for it is inevitable."

504. Urusvati knows that Hierarchy transforms even the smallest into the most valuable. It should be evident that this statement refers first of all to spiritual values, but people are so taken with the search for material wealth that even in such a spiritual context they will look only for a material meaning.

It would be instructive to see how many followers of Hierarchy would remain if We stated that Hierarchy cares only about spiritual values. One can observe how people try to search the Teaching for every hint that, in their opinion, refers to earthly wealth. Let us not blame such people too much, for most of them live in poverty. Yet, one can also meet quite well-to-do people who strive to Hierarchy only for the purpose of multiplying their earthly goods. These people do not understand that earthly goods are not given while on the path if the striving is only for the material.

Beware of those who approach out of a desire for earthly goods. They are glaring examples of the degree to which spiritual Teaching can be distorted. Even the smallest

selfless contact with Hierarchy can solve many of life's problems. But higher knowledge cannot be sold for a pottage of lentils.

We grieve that the basis of much so-called spiritual striving is the pursuit of earthly goods. It is precisely then that such goods are beyond reach. Only by the realization of sacrifice can the true Treasure of the World be found. Examples of this should be offered, for people often avoid the most simple.

The Thinker requested His disciples not to think about earthly goods—at least for a few days! In this way, positive thinking was forged.

505. Urusvati knows that at times We deplore earthly success, and even sometimes rejoice at so-called earthly misfortune. Earthly successes and misfortunes are seen quite differently when observed from a supermundane level. In the Subtle World earthly adversity is quickly forgotten, but the effects of these forgotten calamities are not lost.

The refined spirit, while on Earth, longs for struggle and progress. For such a spirit, any pain or shock is but an impetus for achievement. The refined nature does not seek personal well-being, for it strives toward perfection.

Do not think that suffering is ordained for those on Earth. Perfection is ordained. It is disharmony on Earth that causes pain. As if in a narrow cave, one struggles to reach the distant light. How many scars and wounds will be inflicted by the sharp rocks? What slippery ascents await? There is nothing to grasp for safety if the concept of Hierarchy is not alive in the consciousness. We hasten to offer support whenever there is danger, which often appears just at those times of earthly success.

The measures of success and failure are quite idiosyncratic. The immediate surroundings of Earth prevent proper examination of what lies ahead, and without a supermundane understanding it is not possible to judge the earthly equilibrium. You know how varied Our help can be. It may be unrecognized, or perceived as misfortune. So many cannot understand what is happening to them, but in order to save the most valuable one must learn to give up the less important.

Later on it will not be understood why these words were said, and even the concept of Armageddon will be forgotten once again. But you know We are speaking at a time of great tension. Only supermundane measures can provide inner equilibrium.

The Thinker, seeing His fellow citizens preparing for war, said, "Friends, offer your best thoughts to your country."

506. Urusvati knows that science is the foundation for the future success of humanity. But this statement must be understood correctly. Scientists regard themselves as bearers of knowledge, but we must recognize that few of them understand the significance of the knowledge that will exist in the future.

We should not divide science into materialistic and idealistic, or supermundane and mundane. The key requirement for scientific progress must be known. Psychic energy must be applied in all realms of life. The acquiring of knowledge cannot move forward without the inspiration of the primary force. Thus, one can observe diligent scientists who skillfully collect significant materials but do not know how to assemble them into a beautiful discovery. On the other hand, one can see scientists who even with limited means are able to succeed and introduce useful innovations. Consciously or not, they know how to apply psychic energy, and do not reject it.

If you compile a list of those outstanding scientists who are already working with subtle energies, you will see that they exist in many countries, but are not united. Each of them approaches the understanding of psychic energy in his own way. All see the energy in different ways, as if some force compels them to avoid the simplest, essential way. Imagine how much strength would be gained if they were to unite their isolated efforts! They would learn to respect one another's research. Unfortunately, such respect is not sufficiently in evidence.

An open-minded researcher will attract sensitive co-workers. He must not be blamed for insufficient specialization, for psychic energy demands a broad scope of observation. Information should be collected from all sources, even the most ancient. Ancient writings must not be thought of as fiction. On the contrary, an unprejudiced mind will find in them many scientific indications, and will understand that there were entire eras in which the supermundane and the earthly were not seen as contradictory. Psychic energy will attract researchers only when it is understood as a bond between all worlds. The science of the future will be the source of the loftiest solutions.

The Thinker instructed His followers that science must be beautiful, for then it will know no limits.

507. Urusvati knows that the idea of intuition is often misinterpreted, or even abused. Even those who accept it do not understand it properly. They often suppose that intuition can be acquired without effort, and simply falls upon them from the sky. They do not think about the vast accumulations intuitive individuals must have and the enormous tensions they must endure.

We need not repeat to you about the existence of the subtle links between the worlds. You will often have to remind people about treating intuition with care. It is hard to imagine how few there are in whom this quality is already developed. Even then, for some of them it manifests itself only in certain ways. For example, if someone has premonitions regarding his dear ones, or can foretell physical events, or receive insights about himself, that does not mean that such a person can also intuit other kinds of events. One can expect no more from people than they can give. It is a mistake to ask of people more insights than they are capable of. The sea of subtle vibrations is inexhaustible. It cannot be embraced by one person.

It is important to know that the development of intuition requires an understanding of the condition of those around one. Only in a state of mutual caring can the inner voice be made clear. It is possible to develop the inner voice until it becomes continuous, but because of the chaotic vibrations on Earth, We do not advise you to try to overcome the conditions of the dense world to such an extent. Imagine someone who, amidst earthly activities, unceasingly listens to his inner voice. He would become like one who abandons his work in order to listen to the radio! He would perish, without sleep or nourishment.

Therefore, let the inner voice ring only when it is struck by a consonant vibration. In this way one will not abandon the earthly path, and will be in contact with the Higher World without disrupting one's inner equilibrium.

Throughout the ages, teachers have advised that the earthly path should be lived in earthly conditions. Only temporarily may one leave one's earthly tasks, and then only for the purpose of bringing more help to humanity.

People should learn to safeguard all the treasures entrusted to them, most especially psychic energy. It must not be thought that because it is the primary energy, it requires no care. Every cosmic substance is in need of harmony. On this is the economy of the Universe built.

The Thinker declared, "Safeguard harmony, for it can be broken as easily as the finest vessel."

508. Urusvati knows that We work to develop hard-working individuals of strong character and dynamic will. There are many who labor, but among them it is not easy to find people whose higher perceptions have already been developed. Entire generations must be cultivated before the ranks of new co-workers are sufficiently increased. The new co-workers may be isolated by earthly conditions. They will therefore be unable to know one another, and cannot join forces. They may also be so different from those around them that their qualities will provoke envy, and from an early age they will be subject to mockery and persecution. No wonder that their lives are not easy. They are like birds in cages, but even golden cages are prisons to them. However, these daring ones should not give way to despair. We note each of their steps and help to remove many dangers on their way. Even so, everyone who senses the way of service must walk cautiously. Great service excludes imprudent action.

I say to them: Do not give way to confusion. Even when reflecting, do not permit confusion to enter your mind, and sternly compare the ideas that are offered to you with the truth. Remember that confusion is a worm of decomposition. We have already spoken much about doubt, but be able also to discern the vibrations of confusion.

For the shortsighted, fear, doubt, and confusion are all in the same bag, but those who

see clearly must know how to distinguish the various vibrations of these states. Some see confusion as shyness, but these two are quite different. Confusion is a clouding of the feelings. Our co-workers must have feelings that are clear and vigilant. Only in such watchfulness will Our co-workers be able to notice the viper.

May we see in every country growing numbers of true aspirants and co-workers, active in the best sense of the word. We want to see the Supermundane joined in full measure with all earthly labors.

The Thinker untiringly pointed out that those who strive must serve the highest laws.

509. Urusvati knows that each grain of truth must be accepted. The source of the truth matters not. It can be uttered in any language, can be clothed in the garments of any century, and can be proclaimed under any circumstances. There is neither old nor new truth. Who can prove that a truth was not long ago proclaimed on some long-vanished continent? Some heralds may have been distinguished by high learning, while others may have been illiterate, yet they were all sowers of truth.

You may wonder why We are reminding you of this. It is always necessary to repeat that the path of truth is broad. There will always appear those who claim that truth can be revealed only through them, but how can such impostors assume that their structure is firm? The chief enemy of truth is intolerance, and the more tolerance and benevolence there is the stronger will be the foundation. Every step of truth is directed toward the common good—this is the defining criterion.

Some may ask, “Where then is the love that we know is the pillar of the world?” But can common good exist without love? There must always be less criticism and more thoughtful care. Let us examine the garments in which truth has appeared throughout the ages. There was nakedness, but there were also sumptuous garments. Regrettably, naked truth is not always accepted, and must be embellished. We say this so that you will understand the truth more broadly. An attitude of benevolence should be cultivated in such a way that its sincerity is preserved. Amid earthly turmoil, true benevolence is not easily found, but without it one cannot assimilate even the simplest teaching. Therefore what We say now is not an abstraction, but a daily reality.

The Thinker taught, “Benevolence is the distinguishing quality of the one who advances on the way.”

510. Urusvati knows that the more complicated the circumstances are, the more calmness is needed. Do not take this as moralizing, but as medical advice. One cannot imagine to what a degree complex currents can damage the organism. That is why developing a state of calmness is beneficial.

It is well-known that people poison themselves and their surroundings with irritation, and though the dangers of imperil have already been mentioned, people choose to ignore

them. Moreover, even when irritated they often insist that they are calm. We must learn to be honest with ourselves. Also, let us not forget that a simple moment of silence can calm the waves of agitation.

Physicians should examine people during states of agitation and irritation. They will discover the roots of future illnesses. Researchers may be astonished to see how illnesses can originate during periods of disrupted equilibrium. In a state of calmness, the predispositions are obscured and cannot be noticed, but under the influence of negativity they reveal themselves. Physicians usually ask a patient to calm himself before an examination, but calmness is not the most revealing state. Of course it is not always easy to be with a patient at the most revealing moment of agitation. Complete observation is needed, and it will be most instructive to see how negative forces activate dormant ailments.

Thus in all existence negative qualities increase when provoked. The smallest malicious thought can cause great damage.

The Thinker said, "Be your own physicians. The application of goodness is an excellent poultice."

511. Urusvati knows the many qualities of psychic energy. Its essence remains unchanged, but around this kernel there are quite diverse qualities. As an example, examine the effect of the composition of blood. At present much attention is paid to the various characteristics of nations, whose distinctions can be observed not only in the composition of the blood of the people, but also in the particular properties of their psychic energy.

The influence of the thinking of some nations can often be sensed quite strongly, whereas the thinking of other nations has little effect. For this, karmic causes or atavistic tendencies may be responsible, but one must also consider the way in which the composition of blood affects the psychic energy. It is not possible to enumerate all the bonds that exist between people. It is mankind's shame that it does not study these bonds and learn about such human qualities. Psychology should embrace all those scientific domains that enlighten the future of earthly life.

The study of thought, or in other words, psychic energy, has at present no place among the traditional sciences, and psychology is the only haven for its study. Today it is especially important to put these matters on a scientific basis. But for this the cooperation is required of a full range of scientists who have at their disposal the needed laboratories.

Is it not appalling that even today the sciences are divided into separate camps, with little connection between them? It is as if some sciences are accepted as authentic, while others are considered to be questionable! Of course, such doubt is based upon ignorance and prejudice.

One cannot imagine how strong these prejudices are. This must be repeated, from the loftiest palaces down to the lowliest huts. It is most likely that the strongest prejudices reside in the palaces. Thus one must continually repeat about the true mission of science.

The Thinker taught, "Learn to open the door to science. It would be a shame for it to remain in rags, out in the cold. Do you hear the knocking of knowledge at your door?"

512. Urusvati knows that supermundane explosions surpass all earthly ones. No earthly ear can hear them, but the developed subtle hearing can feel the tensions they create.

Many believe that people in positions of mundane power are especially sensitive to the supermundane battle, but that is not true. Those with earthly power can be quite remote from supermundane contact, but there do exist others who are messengers, the true bearers of the burden of this world. It is they who deserve to be called leaders, for they endure the highest tensions of the Supermundane.

Ordinary people are not aware of the columns and springs that support and maintain equilibrium. But the destroyers sense whence comes the psychic energy, and their missiles are directed to the chosen ones. Most people pay no attention to such super-battles. There does not yet exist an apparatus like a seismograph that could indicate supermundane tensions. One can only imagine the psychic tornadoes that rise beyond the firmament and merge with higher energies. This special time has its special signs, but people continue to dwell within their earthly limits, living like locusts. The Teacher advises the maintaining of calm as an earthly shield.

The Thinker used to say, "We are guarded on all paths. The manifested protection descends from above, but let us also provide our own shield against earthly arrows."

513. Urusvati knows that We disapprove of fear and suspicion, and consider them to be derived from ignorance. At the same time We insist upon vigilance and caution, qualities that belong to an enlightened consciousness. For the unwise it is not easy to discern the boundary between different feelings. They will see caution as suspiciousness, and vigilance as fearfulness, thus lowering the best qualities to a shameful level. But the wise will understand where caution is needed, based upon clear insight.

In a world that is torn by confusion the careless one is a fool. The sensible one will weigh all causes to determine the true source of harm. He will do this not out of fear, but with courageous resolve. He will not overlook the viper at his threshold, knowing that the seed of evil yields poisonous fruit. He will not think it unnecessary to pay attention to a small scorpion, for even out of the smallest can spring the deadliest sting.

You have noticed that there are times when one's ordinary activities are pushed aside by higher concerns. Those concerns often cannot be expressed in words, but the

consciousness senses the high degree of tension in space. The wise understand clearly that there can be cosmic tensions requiring that all one's attention be directed to planetary conditions. There may occur illnesses, for the organism is affected by the currents of highest tension. At such times one cannot decide not to pay attention. On the contrary, all vigilance is needed, and all fear should be rejected.

We speak about the mundane and the Supermundane, for We, being always on watch, are in a position to state that Our vigilance is ever-increasing. Fortunately, vigilance can be developed without limit, and one should not hesitate to repeat that at times of highest tension, the highest degree of vigilance must be manifested. It is not fear that compels one to such an affirmation, but a desire to serve in the best possible way. Heroes are born out of this desire. We have spoken about the qualities of the hero, who fortunately can exist in all walks of life.

The Thinker said to His disciples, "Think of yourselves as heroes, and sense what heroic deed you can perform today."

514. Urusvati knows that psychic energy will in the future be studied carefully. Right now people have only a primitive sense of its presence, but in the future it will be shown that all scientific achievements must be connected with the study of psychic energy. In this, two things will be studied—psychic energy that is activated by will, and energy that is revealed seemingly spontaneously. The latter will demonstrate a particularly significant cosmic manifestation of the primary energy.

People already understand the power of thought and try to apply it. Thought-projection is becoming more common, but the question of spontaneous action of the psychic energy is less familiar. Until now, people have not recognized that the outpourings of the energy can have spatial significance. Yet it can be seen that certain powerful individuals emanate a force without being aware of it, and that power is often projected to great distances.

Why then are these individuals not aware when they participate in what may be a great event? They cooperate with the will of Cosmos. They cannot avoid this cooperation, and, like a consonant string, vibrate to the great projection of power. Such leaders intensify the planetary currents, and their deeds as saviors or destroyers of mankind should be studied.

One can easily observe striking manifestations that take place near certain leaders, but people cannot yet understand these happenings, and cannot even describe what they sense. They should direct their attention to the link between the earthly and the Supermundane. Let this be studied in a way that is appropriate for free and open-minded scientists.

The Thinker taught, "It must not be forgotten that everyone can perceive higher manifestations, but they must first admit them into their minds."

515. Urusvati knows that evolution must be voluntary, and cannot be forced. People refuse to understand that this basic principle applies to all aspects of evolution, and that the development of the seemingly insignificant is also part of the great cosmic evolution.

Those who ignite wars should think about the abyss into which they thrust the planet. Even a war that afflicts only a few countries promotes the destruction of the entire planet. No one thinks of war as a planetary sickness, yet one can see what improvements in life are cut short everywhere in the world by even local wars. Such convulsions are not needed when steady progress is possible.

Earthly sensations of pain fill space. Explosions shake the laboratories that work on the healing of nations. Let people think—are they not destroying something that cannot be rebuilt, that may have been built over the centuries by the Wise Ones? It is easy to destroy when one does not think on a cosmic level. But it is time to think about the harm that is inflicted on the Subtle World, and to develop a deeper understanding of the link between the worlds.

We have just said that evolution must be voluntary. Understand this broadly. Evolution is advanced not by coercion, but by human good will. Some think that evolution is propelled only by forces so high that human participation is useless. That misconception leads to most harmful consequences. People must be participants in evolution. They must intensify good will in order to merge their accumulated power with the current of higher energies. Man cannot be indifferent to the betterment of life. Man must stay vigilant, as a guardian of progress.

It must be understood that criticism and condemnation are bad weapons. This can be seen by observing the karma of nations. Those that condemn gather heavy clouds above them. Evolution is the realization of good. Let each one think about what he regards as good. He will at first err, and mistake his excessive ego as good will, but if he deepens his thinking he will ultimately discover within himself the true sparks of the common good.

We must not demand complicated terms and philosophizing. Evolution is harmonious and simple in the beauty of goalfitness. Thus we will labor for the common good, knowing that every sincere striving for good is already an active contribution. Thus we will learn benevolence.

The Thinker used to say, “If we collect only bitter herbs, our soup will also be bitter.”

516. Urusvati knows that any act of negligence toward higher manifestations is inadmissible. It would seem that this warning should be quite clear, but it is often misinterpreted. People argue about the nature of higher manifestations, and claim that such manifestations are so rare that one does not encounter them in earthly life. Thus, they attempt to free themselves from the obligation to pay attention to higher

manifestations in the midst of earthly life.

But those who are wise know that higher manifestations do indeed occur in the very midst of earthly existence. They understand that everyone, during a moment of inspiration, is already in a supermundane state, and can experience precisely those sensations that are linked with it. Every such state is a supermundane experience. It makes possible clairvoyance and clairsaudience, but only when one acknowledges these latent abilities.

Some thinkers recognize that constant communion with higher manifestations is more valuable than a single striking experience. It is desirable for people to learn to refine their organisms for constant communion, though even one powerful manifestation can demonstrate the infinity of Higher Power.

The state of vigilance refines the organism, but one must also experience the tension that occurs when one is before the fiery gates; only by this test does man prove his true courage. Wisdom is courageous, for it is based on this test. No one can make claims for himself until he has stood before the Fiery Forces. Thus, one must be ready for the possibility of higher manifestations and love them. Negligence about this is a retreat into darkness.

The Thinker advised the testing of one's courage in all ordinary, everyday events. He said, "The one who can resolve domestic problems will not fear the most threatening attack."

517. Urusvati knows that calmness is a relative state. We advise the need to preserve calm, but We know that even with the best intentions, one can attain it only to a limited degree. Nevertheless, if one repeats to oneself the need for calmness, it will be attained at least to some extent.

Let us not blame those who do not understand the true significance of calmness. They sometimes understand it as a state of inaction and absence of thought, but it is really a state of rest, and must be understood as harmony of thought. If one were to ask hermits how they achieve their equilibrium, they would explain that thought about the goalfitness of the universe is the best conduit to calmness.

People may notice that after some time their past concerns seem less important. Thus the test of time is realized. It can then be seen that while many seemingly important events over time lose their significance, less-noticed events are often recognized later as having been important turning-points. They are preserved in the deep memory of humanity, whose consciousness has its own measures.

One physician stated that in certain cases of dark despondency he made use of *tactica adversa*. Thus, when a patient insisted that everybody was turned against him, the physician commented, "Do not ignore the possibility of an earthquake, against which no

human response is possible.”

One should ponder upon calmness. There can be two extremes—eternal calmness, or eternal agitation. It is not possible to advance during a state of agitation, and inspiration will not descend upon those who are possessed by it.

The Thinker used to say, “A restless one is like a sack full of nutshells.”

518. Urusvati knows the inner significance of earthly successes and failures. Even over short periods of time, their karmic significance can be observed, and one can see how at times just one small action tipped the scales, how failure opened the best gates to victory, and success turned into loss.

One can observe all kinds of events in life, but only a study of the past can provide any clue to their causes. Only one who knows the causes can perceive the higher justice. What people experience as a misfortune may be an unavoidable consequence of actions performed long before.

Events on Earth have not only earthly causes but also supermundane ones. The karmic entanglements resulting from human actions on Earth continue into the Subtle World. True, much can be resolved in the Subtle World, but such resolutions do not take place often, because so many dwellers of the Subtle World make poor use of their opportunities there and spend all their time struggling with the effects of their earthly lives. They do not have sufficient determination to resolve their past errors and thus renew their consciousness. But the Subtle World offers many opportunities for such renewal, for the loftiest supermundane instructions are provided there. Let people remember, and learn to apply them in their future earthly life.

The Thinker indicated, “Let people draw enrichment in their lives from the supermundane source.”

519. Urusvati knows that the earthly and the Supermundane must be understood as an indivisible reality. People tend to oppose such a concept. Some demean the earthly, and others blaspheme the Supermundane. We continually send thoughts about the harmony of these realms, but it is difficult to explain that far-sightedness and near-sightedness are just different qualities, and it is impossible to prefer one or the other. The far-sighted one does not see nearby objects, whereas the near-sighted one cannot perceive distant beauties. But it must be acknowledged that both capacities have their advantages. Let us not glorify the Supermundane by demeaning the earthly. The wholeness of the Universe is Beauty, and one must love all creation, for only then can one’s mission be fulfilled.

Yogis often take pride in their attainments and forget that the toiler who works in harmony is not less than they. Similarly should one view the desire for longevity. When longevity is not justified by a particular mission, it can even contradict the law of nature.

All natural acts must flow in harmony, and man should harken to the conditions of the world. Thus he will understand the natural yoga, which is the true link with the Highest.

We have said much about the three worlds that must be cognized. One cannot expect evolutionary development when the foundations of Be-ness have not been realized. Without this there can be convulsive disruptions, in which the elements of evolution will be destroyed. Thus let us harken to the groans of space.

The Thinker said, "Harken attentively, does not your ear catch the wailing of space?"

520. Urusvati knows how the pace of earthly events is often accelerated, in a way beyond human understanding. One may wonder whether such processes have only an earthly cause, but they clearly demonstrate their supermundane origins.

Truly, one can see evidence of supermundane activity by observing events on Earth. People are inclined to regard earthly events as an accidental sequence because they refuse to admit the presence of the Supermundane Mind. The ancient wisdom, however, was already aware of the Great Intelligence, or Nous. Such thinking permitted a balanced understanding of earthly events, but at present, despite the advances in science, progress in philosophy has lagged, thus engendering many calamities for which people cannot find a wise solution.

One can recall how a certain Ruler, before making an urgent decision, used to retire into solitude for at least a day in order to escape the assault of worldly concerns. One can apply one's thought to a critical matter, but it is even better to free one's thought to soar into the Supermundane World, to then return fortified by the power of the Supermundane.

People must learn to turn to the Supermundane World. Earthly events prove that people, despite everything, do not recognize the possibility of communion with the Source of Power. Many misfortunes plunge multitudes into despair, but even amidst calamities people do not know how to accept Help.

The Thinker often pointed out, "Do not give in to despair, for by doing so you reject the Help."

521. Urusvati knows the subtlety of the supermundane energies. Even powerful currents can be interrupted by earthly influences. It is difficult for people to perceive such manifestations, but you yourselves have experienced the way in which earthly disturbances can interfere with Our healing currents.

Thoughts sent by Us can easily be interrupted by human clamor. Sendings from afar are easily blocked by human obstructions. All this means that on Earth all interactions are subject to earthly law. It should be understood that for the acceptance of Our currents the organism must first of all be made more subtle by mental refinement. The

broadening of consciousness was stressed long ago, but it is still misunderstood. People often believe that the broadening of consciousness is simply the acceptance of everything, but then the consciousness would be turned into a cheap roadside inn! A true broadening of consciousness must increase one's receptivity and discrimination. Only deep thinking can assist in such purification. For communion with Us one must learn to think.

He who does not know how to think properly loses himself in a tangled thicket of contradictions, instead of discovering all-encompassing meanings. Only through untiring striving can one free oneself from the web of earthly ties. Without free will, one cannot move toward a broad understanding of the unique aspects of the Supermundane.

We have just spoken about the indivisibility of the Supermundane and the earthly. Will it not seem a contradiction that We speak now about supermundane uniqueness? But there is no contradiction in the fact that one breathes differently upon the summit of a mountain than at its foot. Some people are afraid of the air of the summits, and similarly some fear to think about the Supermundane. This fear may be so great that it can paralyze the mind.

You know people who cannot think about the Supermundane. Psychiatrists should study these individuals in whom certain brain centers are dormant. For the development of the imagination lengthy experience with the most varied conditions is needed. A properly developed imagination saves one from fear.

Earthly pundits will tell you differently. According to them, the imagination is illusion and must be banished by earthly logic. However, it is more correct to live not by earthly logic, but by the law of higher reason. The ancient Nous allowed for the acknowledgment of the Supermundane World.

The Thinker revered reason as the path to the Supermundane.

522. Urusvati knows the joy of Universal Justice. Various names were given to this concept in different nations. Each one in its own language called it Karma, Moira, Fatum, Kismet—thus did people name destiny. Some approached it with joy, others with gloom. But no one denied the existence of the Law that revealed itself throughout Cosmos. The wisdom of this dynamic power indicates the harmony of the Universe.

Certain creeds attempted to destroy the profound significance of Cosmic Justice, and by doing this they fell into great error. It can be seen how the creeds that rose against truth soon lost their significance, and how those who respected the Cosmic Law were able to succeed.

If we trace the history of nations and of individual leaders, we will see that the law of Universal Justice is one of Beauty. Let us not dwell on signs of revenge, for the Law excludes such violence. It is goalfitness that proceeds from karmic justice and is

glorified on the scales of balance. Let us again take the blindfold from the eyes of Themis. Justice must be all-seeing.

Let us not be terrified by cosmic events, but accept them with dignity as consequences of a great law. With attentive consideration we will perceive their true causes.

The Thinker prevailed upon His fellow citizens to develop keenness of sight, to learn to perceive the causes of events.

523. Urusvati knows how highly We value spiritual progress, which must include renunciation of self, and also an understanding of earthly conditions. The one who renounces everything earthly cannot be a fair judge of this, and similarly, the one completely involved in earthly concerns cannot rise above them sufficiently to observe fully. It is rare to find the person in whom these two attitudes are harmoniously reconciled. Most people see them as contradictory, because they do not know that spiritual advancement can be accomplished in ordinary life.

Monasteries were established to help strengthen those who were weak in spirit. But those monks who were strong went out to spread their teaching far and wide. They could not remain long in their hermitage. Their spiritual vessels filled, they felt a need to return to the world. Thus, they not only brought spiritual help, but also themselves acquired a knowledge of life. This aspect is not usually understood, because people are unaware of the needed harmony between renunciation and acceptance of daily life.

Those who deny earthly conditions also deprive themselves of mercy and compassion, without which spiritual development is not possible. The teaching of the regenerated world cannot live with hard-heartedness. Humane science cannot flourish where the heart is numb. Our Brotherhood could not have existed without a full experience of earthly conditions.

The Thinker advised His disciples to learn to understand the human glance.

524. Urusvati knows that a disorganized crowd generates especially harmful emanations. A crowd impelled by one emotion is somewhat less discordant. When researchers are able to apply scientific methods to the study of the human aura, they will see what deadly processes are generated by discordant currents.

One should not think that general accord in a crowd is easily attainable. People in any crowd exhibit dissimilar motives, and new poisonous emanations are generated, precisely because of disparate striving. Scientists must take this factor into consideration.

Never have populations massed in such numbers as at present. Previous eras did not know gigantic cities such as now exist. Rome, during its period of decline, reached a population of ten million, but this accumulation only contributed to its ruin. Thus it is now.

There are limits beyond which a Leviathan begins to decay.

Many indications are given that people should settle outside the cities, but all advice is ignored, and people poison themselves in their Babylons. One can already see that events have taken a direction that was warned about long ago. Once begun, a process follows its own logic, and cannot be stopped. What is engendered must grow. The challenge is to see the blessing in a transmutation that others will see as the destruction of the New Atlantis. The joy of transformation can create better forms of society, but are many ready for this joy?

The Thinker pointed out that the best joys are unknown to people.

525. Urusvati knows that people are responsible for three aspects of health. First, their own health; second, the health of the planet; and finally, the health of the Supermundane World. The last is not an exaggeration, for earthly dwellers must realize that they have no right to violate the harmony of the Supermundane World. Similarly, the health of the planet depends upon a wise use of its forces. Finally, people must safeguard their own health, not only for themselves but also for those around them. The human organism, though seemingly small, is a powerful repository of energy, and truly dominates its earthly environment.

A right understanding of these three kinds of health can provide true progress. When I speak about the individual's health, I naturally have in mind not only the bodily but also the spiritual health. The history of mankind demonstrates that evolution proceeds brilliantly when both conditions are in harmony. It can be seen that ancient Greece progressed when equal concern was given to the health of the athletes and the wisdom of the philosophers.

On the other hand, one can point to countries where sport became an obsession and the significance of the spirit was suppressed. It is easy to see to what such imbalance can lead. In such a society, those who speak about spiritual health will be accused of hypocrisy. We can point out how lofty knowledge and true service for the Common Good create the foundations for the health of the spirit.

One should not advocate renunciation of life, for the natural health of the spirit is forged in the furnace of life. Also, the health of the body must be understood sensibly. The gift of physical life must be safeguarded, but that should not be done at the expense of selflessness. It is difficult to find balance amidst life's contradictions, but a healthy spirit will pronounce its wise decision. A person can plunge into a dangerous current to save a dear one, but will not succumb to fever if he is carried by the wings of spirit.

Humanity can become the guardian of the planet if harmony of the spirit and body is attained. Humanity can send pure thoughts into supermundane worlds if the spirit is strong.

The Thinker asked, “Do you not think that we can help all the Muses by our thought?”

526. Urusvati knows how often, during transmission of thought, only some words reach their destination. There are several reasons for this. First, the words may not have been sent with equal strength. Also, there can be interfering currents that interrupt the transmission, or intrude with irrelevant information. Such currents are often the cause of insomnia.

If people could comprehend the storms that rage around them, they would learn to be cautious in all their actions. But they do not even admit that the words they hear can have a spatial origin. These storms are especially strong during earthly battles. This alone should remind one how closely linked are the clashes in the earthly and supermundane spheres. People should pay close attention to what they hear internally. There can be tensions that physicians would attribute to earthly causes, but they do not know that supermundane causes surpass earthly ones a hundredfold. People believe that the blue sky is empty, but science already knows about the filling of space. Is this idea so difficult?

You may hear cries of terror, but you also hear exclamations of joy. The wailing of terror reaches you more often, because in such outcries people put their greatest energy. People are weaker in their ability to express joy. At present, when so many horrors darken Earth, one can readily observe the emanations of despair. Scientists could conclude that if a cry of terror penetrates far into space, it must have been sent with a powerful energy, and emanates noticeable rays. It is quite true that each human word has its own aura and pierces space to a great distance.

Also, during troublesome times one can see unwise people who continue to live as if nothing is happening. It is amazing to see such foolishness, as if during a conflagration someone were to start dancing! But to fall into despair would be equally unwise. We stress calmness, the special kind of calmness that is based on a full knowledge of all that is happening. A wise person understands what actions are appropriate during world turmoil.

You can notice that during these days of aggravated tension We do not pronounce the word Armageddon—the parrots have taken possession of it. They repeat important words in every possible variation, but at the same time they dance upon a volcano.

We call out—fire! fire! But few understand what fire it is and what tension permeates the world.

The Thinker taught, “Each moment is witness to the destruction of heavenly bodies, and there are tensions so great that only a harmonious choir can prevent catastrophe.”

527. Urusvati knows that Nirvana is a condition of high, harmonious intensification of energy. Paranirvana is a state of even higher tension. People believe that Nirvana is

inaccessible to them, and for Samadhi lengthy bodily and spiritual exercises are needed. But let us remember that the human organism is a perfect microcosm, in which are contained infinite possibilities.

Everyone can experience fleeting sensations of Nirvana and Samadhi, but these hints pass so quickly that the earthly consciousness is incapable of assimilating them. A person may feel that he is losing consciousness for no reason, or has been ignited by an unexplainable fire, or has lost all sense of having weight. There is much that can be noticed only by a broadened consciousness. Only the exceptional, who are few, can understand what is happening. There have been many achievements by science, but not one has affirmed that everyone is able to experience the higher sensations. In order to do so the spirit must be kept pure.

Who, then, can achieve spiritual purification? Some may say that for this one must become a great philosopher, like Anaxagoras, Plato, or Pythagoras. But besides philosophers, the world was directed by such leaders as Pericles and Akbar, who left us memories of great ages of well-being. In addition to magnanimity and compassion, they demonstrated firmness in leading their nations on the path of salvation. Everyone has heard of the shoemaker Boehme, and the chemist Vaughan. There have been many such examples throughout the ages, and people can understand that spiritual purification is achievable in all walks of life.

At present, too, there are those on Earth who are conscious co-workers for the cause of evolution. People may not know them, but the crowd has never recognized the great achievements of the lowly. On Earth the hand and the foot are co-workers of the spirit. Those who carry the burden of evolution are not distinguished by royal garments, and they go unnoticed. History will reveal their path. People should rejoice that there are always special souls on Earth, who bolster their faith in the coming of the New Era.

The Thinker, even when He was sold into slavery, said, "This is splendid proof of the diversity of the human path."

528. Urusvati knows that a garland made of flowers that are in themselves beautiful can be beautiful or unsightly, depending on the chosen combinations. We teach you to speak with everyone according to the level of their consciousness. This does not mean that We want you to belittle your interlocutor. We want only to indicate that each person is different. Languages are different, and knowledge differs still more.

In any treasury can be found things of great value, but to find them it may be necessary to search through everything. You may become dirty and dust-covered, and perhaps endure insults and blasphemy, but afterward you may have in hand a great treasure.

Thus, in order to speak according to the level of consciousness of your interlocutor, you must first listen to him, sense his emanations, and understand his intent. Remember, all people are different, separated by profession and specialization, because the salutary

synthesis of earlier education has been lost. Sometimes people yearn for a universal spoken and written language, forgetting that one should first of all think about mutual spiritual understanding.

There is a kind of preacher who does not take into consideration the mentality of his listeners. Such arrogance causes irreparable harm. These narrow-minded individuals do not understand the needs of their flock; they demand unquestioning faith, forgetting that faith is earned through knowledge. Yet they themselves not only lack knowledge, they also often have no power of attraction. I speak not only about preachers, but also about school teachers.

Simple advice about speaking according to the consciousness of the listener evokes much criticism. Sadly, people most often speak according to their own consciousness. This comes mostly from their inability to listen. Friends, learn to listen, and you will more easily reach your interlocutor. True, with an expanded consciousness it is easy to understand the individual nature of your interlocutor, but such a degree of insight is rare. Therefore, utilize ordinary human means. Mutual respect is akin to compassion.

The Thinker taught His followers to make garlands, saying, "He who finds the beautiful combination of flowers will also know how to find a useful combination of people."

529. Urusvati knows how great is the joy of being able to live in the future. Such a way of life is in harmony with evolution. One must learn not to belittle the past and to understand that the present does not exist—everything either was or will be.

It is not easy to perceive the future as reality. People are not able to think about the future because they are afraid of it. They fear that the future will not include them. They do not wish to think about the continuity of life and have no idea that they can cooperate with a Subtle World. Thus, they cut themselves off from the future, do not want to know the past, and remain in a present that does not exist. Remaining thus with nothing is a most dangerous state. But people could so easily connect themselves to the future, especially nowadays, when science is making such progress.

We rejoice when we see in others the ability to connect to the future. Such striving is like the hoisting of an anchor, which permits one to set sail to the salutary shore. Striving into the future is at the Foundation of the Brotherhood. Events follow a Plan, and one must cognize the structure of the Universe in order to become accustomed to Infinity. One cannot fall permanently in the Infinite, for an infinite future will always permit one to find progress. Try to imagine an earthly life with no past or future; how wearisome life would be as if on a tiny island in the midst of an ocean. True, one would always have the possibility of looking upward—but only if one were sufficiently farsighted.

The Thinker sorrowed for those who could not feel joy about the future and knew not how to look upward.

530. Urusvati knows about the appearance of new diseases. They are extraordinarily varied, but come mainly from inflammations of the glands. The inflamed glands discharge secretions to either an excessive or insufficient degree. The glands themselves may enlarge, or may shrink, even to the point of disappearing.

People could exchange helpful information about these ailments, but they fail to do this, and thus encourage the spread of epidemics. It can be observed that the pulse and the temperature fluctuate greatly, and there can be pains in the nerve centers.

These ailments are not caused by people themselves, but are rather the result of spatial reactions, which set up a kind of vicious circle. By their thoughts and actions people increase the intensity of the spatial reactions, but these, like a boomerang, strike back at them. Thus, a dangerous epidemic develops. Physicians do not recognize the new symptoms, and continue to resort to old diagnoses. Naturally, the spatial reactions affect the weaker organs, and provoke a great variety of new symptoms.

It can be said that humanity poisons itself, and that the more refined organisms suffer. Thus, with the advent of very dangerous events, new illnesses appear. Regrettably, history does not record this, but we have compiled records that reveal how mankind punishes itself.

The Thinker constantly conferred with physicians, to discover whether they could notice the waves of epidemics.

531. Urusvati knows that We call the new epidemic “the yellow sickness,” for it causes a yellow pigmentation, not only of the secretions but also of all the mucous membranes. This sickness should not be allowed to spread.

It is important to maintain a calm mood. This needs to be explained. Bad moods should not be blamed on indigestion or colds. People should understand that the causes will be found in the nerve centers, which receive impulses from spatial reactions. The time will come when physicians will be able to discern which center is afflicted, but as yet they only speak of weak nerves and treat them with drugs.

It is time to come to an understanding of the importance of the nervous system, which connects man to the Supermundane. The important matter is not that someone suffers from weak nerves, but rather what centers are affected, and what spatial reactions are afflicting them. Thus science can uncover evidence from the highest realms for further research. It must be recognized that the psychic energy of space can be studied, and that earthly life can be improved during just one generation.

The Thinker taught, “Every drop of water contains a world, just as every particle of air is a microcosm.”

532. Urusvati knows that We advise a realistic, scientific approach to everything. Even

the loftiest inspiration must be confirmed by scientific investigation. One should not think that such an approach is belittling. Many beautiful ideas lose their support because of an illogical attitude. Faith without reason must be replaced by the light of real knowledge.

Even the best adherents of the great religions turned to science in order to find support for their beliefs. But let us not forget that knowledge must be gained without prejudice. There are many scientists who in reality are hypocrites, and undermine the beautiful freedom of science. The Supermundane provides broad possibilities for scientific work. You yourselves can see how constrained is today's human thinking.

It can be demonstrated that even in antiquity exceptional minds were not afraid to think about living space. Sometimes they peopled it strangely, influenced by the ideas of their time, but still the daring of their thought was great. We gained our knowledge through both experimental and theoretical ways, because both ways, in their highest state, achieve the same results. It should not be thought that We want to impose Our ideas upon you. We want only to remove the fetters that impede the progress of humanity.

The Thinker taught, "Leave your fetters behind, for they prevent you from thinking freely."

533. Urusvati knows that under certain conditions blood transfusions are permissible. There can also be transfusions of psychic energy. It will take a long time for physicians to discover techniques for accomplishing this, but it can happen spontaneously when the emanations of individuals come into contact.

In the future the process of transfusing psychic energy will be a common event. The harmony of humanity can be augmented when the distribution of psychic energy has been mastered. If blood can be given to others without harm, the same can be done with psychic energy. For transfusions of blood the physical health of the organism and hereditary factors should be taken into account, but for the exchange of psychic energy more subtle conditions must be considered—it is essential that the energies involved be compatible. This can be determined by scientific methods. For example, certain residual precipitates of energy are discharged during exhalation, and they can be caught on a highly-polished metallic plate.

To be fair, it should be acknowledged that this method was used in antiquity. The alloy, of which the plate was made, and of which We already have spoken, was particularly valued, but scientists today pay no attention to ancient knowledge. Thus, they did not study the recent approach of Mars from the point of view of psychic energy. People repeatedly spoke at that time about the approach of war, but they never thought of observing the condition of the human brain, which had been poisoned by the influence of Mars.

It is regrettable that people do not make use of all the information provided by nature. For example, people know long in advance about an eclipse, but do not examine

evidence of its influence on the human psyche.

The Thinker taught, "Do not lose those moments when Nature offers Her revelations."

534. Urusvati knows that vampirism of energy is the complete opposite of the true, harmonious, mutual exchange of energy. It must not be forgotten that this kind of vampirism is widespread and science does not know how to oppose it. Physical means are of no use where psychic energy is abused.

Poorly-informed people know nothing about the borderline between vampirism and a beneficial transfusion of energy. They judge according to their own limited measures, and suppose that any acceptance of energy must be an act of egoism. They cannot imagine that in some instances it is urgent to manifest a special outpouring of energy. Such an act of giving is not performed for oneself, but for the Common Welfare.

One ought not be surprised that the refined energy has its own unique properties. Manifestations of the primary energy are as varied as are all cosmic manifestations. For the ignorant all nature is uniform, but for those who think, the incalculable and varied bounty of the Universe is clear. There is no point in arguing with those who do not accept a scientific approach to cosmic manifestations.

It is astonishing that man customarily refuses to gain knowledge of the very laws of existence that would be of most benefit to him. In these conflicts one can see the eternal battle of chaos with the manifested order. Do not be too disturbed when you see how difficult it is for people to assimilate the simplest foundations of life.

The Thinker at times admonished those who argued, pointing out that the simplest is always assimilated with particular difficulty.

535. Urusvati knows that the emanations of psychic energy can be seen as a slight vapor, or as a radiance. But the inexperienced eye cannot see these manifestations. Generally, people cannot understand why many unexpected psychic manifestations are visible, whereas tensely awaited ones are not. People should simply remember that many exterior energies surround them and act upon them.

There are many times when people do not acknowledge even obvious phenomena, and explain them away as being caused from within themselves. The reason for these errors lies in the fact that people do not think about external influences, and if they do, they see them only as an interference. Such thinking leaves no room for cooperation.

Any cooperation for a good purpose is of value, but of greatest value is psychic cooperation. Until now no attention has been given to the deep significance of such cooperation. During certain gatherings of philosophers it was customary to become immersed in deep contemplation, but this custom usually led to a tendency to preoccupation with the self, and mental collaboration became impossible.

Many orators can testify that at times their speeches are particularly convincing and vivid, as if some powerful energy is driving them. Certainly, there may be supermundane influences, but there can also be the helpful influence of the thoughts of co-workers and listeners. On the other hand, some orators can testify that sometimes there are complete disruptions in the flow of their thoughts. Words fail them and they cannot utter even their already prepared texts. This is caused by the disorderly thinking of their audience. We are not aware of any scientists who investigate such occurrences. If the influence of thought is not studied, it is no wonder that supermundane influences are not recognized.

The Thinker taught, "Let us not forget about the invisible friends and enemies."

536. Urusvati knows that every human touch has a magnetic effect. Because of this some people refuse to shake hands. The time has come for science to explore the conditions necessary for therapeutic massage. Generally, more attention is paid to the physical aspects of massage, and the many beneficial substances that medical science prescribes for rubbing into the skin. People see these methods as very important, and of all the many available approaches to healing, the great benefit of such massage is recognized. However, it has been forgotten that the role of the therapist must be understood, for this is more important than the massage itself.

Only when there is a harmonious blending of psychic energies is healing possible. Observe that massage can have different effects on people with identical ailments. There are many cases when the light touch of a sympathetic hand acts as the best remedy, but it is also possible that even the best physical massage can sometimes cause harm. Physicians and nurses should be tested for the quality of their psychic energy. Not only faith in the physician is needed, but also the beneficence of his energy.

Such preliminary preventive studies will permit an improvement in the health of people. It should not be thought that an inharmonious energy is bad energy. It is simply not in harmony with the energy of the patient, and the harm it causes can be considerable.

The Thinker insisted that people learn to accept and understand the importance of harmony, otherwise any dog would be in a better situation.

537. Urusvati knows how manifold are the qualities of psychic energy. They can be explored by studying vibrations and emanations. In the future, this will be made possible by the use of more sensitive apparatuses that will become available. But there is one method that can be utilized now. We have already spoken about the magnetization of water. You yourselves observed to what extent, and how quickly, water takes on the properties of the psychic energy of the one who magnetizes it.

It can be observed how individual is the effect of a person's psychic energy on water placed near his head. One can also note which minerals added to the water aid in these

observations. Iron is useful, but sulfurs are not.

These tests were frequently performed in earlier times. Sometimes a few drops of wood oil were poured upon the surface of the water. This was thought to aid the action of the currents of energy. Attention was also given to the vessel, a copper one being preferable to pottery. The walls of the vessel had to be polished, and the vessel was not used in the household, but was kept closed, with a copper cover. All this indicates how much thought was given to these tests.

It is probable that there were other ways of observing the various qualities of psychic energy. Of course, the ancients called their observations divination. That is why these observations were dismissed as non-scientific. We are again pointing out to you the thinking spirit of man, which always recognized the immutability of the foundations. One can smile at the way in which most people are satisfied with superficial terminology, but the essential is unchangeable, and among the ancient customs there can be found true scientific knowledge.

The Thinker instructed, "Do not think that your ancestors were fools. You have forgotten much that was achieved by them."

538. Urusvati knows about the transmittance of sensations and feelings at a distance. This confirms even more the presence of the psychic energy that permeates all of space. Let us not forget that teraphim can be used to facilitate such transmissions, but there is no need to hold any kind of image if the energy is being sent by command of the will. Teraphim can serve to help the transmittance, but a strong will has no need for such assistance.

In life, transmissions of sensations occur as often as do thought transmissions, but they are overlooked by people. Sensations can be transmitted consciously and intentionally, but also unconsciously. The unconscious transmissions are far more frequent than conscious ones, and can cause painful sensations and moods.

In the future humanity will be able to integrate the entire vast realm of thought. Even governments will recognize to what extent life is permeated with such powerful energies. One should not think that this aspect of life can be ignored, for it is as material as the physical body.

The Teaching of Life must, first of all, point out the true essence of human existence. One should not think that only wizards or magicians can control the forces of nature. Everyone lives in contact with this powerful energy, but unfortunately many do not wish to learn about this advantage. Countless books have been written about aspects of the sacred knowledge, but they will be of no use until man becomes aware of his own capabilities.

All teachings, even those containing the most urgent counsels, are read casually, as if

they were just curious stories. People do not understand that these writings are given to them for immediate application.

The Thinker urged His fellow-citizens to recognize the World that, though invisible, can be sensed.

539. Urusvati knows the many warnings and instructions that have been sent to humanity. Compare the teachings of Pythagoras, the letters of Prester John, the activities of St. Germain, and the letters of the Mahatmas. You will find in all of them a concern for the purifying of humanity.

It matters not in which languages they were given or how they were adapted to each era. The fundamental ideas underlying all of them can be traced. Sometimes the writings were considered to be forgeries, but is it not obvious that the same thoughts lived throughout the ages? Many of the writings were attributed to particular individuals, but far more of them were anonymous. One can see how all of them found their following in various countries. This vast literature should be studied; it has never been fully collected, and the inner meanings of the many writings have not been adequately compared.

People often complain that they have no guidance, but the library shelves are stuffed with these manuscripts and printed works. You need only examine them, and you will see how many authors, known and unknown, labored for the evolution of humanity. Some of them wrote under various pseudonyms, and it is therefore not possible to collect the works according to the authors, but only according to the variations in their inner meaning.

We do not see Our names as being of great importance. These names change often in Our long lives. We value the labor itself, and do not pay attention to whether the author's name can be found on the top or the bottom shelf.

Let us not forget how many manuscripts have been destroyed by the hands of enemies.

The Thinker used to say, "Can We be certain that Our writings will be preserved under Our names? Let us not concern ourselves about it, for such thoughts are but a waste of time."

540. Urusvati knows that many important writings can be found not in state libraries, but in family archives. State repositories do not contain all the manuscripts that exist, and it would be a mistake to think that even the vast numbers of published books encompass all the important problems of life. On the contrary, We can assure you that the most important writings remain unpublished, and may be disintegrating in family cellars.

It is horrifying to think that so many unique achievements that can never be repeated are perishing. The safeguarding of private archives must be undertaken, but this is not an

easy task.

Nor should one assume that material by well-known people will always be of great interest. Remarkable materials may have been written down by unknown, ordinary people. They could have been witnesses to significant events, or have recorded important statements from older generations that were later never repeated and could now be lost because no one has thought of publishing them.

Likewise, many chronicles are languishing in the monasteries and temples of various faiths. A great quantity has already been lost, but much still lies buried in the dust. It should not be thought that information on various questions does not exist. People should be aware that much was carefully written down but remains hidden in dark corners. Let everyone pay close attention whenever they hear that manuscripts are preserved somewhere. Brilliant ideas were left buried because of timidity or indifference, and many bundles of manuscripts lie unexamined in the storehouses of libraries.

The Thinker encouraged in His pupils a commitment to preserve family archives.

541. Urusvati knows how great a task is the study of family archives. In them important events may be mentioned only casually, and known names referred to only by initials, nicknames, or even code names. Entire accounts may have been written in an intentionally obscured way. This often happens because of a fear of persecution. Therefore, many archives, including some that have already been studied, actually contain much of importance that has gone undiscovered.

Archives such as those of the Duc de Choiseul, Goethe, and Stroganov contain valuable information, with many hints about the inner life of Our Brotherhood. We should be grateful to Madame Adhmar for the writings left by her. Without them much information about the activities of St. Germain would not have been known. One could wonder why the writings of Madame Adhmar were needed when We Ourselves could have made it all the clearer. But people value the testimony of contemporaries, and in the eyes of humanity such records are more substantial proof than Our anonymous information.

Arabian records, and also those of Iran, should be studied. In those archives can be found many travel memoirs that clearly reveal why We speak so often about cooperation between peoples. Similar narratives, repeated in different ages by historic personages, offer vivid testimony to this.

It is astonishing to see how the information about the Brotherhood was able to reach unexpected places. Such records can be found in Ireland, in Norway, and in Spain, where information was brought by seafarers from the East. Let the explorers not cease their quest, for unexpected discoveries await them!

The Thinker taught His disciples not to despair. "Seekers, there is no limit to discovery. Continue your search."

542. Urusvati knows that the training of the faculty of thinking is at the foundation of Our Inner Life. It is wrong to believe that after reaching a certain level one's thinking cannot be further developed. Thinking must be inculcated in early life, and continuously cultivated. Those who consider life to be an idle parade of events should be pitied; labor is necessary in everything, just as in the sharpening of thought.

We pity those who imagine that there is no need to think. A vast portion of humanity does not know how to think properly—one cannot consider disorderly fragments of vague thought as thinking. They are formed out of chaos and melt away as quickly as snowflakes under the sun. Many people will find an existence based on thinking to be extremely tedious.

You long to know more about Our Inner Life. The currents bring to Us a surfeit of earthly turmoil, but even in the midst of such chaos We find the time to think. Not much time is needed to create thought-forms, whose clarity is achieved through constant training. These exercises do not require a specific mood. When one's heart strives toward the Common Good, all of one's thoughts are attuned to it. The striving can be austere or joyous, or steadily compassionate; all can be the keynote of one's thinking.

But the precision and clarity of the thought-form also depends upon the reserve of psychic energy. Some people think that We do not have to worry about maintaining this reserve. They do not understand that the reserve of energy must be preserved. For some, the store of psychic energy is regained only slowly, while others can achieve it more quickly. For still others it is enough to close the eyes and take a deep breath, and the energy is regained. We too must replenish Our reserve; it would be unscientific to deny it.

Sometimes you do not receive a quick reply to your questions. Perhaps at that moment urgent events are taking place, or We are occupied with replenishing Our store of psychic energy. Let us think about everything in a human way and we will not err. Thus the microcosm will understand the condition of the Macrocosm. Think humanely about Our Inner Life, and in all your thoughts preserve the beauty of the thought-form and learn to love the idea of labor for the Common Good.

The Thinker said, "If we could apply all our power to love, we would always be successful."

543. Urusvati knows that a permanent state of vigilance is one of the foundations of Our Inner Life. Do not think that such watchfulness is something supernatural. There are many people who possess this particular sensitivity, and can sense unusual vibrations and changes around them even during sleep. This state occurs without lengthy preparation, for the psychic energy works independently when outer conditions do not burden it. Therefore, if the energy functions freely, even unconsciously, how much more powerful it will be when it is consciously cultivated! If you also consider the longevity of

Our souls, you will then be able to imagine how Our own qualities develop.

People think that this continuous vigilance must be unbearable, but such apprehension is unfounded. No active worker who is a master of his craft considers his work to be intolerable. He is so accustomed to it that he cannot live without it.

Likewise, a state of high sensitivity, consciously developed, will not be a burden. It becomes one's natural state, especially when one's level of development is such that less sleep is needed. Such sleep is more properly understood as a state of vigilant repose rather than slumber.

We do not always release the subtle body. In this way We can retain consciousness during Our repose. If any of Us wishes to enter the Subtle World, then a Friend assumes the state of vigilance. He also watches over the body, in order to prevent undesirable currents from approaching. Thus you can see that vigilance, with the help of certain apparatuses, is a necessary condition of Our Inner Life.

The Thinker taught, "Let everyone develop sensitivity; then success will follow a hundredfold."

544. Urusvati knows that some aspects of Our Inner Life are misinterpreted. For example, it is said that We favor those to whom We were close in previous lives. Because of their ignorance, people see this as unfair, yet they themselves prefer to work with people whom they have come to trust. No one would consider such a choice unjust. This is simply human nature.

Let us also not forget the harmony needed for collaboration. Much time is required to achieve a harmony of the nerve centers. We need harmonious strivings, in order not to waste Our energy. Who can better assist the common work if not those who were already associated with it at some time in the past? It is understandable that We choose trusted workers from those who have already labored for Common Good.

We help those who are entrusted with a special mission. And this is just, because around these messengers burdensome currents will collect. Many are those who would like to get rid of such workers. If they could, they would dispose of Us too! But it cannot be claimed that We will work only with old friends. The gates are open to all for cooperation, but only tested co-workers can understand the full meaning of trust—of great trust to the very end, in spite of all. Such conditions of cooperation are not forced on anyone, nor commanded, but learned through experience. Likewise, only experience reveals the way in which Our help comes, but the narrow-minded fail to recognize it, because they can judge only according to their own restricted field of vision.

The Thinker affirmed, "Higher Help is so beautiful that only a refined mind can grasp its beauty."

545. Urusvati knows that some people fall into negativity and even accuse Us of self-centeredness. They state that We offer help only where there is benefit to Us, that We deny help to those who ask for it, and, finally, that We do not provide help in the form that people expect. Such accusations are often spoken, but more often they are thought.

People refuse to understand that help is possible only when based upon cosmic and karmic laws. They are reluctant to acknowledge that harmonious unification can be achieved only with much time and mutual effort. People shout for help, without concern about how they should prepare for it. In illnesses appeals are sent to Us only after the organism has been irreparably damaged.

Listen to all those unspoken and spoken accusations against Us, calling Us cruel idlers who are unwilling to offer even a part of Our inexhaustible energy! Thus, even people who have heard about Us and have heard about goalfitness and co-measurement, accuse Us, because these concepts remain abstract for them. Sometimes those who know nothing about Us cause less harm than those who do know, yet irresponsibly pollute space.

The Teaching clearly indicates how wisely the energy must be distributed. It must not be used in ways that can cause harm. Indeed, Our Inner Life has many facets that could be ameliorated with sensible human cooperation.

The Thinker begged His disciples to act goal-fittingly. He said, "Learn to send your arrow into the heart of the target."

546. Urusvati knows that the inner life of those who labor for Us is founded upon various forms of inner discipline. Independence of action, courage, goalfitness, tirelessness, compassion, reverence for Hierarchy, and many other qualities are developed diligently and consciously. One cannot imagine leading a sensible life if it is still subject to chaotic behavior.

Our workers know that each aspect of inner discipline is developed by them of their own free will. They do not regret the effort required to achieve it. They understand that self-reliance must be developed to the fullest. Before turning to the Guide, each student will first ask himself whether he has exhausted all possibilities on his own. Every aspect of discipline can be cultivated under any of life's conditions. People do not understand this; they think of Us and Ours as imperious and rich, and do not know that We endure all the difficulties of life and gain strength through them. Few people agree to experience to the fullest the chain of earthly lives, with their plethora of sorrows caused by human ignorance. It is best to accept the burden in full rather than to shuttle back and forth on the same path. Our co-workers know that all forms of discipline are necessary for progress.

The Teaching explains clearly the task of Our co-workers, and each one must decide in each life which aspects of inner discipline are needed. Our Inner Life is based on strict

inner discipline.

The Thinker insisted that His disciples should learn to love discipline, for without it one cannot become strong in action.

547. Urusvati knows that everything in the world is unique and unrepeatable. The law is one, but it is expressed in matter in innumerable ways. There are two kinds of people, those who sense this unrepeatable abundance of Cosmos, and those for whom all is unchanging, uniform, with neither significance nor beauty. In the second group you will find people with inflated egos, who place themselves higher than all the great manifestations of nature.

Certain apparatuses used by Us reveal incalculable varieties of energy and matter. The pendulum of life is one of these apparatuses. It can be used for the analyzing of soil, for revealing the qualities of psychic energy, and for demonstrating thought transmission. In the last, it can be observed how thought impels the psychic energy and acts with great speed. Those to whom thoughts are sent sometimes think that the pendulum expresses their own thoughts. This may seem so because the thoughts sent were already impressed on their consciousness before being demonstrated by the pendulum. In any case, the pendulum shows how thought is transferred into physical energy.

Some apparatuses require the transmission of each letter separately, and need the participation of more than one person; thus they resemble the physical telegraph. But We are speaking now about mental transmission; the pendulum shows how thoughts are formed. Their diversity can be perceived according to the way the pendulum responds to the psychic energy. Only a sensitive eye can discern the individual details.

The Thinker pointed out in His writings the infinite variety of individual traits in the human soul.

548. Urusvati knows that cruelty, rudeness, hypocrisy, and falsehood impede the evolution of humanity. If science, proud in its achievements and successes, cannot help to promote humaneness, and art does not succeed in elevating the consciousness, then all is not happy in the world!

The social sciences point out the bases of human progress, and in none can one find praise for the above-mentioned vices. All of them speak about the same thing, the elevation of human consciousness. Even the most extreme teachings do not support falsehood. But neither science, art, nor religion can uproot those vices that constrain man like fetters.

Do not forget that science, art, and religion have at times been the excuse for the most wicked activities. Members of some philosophical societies devote their meetings to discourses about higher subjects, but immediately afterwards indulge in the most shameful behavior. One should search for the root of all social illnesses. Only the

healing of the inner life will help to elevate the social life.

Besides scientific learning, besides the brief exaltation inspired by art, courage is fundamental to the betterment of the inner life. Patience and courage develop together. One who is patient will also have courage and endurance.

Chaos should be opposed by better traits that live within us. Only by individual effort can one continuously ascend. People fear the word "ethics," yet too easily talk about morality, as if these concepts did not have some foundation. But human moral character will not change except through the influence of the inner life.

The Thinker taught, "The character of the people will shape human history. Let these fires be resplendently aflame."

549. Urusvati knows the affinities and aversions that arise in human relations. Often people cannot understand the causes of such mounting feelings. Beyond the possible karmic and physical causes there must be something else that raises walls between people. These walls exist and only differences in psychic energy can be the cause.

It can be observed that people with insufficient psychic energy begin to hate those who possess it to a high degree. People do not understand this, and search elsewhere for the cause of this enmity. Envy also grows from the same root.

It is instructive to study the various human types. There are of course racial and class differences, but there is something beyond these that is universal. Differences in the characteristics of their psychic energy can often provoke animosity between people. Most do not know the true reasons for the hatred and envy in their hearts. The true cause is beyond their understanding, for they know nothing about psychic energy, which for them is an empty abstraction. Such people are spiritual paupers, whatever their race or class.

Every envier, slanderer, or hater is a spiritual pauper. He deprives himself of the higher accumulations by having no interest in learning about the foundations of Be-ness. It is painful for Us to see how such paupers harm themselves and others. It is even impossible to offer them relief, since those who offer are hated by them.

The Thinker knew such uncompromising deniers. He said about them, "Look how the burden of hatred bends their backs."

550. Urusvati knows that those who attempt possession cannot tolerate large stores of psychic energy in others. They are repelled, just as arrows are deflected by a sturdy shield. Their malice is then intensified, and their hatred increased, even to their own detriment. One can often observe that the obsessed act irrationally, driven only by the urge to commit evil.

It should be understood that many villainies are committed in order to placate some invisible evildoers. People usually call them demons, but it is simpler to call them dregs. However, a powerful demon is not needed for the development of obsession. Everyone on Earth with a criminal nature is driven to become an obsessor and thus feed his unsatisfied hatred.

It should be acknowledged that not only the fainthearted, but also those who give in to doubt become easy prey to possessors. When this illness occurs, the possessed one loses awareness of what he does, and those around him are astonished by the sudden change in his personality. But the time will come when scientific apparatuses will exist that will be able to reveal the dual personality of these dangerously ill people. Many terrible events in history happened because of possessed people. Let us not forget this.

The Thinker said, "At times it seems that not archons, but ghosts, craving blood-drenched food, are speaking."

551. Urusvati knows that certain apparently progressive leaders actually live retrogressive lives. They are not true leaders, but transitory corrupters. In spreading the higher Truth, just as in any walk of life, setting a personal example is necessary.

One can talk about ideas of patience, valor, or mercy, but only if one has the courage to manifest these qualities. We should search our own past to determine whether we were able to be heroes or martyrs—if we were, we then have a right to proclaim these fundamentals of earthly existence. But in the search through one's past, one must not limit oneself to seeking evidence of some great deed, glorified throughout the nation! There is wonderful evidence also to be found amidst the daily routines of life, in which inner chaos can be overcome and the wild beast tamed. Every good deed must be valued. It is not only the great deed for the sake of the nation, but also the small, barely-noticed achievement that can lead to mastering a higher step.

I have already told you that it is hard to discern the boundary between great and small deeds. Truly, a so-called small deed can be an excellent seed for future germination. We know whereof We speak. People call these tests, but is it not better to call them perfectment? Why lament tests when one can rejoice at perfectment and progress?

The Thinker urged His disciples to have successes every day, even if in ordinary pursuits.

552. Urusvati knows that the inception of an illness is of greater significance than what follows. We warn about the inception, because later no help is possible. The inception easily permits treatment through the mind. I am speaking here about both psychic and physical illnesses. It is especially beneficial when several thoughts are united in one direction. The one who is falling ill often does not even suspect the possibility of having an illness. It is helpful for his consciousness to be open, so as not to resist the beneficent sendings. That is why it is essential to be always attentive to the sendings

from space.

There is no need to fall into self-deception and imagine what does not exist, but the consciousness must always be vigilant. It is sad to see how people remember that help is possible only when it is already too late. There are many examples of people who could have been cured, but their consciousness resisted and pushed away the helping hand.

There are people who, though unacquainted with the laws of psychic energy, are sometimes able to admit beneficial sendings. We rejoice when someone, even unconsciously, comes to the right path. Such unknowing people should be treated with care. They can easily be lost to Us, but a light, friendly touch can open their sealed treasury. Great patience is needed, and also great tolerance. These attitudes are of help in everything, including mental healing. A good physician knows the ways of caring for his patient.

The Thinker urged physicians to understand that the heart and the will are the best remedies.

553. Urusvati knows that tolerance is totally misunderstood. It is often seen either as condescension or as overindulgence of others. Since both of these are considered to be wrong, it is clear that the very idea of tolerance is not perceived in a proper way. But We see it as one of the basic qualities of humaneness. In human relations it must be reciprocal. All earthly life should be based on tolerance and compassion. Sometimes people manifest these benevolent attitudes consciously, but more often their tolerance and compassion are simply the result of an inherent goodness, and they themselves do not always recognize the value of these acts of kindness.

In everyday life, there is always someone who knows more than others, but because of kindness does not condescend or reproach others for their ignorance. On the contrary he will do his best to offer his knowledge without offense. We have often told you about speaking according to the level of consciousness of one's listener. This is the humane way.

We are often asked about Our Inner Life. Indeed, it is humane and based upon great patience. Do not think of Us as boastful when I speak about Our great patience. It must be great, well-tested, and based upon love for humanity.

It is not possible in daily life to easily develop patience. The crowding currents of space do not help in its cultivation. Many currents impede people who are totally unaware of them. We know how difficult the earthly life is. He who, in his ignorance, thinks of life as easy, is in great error. But this transitory earthly life is structured wisely; in it one forges the blade of spirit. The seed of the spirit is indestructible, but it is clothed in garments that are woven by man himself. This weaving is not easy!

Planting the seeds of humaneness must be done with forethought, for this garden is cultivated for a higher beauty. Thus do We point out the foundations of Our Inner Life. If someone has the desire and steadfastness to apply them, let it be so. The more tense the hour, the greater the merit of an accomplished deed. We do not hide the complexity of the foundations of life. In this mutual trust is humaneness strengthened.

The Thinker understood how many are the obstacles on the path. When encountering an obstacle, He would whisper, "Let us walk around this stone."

554. Urusvati knows that within man is contained all that exists. He can evoke anything in himself, from the beginnings of all illnesses to the highest transcendental possibilities. He can allow himself to develop any illness, but he can just as easily join the Higher Forces. Man needs only to understand that he is an inseparable part of the Universe. Misfortunes occur when people forget their possibilities, something they do far too often—that is why there are so many calamities.

No narrow reasoning can replace a true understanding of man's role. Man is the uniting bridge between the worlds. He must not forget his mission. His task is great, in all realms of labor. He cannot avoid the gifts reserved for him without becoming a source of calamity. Especially during the days of Armageddon, man must ponder over the meaning of his stay here. He cannot withdraw from preordained possibilities.

No religions will save man if he limits himself to their superficial conventionalities. The study of cosmic phenomena must not be overlooked. Scientists must look beyond seeing them as chance occurrences. Someone should trace the correlation between humanity's moods and nature's phenomena. Let science learn to judge even the subtlest combinations and correlations. Let us not force, but simply express the wish that science explore the true essence of man more broadly.

The Thinker knew that the time will come when science will look beyond the limits of earthly existence.

555. Urusvati knows well that most people are quite incapable of telepathic thought. They cannot even begin to understand what mental concentration is. Their thoughts are like moths around a flame. They do not care that when sustained thinking is fragmented by countless petty, everyday thoughts, a great cacophony results. They would become quite indignant if a telegraph operator in the middle of sending a message inserted his own words. They would be exasperated if in the middle of a virtuoso's playing someone were to touch the strings. From the point of view of the listeners it would be impermissible. But when thoughts are interrupted by some foolish exclamation, there is no criticism because the significance of thought is simply not understood. But it must be recognized that thought is at the very foundation of our being.

Some will insist that special schools are required for learning concentration of thought. Not at all—everyone can practice thought-concentration, beginning with the most simple

ways. If one compels oneself to think clearly at least one quarter of an hour daily, there will be good results.

Let us not forget that every thought is heard by someone. Is it not shameful to let loose shaggy thinking into space? We are saddened when instead of clear thoughts such coarse fragments reach Us. Often, even when somebody calls out to Us, in the Name itself some broken fragments are injected. One must be considerate of the one who receives, and try to communicate briefly, clearly, and without extraneous details. Decide for yourself what is the most important and find the best way to express it.

The Thinker taught, "If you can express the most lofty in a brief way, do so."

556. Urusvati knows that air travel was known to the Atlanteans. Does it not seem strange that after the destruction of Atlantis this achievement was lost? After all, some Atlanteans who were left alive could have known the secret of flight. Yet, instead of this there remained in the chronicles only brief hints about airships, and later these were forgotten for a long time. Information about Solomon and his flying ship remained only as a fairy tale, just like the fairy tale about the flying carpet. For a long time humanity has dreamt about wings; this quest has continued for thousands of years.

Why should humanity have been deprived of this advantage for so long? This is not the only achievement that was forgotten, as if taken from us. But it could not have been otherwise; people ignored the true purpose of these accomplishments.

It is no wonder that today also many discoveries are being delayed. One can learn about records of vital importance that have disappeared, causing a prepared discovery to be delayed.

People are ready to believe fairy tales rather than look at reality. Progress has its cycles, and it is time to pay attention to the waves of human attainment. It is right to say that history offers only fragmentary information, but even these brief hints will help the thoughtful researcher.

The Thinker acknowledged the great age of Earth and man. He affirmed that the planet has lived through many catastrophes. He also wrote about Atlantis, but people for a long time have regarded it as just a myth. For the ignorant the most obvious reality can become a fairy tale.

557. Urusvati knows how the subtle body is nurtured by good deeds. Many will think that this idea is foolish or even absurd. For them a subtle body does not exist, and the concept of good deeds is a relative one. But in reality, the subtle body gains strength from all that is lofty; that is why good thoughts and deeds are so important.

Similarly, art brings moments of highest joy and thus provides the most nourishing sustenance to the subtle body. When the ancients taught about deriving nourishment

from air, they had in mind the influence of its finer qualities upon the subtle body.

Some people think that the subtle body is indestructible, and that no earthly influence can do harm to it, but this idea is incorrect. The subtle body is a material body, and therefore can gain strength, or become sick, or even decompose. It has its own life, which at times may not be in accord with the physical body. The turmoil of outside influences can cause it to cease functioning, even before the end of the physical body.

We have already spoken about the so-called living dead, whose subtle bodies have died, although the physical ones are still living. In such cases the psychic energy is in an abnormal state. It has mostly left the physical body after the death of the subtle body, but as long as the heart continues to work, the energy remains bound to the decomposed subtle sheath.

It must be understood that such organisms cannot progress, and are rapidly sliding downhill. These organisms are empty shells. However, this condition is quite different from that of obsession, which also can occur when the subtle body is weak but can still be nourished and healed by lofty deeds.

The Thinker insisted that man should rekindle his heart with music, since music was linked to the realm of all the Muses.

558. Urusvati knows how multicolored Agni Yoga is. An attentive eye can distinguish many tints in its flame. Surrounding conditions do of course affect the colors of the flame. And at different times different kinds of yoga are needed. One can perceive the magnificence of Raja Yoga, the radiance of Bhakti Yoga, and the tension of Jnana Yoga, but one can also see the ever present need for the luminous Karma Yoga. Labor is a constant during these days of mankind's confusion. Thus, amidst the varied flowers of Agni Yoga we can find the stem of Karma Yoga, upon whose foundation humanity will find salvation.

Let us not wonder that preference was not always given to the austere Karma Yoga. At times it seemed to be forgotten before the other more appealing and benign yogas. We know that Karma Yoga cannot offer such rapid attainments as Bhakti Yoga, but labor will be the anchor of salvation of the planet. Let the purple of the Raja Yogi be grand and the blue radiance of the Bhakti Yogi beautiful, but no less beautiful are the combined blue and violet colors of the Karma Yogi. He receives, as it were, something from both the purple and the blue radiance. His labor is majestic and impelled by love. Thus, in the flame of Our Agni Yoga one can see the luminous colors of labor.

It is essential that man deeply apprehend the beauty of flourishing labor. He must learn to understand labor not as the means to daily bread, but as the way to salvation of the planet. Precisely, conscious labor creates the healing emanation that can combat the poisonous lower layers of the atmosphere.

We carefully observe those who toil. Among them are true Karma Yogis, but often they cannot call themselves this, because they have never even heard the term. The laboring multitudes do not know the word, but they do know the ultimate importance of labor.

The Thinker taught, "No history can point out the true toilers. Their names are preserved beyond the clouds."

559. Urusvati knows that all yogas demand profound discipline. This should be stressed, because some people think that there are yogas that do not require strictly disciplined conduct. They believe that some yogas are more difficult than others, and dream about following the easiest. But all require the same degree of inner discipline.

For the yogi, there must be a great degree of tension of the psychic energy, because it builds an immunity that is so needed during the opening of the centers. The yogi has been compared to a person with flayed skin. This is a crude analogy, but not without truth. If the yogi did not develop immunity, he would not be able to endure the contact with the spatial currents. Urusvati knows that certain currents cause painful scraping and prickly sensations. One can imagine what might happen without the building of immunity!

Some will be sure to smile when We say that the main factor in the acquiring of immunity is a good thought. But one cannot become a yogi without acknowledging the power of good thoughts. Such thoughts are the best gatekeepers at the entrance to the Subtle World.

So many people imagine themselves to be yogis, yet they are filled with malice! People assume that they will experience a sudden enlightenment that will by its own power carry them over all obstacles. It is true that enlightenment can be sudden, but for this to occur a great inner tension must be steadily accumulated. It is not the crossing of the legs, but the concentration of good thought that will be effective. Voluntary, daily discipline of thought brings the best results.

We return many times to this concept of voluntariness. It is the foremost condition of discipline. The least thought about forcing destroys all achievements. Not only does the Teacher not compel, but the disciple also must not force himself. The discipline of Good is a self-generated joy. What an indestructible immunity is created through joy! The calmness of a yogi is not due to detached imperturbability, but to an inner, flaming joy. Such is the path of discipline. Some will say: How easy! But they do not know that joy is a special wisdom.

The Thinker taught, "He who has learned joy has already stepped onto the path of wisdom."

560. Urusvati knows that psychic energy responds to even the smallest atmospheric change. This energy is different in each individual. It is therefore more difficult to study

its qualities, for there is insufficient terminology to describe its manifestations. Yet it can be seen that psychic energy is responsive to everything connected with the person.

For example, one can hear fragmentary, chaotic words that may seem senseless, but each of them is directly or indirectly relevant. The individual cannot shut down his apparatus to cut off the distant simultaneous calls, but he can sense when something has a particular significance.

Often, it is difficult to determine the relative significance of what has been heard, but all communications are stored in the repository of consciousness. In time they emerge from the depths of the consciousness and reveal the true meaning of events.

Thus We observe the innumerable properties of psychic energy. It is impossible to apply one simple law to encompass them. There is a special beauty in the multiform manifestations of this energy. The generosity of Cosmos is expressed by these unrepeatable manifestations, which will always be beyond the grasp of the human mind. But this should not be an obstacle to the study of psychic energy. It is like an endless book of Nature. Therefore We summon all humanity to join in the study of the primary energy.

The Thinker foresaw that man could master his relationship with Nature, if he learned which gates must be opened for this achievement.

561. Urusvati knows that the teacher cannot force the will of the disciple, yet at the same time guidance must continue. This task is difficult, even for an experienced teacher. One can see that similar difficulties are found in every walk of life.

It is not by following a previously thought-out method, but by attending to the promptings of his heart, that the teacher finds the way toward the perfectment of the student's free will. It can be cultivated, but tender touches are needed so as not to cause distress. The teacher must know that the perfected will is the most precious victory. It is the will alone that brings one closer to the path of evolution. One should not trample this flower, which blossoms throughout one's many lives. The most delicate care must be taken in the education of the will!

I affirm that not only education is needed, but also enlightenment, for when the guidance touches such a sensitive apparatus as the student's will it is inevitably linked with psychic energy, which the will expresses in the manifestation of striving forward. The will vibrates continuously and must develop. A loss of will means decay. Without will, it is impossible to face the onslaughts of chaos.

The Thinker taught His disciples to use even everyday events to sharpen their will. He used to say, "The bow must not be left unused, lest it dry up and break."

562. Urusvati knows the chronicles of the ancient Mystical Brotherhoods which describe

the many obstacles encountered by the initiates on their path. From these records one can see that the Brotherhoods were fully informed about the laws of Existence. The Teachers in the Brotherhoods warned the novices about the inevitable attacks by the forces of darkness. The Brothers were not disheartened by the horrors unleashed by those forces. On the contrary, they knew that with their gradual ascent the ferocity of the attacks would increase.

Much advice has been given about how to avoid confusion and doubt. There once was a solemn hymn that was intended to be sung at times of dire persecution. When injustices were inflicted upon the Brothers, it was joy that had to be expressed, and sympathy that was to surround the persecuted Ones, who were hailed in the same manner as those bestowed with the highest honors.

But one condition was not indicated—the chronicles did not mention wealth or money, for the reason that everyone who entered the Community renounced personal property. If a newcomer had money he declared it and then was designated a keeper of this common property, given to the community. Only with uplifted thinking could such unity, based upon fullest trust, exist.

One might wonder that such Communities could exist. From the modern point of view they seem impracticable, but in the remote past, although people had no “iron wings,” they sometimes possessed wings of Light. People do not recognize that their ancestors might have had flights of thought that led them to a beautiful self-renunciation. Yet Earth did have such dwellers, and they were capable of thinking about the Common Good.

The Thinker suggested to the people, “If you have forgotten about self-sacrifice, let us then walk to the cemetery. Let the sarcophagi of your ancestors remind you of valor, of a time when life was given for your native land. The necropolis may at times be more alive than the Acropolis.”

563. Urusvati knows that some people believe that nothing exists beyond their life on Earth. It is of no use to talk to these people about the Subtle World. Their consciousness is not able to contain and keep the reality of the Subtle World, and they therefore cannot bring any recollection of it to their new lives. With words alone it is impossible to instill in them any idea of the continuity of life. Only personal experience will gradually help them to understand the essence of things and learn to deepen their consciousness.

One can find such negators among those who are considered to be pragmatists. But both these labels, negator and pragmatist, are often misapplied. They must be tested against real evidence. A denial that is not confirmed by evidence is simply based on ignorance. The majority of people have their own ideas about the supermundane existence, and these ideas should be examined with similar care. They understand the Subtle World in varied ways, depending upon their own traditions and beliefs. Actually, the Subtle World is so varied that each notion about it does have some element of truth.

Therefore, one should not attempt to persuade people that their ideas have no validity. Thought can create unlimited variations of reality. The substance of the Subtle World appears to be covered, as it were, by a web of human imaginings.

The dwellers of the Subtle World must learn by themselves to experience the beauty of the ascent. They cannot be forced to discover this beauty if their eyes are still unable to perceive reality. But care should be taken that people understand the continuity of life, that they accept this truth as immutable, and that they learn to love the path of ascent. Let us not dispute how best to impart this knowledge. It must be remembered that each wanderer will approach the truth, but only if he wishes to. Let people yearn for this, then nothing on Earth can impede their striving.

The Thinker used to say, "The will directed to good gains victory. Both the simple stonecutter and the great architect serve equally to build the temple."

564. Urusvati knows that religious strife is the cruelest of all. One should not interfere in religious disputes. People should not devour one another in the name of their Merciful God, and should work only to create good.

The Teaching is good only when it is in worthy hands. This can be said about all human institutions. It was observed long ago that the quality of life depends on the integrity of the leaders. Great tolerance is needed, so as not to intrude upon the beliefs of others.

With great care one can introduce knowledge about all creeds into education, but it must be taught wisely. We have spoken about the harm that is caused by coercing. Remember, coercion is the poisoning of consciousness. Everyone must be free to express his own beliefs, but it is difficult to do this without succumbing to the temptation to convert others. Let each state his beliefs simply as a means of self-expression, without creating the impression of a desire to influence others. Only a refined consciousness will indicate the beautiful line that leads one to freely chosen service. People are afraid of this word, service, because it implies obligation. But one should accept courageously all that is connected with duty for the sake of the General Good.

The Thinker commented, "Do you hear how noisy those people are in the public square? Once again they depose the old gods in order to populate their Olympus with new ones."

565. Urusvati knows that love for humanity does not exclude love for one's country. There is a mistaken notion that the concept of humanity is the loftier one, that it is a sign of broad thinking, and that it diminishes the importance of the individual nation. We have spoken often and enough about humanity and directed attention to it, but it is appropriate now to speak about the concept of the mother country.

It is not without reason that someone is born in a certain country and belongs to a certain people. Karmic conditions direct one to a particular place. Prior to incarnation, one learns the reasons for one's destiny and assents to it. Each incarnation takes place

voluntarily. There may be a reluctance to return to Earth, but at some point it becomes unavoidable, and at the last moment is agreed to.

One may feel a particular attachment to, or alienation from, different nations, but weighty reasons impel the newcomer toward one particular nation. Knowing all this, one can understand the attraction one feels toward one's native land. In one's service to mankind, there is no doubt that the greater part of one's effort will be given to the land of one's birth.

One should not think that a special love for the mother country is a limiting or unworthy feeling. Even knowing the imperfections of the country will not diminish one's striving for it. Karma leads one not only to a particular place, but also to certain tasks to serve a certain people.

People frequently reject their motherland because of the intrusion of life's circumstances. They do not know the true essence of things and fail to fulfill their karmic task. Frequently they will repeat an old cynical saying, "Wherever life is good, there is my motherland." There is great error in such cynicism. Truly, he can best serve mankind who does so for the sake of his motherland.

Human dignity is becoming lost in the world's turbulence. Under the spell of conventional understanding, people lose true wisdom. This indicates that one should turn to the foundations—to the truly scientific foundations. Learning the laws of karma will help one to perceive man's destination.

With such knowledge, a person can never be deprived of freedom or happiness. Wings may carry him throughout the world, and he will love all mankind, but will also know that he serves his native country.

In the Teaching of Life, the destination of man must be explained clearly. There are many obstacles and confusions on the path. No one wants to be seen as backward, and in his desire for acceptance man is ready to care more about the population of the entire planet than about the needs of his country. Let man be reminded where his best forces must be applied.

The Thinker strove to develop a true understanding of the concept of the motherland. He used to say, "Citizen, serve your motherland and know that you came here to fulfill a great duty."

566. Urusvati knows that while each one of Us was striving to the Supermundane, He never disregarded the earthly. Can one neglect this Earth, which nourishes mankind and where the attainment of perfection takes place? Man understands the value of Earth, but often expresses it wrongly.

Each one of Us labors for Earth, but even those of Us who prefer monastic ways do not

sentence themselves to a hermit's life. They continue creating and offer labor for the benefit of mankind. They never weigh themselves down with gold. They commune with laymen and are known as peacemakers and builders.

However, we do not condemn hermits, who bring great help by the power of their thought. We see how these spiritual toilers are able to command the psychic forces. They purify their spiritual essence to such an extent that they are in advance of the rest of humanity. But Our work is devoted to more direct ways of help to people.

Our Inner Life can be expressed simply: We help. This labor is most difficult because people reject Our help in so many ways. They beg for it, but when it begins to take shape, they not only do not offer assistance, but, as it were, take up arms against it!

Many a time We have asked people not to oppose Our help. But they judge in their own way, and every higher concept is seen as a threat. Thus, We do not often receive cooperation, though it is of great urgency, for Earth desperately needs extraordinary efforts by human hands and feet. Thus the Supermundane compels one to think about the earthly.

The Thinker was a great philosopher, but he required His disciples to be active participants in the life of the nation.

567. Urusvati knows about the magnetic storms that influence the health and feelings of people and animals—indeed, of all that exists. But people are especially subject to the effects of psychic storms. Spatial currents are always present, and can be exceedingly difficult to bear, but their effect can be made even worse by psychic storms.

Magnetic storms take place independent of human participation, but psychic storms are actually generated by humanity's misdeeds. For example, during terrible wars and calamities, it can be seen that not only physical but also psychic illnesses increase.

It is strange that physicians do not recognize this. They will say that at such times it is field-surgeons who are needed, but they do not realize that psychiatrists are also needed, and not only on the battlefield. They overlook extraordinary conditions that are now far more prevalent than ever before.

Do not take this statement to mean that the situation is hopeless, or Armageddonal, but it is true that at present the clashes are so violent that healing actions are desperately needed, and not only on the battlefield. But we should not fall into pessimism, because even such global storms will inevitably lead to purification. For now, however, remember that man's inner state is under great stress.

The Thinker foresaw that with an ever-increasing population, the world's dangers, both visible and invisible, will continue to increase.

568. Urusvati knows that an undeveloped imagination is an impediment to the process of self-perfectedment. People usually think of imagination as the creator of things that are unreal, but in fact a correctly developed imagination serves to broaden the consciousness, and adds to the flexibility of thinking.

When people hear a piece of information or an idea, they will usually interpret it according to their own ego's understanding, and instead of discerning the true meaning, they replace it with illusive interpretations. Because of their poorly developed imagination, their understanding is narrowed and distorted.

People think that the imagination tends to lead them away from what is real, but it is the developed imagination that permits a broader perception of reality. Let us not forget that the imagination derives mainly from the accumulation of experiences from one's past lives. Research based on such experiences cannot produce a mirage.

A widely educated person should possess a rich imagination. For such an individual the realm of the impossible is diminished, and possibilities multiply. Those who are endowed with imagination are not dreamers. The dream of the enlightened mind is true foresight.

The significance of imagination must be clearly understood, especially during this time of renewal in the world, with its reconsideration of values. The conventional understanding of all our concepts must be re-examined, for without this, humanity will wander forever in a phantom-world. May true knowledge lead people to the Supermundane! For this revision of one's way of life, bravery is needed.

The Thinker taught, "It may be that our vision is obscured by dust; let us rid our house of it."

569. Urusvati knows the joy that comes from feasting one's eyes on perfection: the grandeur of nature; a self-sacrificing deed; quality of craftsmanship or of engineering. High quality is always a feast, and a joy. This kind of admiration is without ego.

People are endowed with a beautiful gift—the ability not only to create, but also to recognize quality and rejoice in it. Whether rich or poor, ruler or beggar, all can do this. And from this, joy is born—a healing dome over our long-suffering Earth.

People are justly horrified by the abominations that poison our world. They ask how these ulcers of humanity can be healed. One of the truest remedies is joy. It is the best antidote for both the body and the soul. Fortunately, no one can be deprived of the ability to rejoice.

Joy as a response to quality is luminous. This kind of joy, without selfishness, adds to the Common Good. We live Our lives sustained by this joy. Both nature and creativeness offer inexhaustible joys, without which a devastating battle would cover everything with darkness. Our Inner Life is lived not only in toil, but also in joy.

The Thinker knew the healing property of joy. He taught, "Even the least of the slaves cannot be deprived of the joy of the Universe."

570. Urusvati knows that karma delayed is karma multiplied. It is necessary for everyone to understand to what extent they can assist in accelerating the actions of karma. Thinking excessively about the past is detrimental. It is better, much better, to think about one's future actions. Let them be perfect, let them be guided by the strongest striving. By striving for a better future, one will sooner be able to live through a considerable portion of one's karma.

What is commonly called repentance is usually misunderstood. It is thought of as continuing remorse for one's former misdeeds, but such an immersion in the past impedes one from the possibility for advancement. Is it not better to simply replace one's imperfection with something more perfect? People must be persuaded to think about the future. Let the ship rush to its destined harbor and not wander the ocean in search of lost cargo that has already sunk to the bottom! The ship must not waste time in futile searching. It is better for the ship to lose part of its cargo than to arrive late at the harbor, where new tasks await.

One could point out many examples from the past when striving to the future brought the best results. This applies on Earth as well as in the Subtle World. Thinking about the Supermundane must be accompanied by striving toward the future. This is a proper approach to the great law of karma.

The Thinker encouraged his disciples to develop a correct attitude to so-called destiny. He used to say, "The Great Moira will not hold you if you turn to the right path and race to the future."

571. Urusvati knows the difference between a podvig—a fiery achievement—and a prudent act. A podvig is beautiful, majestic, solemn, wise, and awe-inspiring. It can never be described as prudent.

When Joan of Arc addressed the elders of her village and spoke about podvig, they found her imprudent, and even reckless. Of course, a podvig is reckless, for it is performed not out of deliberation, but out of straight-knowledge.

There are many for whom the idea of podvig simply does not exist. For them, prudence is the highest ethical level. Their entire world outlook is defined by prudence. For the sake of it they would refuse help to their fellow man, they would be willing to betray their country, even to bring harm to humanity, and they are ready to justify all their crimes by repeating this dead word—prudence.

Do not interpret Our attitude toward prudence falsely. This word is based on good concepts; goodness is always good and a wise understanding is always useful. But the

worldly misinterpreters manage to turn good ideas into shameful ways. If they could, they would eliminate the word podvig, which is so completely against their mentality.

Teachers must teach the differences between concepts, otherwise their pupils will repeat ideas senselessly, like parrots. The polluting of human speech is a public crime.

Here is one more page of Our Inner Life. We can confirm that each of Us performed acts of podvig, some of which were noted by historians, though most of them went unnoticed. One should not burden one's memory in thinking about one's own successful acts of podvig. But excessive prudence is not for Us. We may recommend caution and a careful weighing of possibilities, but if a fiery act of podvig is profound in its significance, the more We shall rejoice. We note every act of podvig, for it forges new evolutionary links.

The Thinker said, "Leave prudence to the shopkeepers, love the daring of the heroes."

572. Urusvati has been told, and knows, that Ajita—the personal name, meaning invincible, of the Bodhisattva Maitreya—has put on his coat of mail. Is it proper for a Peacemaker to clothe himself in a warrior's garb? We have discussed the general welfare sufficiently. We have stressed the need to protect the creative work of mankind. We have pointed out the horrors of fratricide. And We have also spoken about the dignity of one's native land. Thus, the most committed Peacemaker on the one hand indicated that all means should be used for establishing peace, and on the other sent armies to defend the frontiers of the land of His people.

People tend to see an unresolvable contradiction: How can Ajita the Peacemaker advocate battle? This is difficult to understand if one's thinking is based on false values. Man should accept the idea of protecting and saving his country, and reject entirely any idea of its enslavement. Let man discern in his own heart where enslavement begins, and where defense is necessary.

And now a few words about the coat of mail. For Us, steel coats of mail are not needed, for the armor of psychic energy is far stronger. Thus one can surround oneself with an impenetrable, invisible armor. People may notice the invulnerability of some heroes. To attain this, a powerful upsurge of the will is needed in order to face dangers without harm.

The Thinker taught the young people, "Sometimes the best armor is the invisible one. Learn to command yourself to produce such armor, and it will appear whenever you fight for the Common Good."

573. Urusvati knows that sensitivity must be cultivated. When We speak about a "sensitive ear," some people assume that We refer to physical hearing. Some also think that sensitivity is an inherent quality, and that attempting to develop it is futile. Indeed, sensitivity is an inherent quality, but it depends upon the purity of one's consciousness.

Even in the best instances, it must be developed, or more precisely, called forth from the depths of consciousness.

One must first of all want to acquire sensitivity. A state of psychic alertness must be cultivated. This is not easy. Everyone will find within himself his own obstacles; some will be impeded by laziness, some by lack of faith, some by the bustle of daily life. Everyone is hindered by something, but the power of will can overcome anything.

Nor should one indulge in wishful thinking, for this encourages one to rely on illusions. Psychic hearing should be developed with the utmost honesty, and experiences truthfully recorded. Earthquakes and other cosmic agitations will serve as an opportunity to exercise one's psychic sensitivity.

Likewise, sensitivity to the auras of others opens a vast field for observation. Amidst the most ordinary routines of life, one can find opportunities for the sharpening of one's sensitivity equal to those available in the best laboratories. Let man make use of all possibilities, because everyone is affected equally by cosmic influences.

The Thinker taught, "Supermundane worlds send us the subtlest sensations; let us learn to be receptive to them."

574. Urusvati knows that the spreading of false information is an especially harmful manifestation of ignorance. But what can be done about school textbooks that propagate so many errors? The humanitarian and physical sciences progress, aspiring to new, verified achievements. Is it fair for the younger generations to be offered obsolete, meager misconceptions instead of real attainments? Much confusion is brought into young consciousnesses through false information.

If textbooks are not corrected, then teachers must speak to their pupils about the mistakes of the past. Is it not shameful that distortions are perpetuated and thus afflict the young consciousnesses? This is certainly the case with information about supermundane matters.

Let us not be too disturbed if we see that ancient texts were misunderstood or incorrectly translated. Different languages have their own peculiarities. In today's understanding, many customary terms have lost their true meaning, but scientists will eventually find their way through this labyrinth, and the true knowledge must be made available first of all to the young ones.

Scientists must be committed to affirming the foundations of truth, even if this forces them to discard their previous ideas. The humanitarian sciences must have access to improved translations of the ancient texts. It is astonishing that people speak much about new directions, while textbooks contrive to repeat their misconceptions. You know that cognizance of the Supermundane requires utmost honesty.

The Thinker used to say, "If people must approach the earthly with honesty, how much more honestly must they deal with the Supermundane!"

575. Urusvati knows that in the Supermundane World, time, in its earthly meaning, does not exist, although there are dates that relate to inevitable consequences of certain events. Valid prophecies never offer indications of earthly time. You already know that foreseen supermundane dates are given indirectly through descriptions of their related events. This shows that the supermundane worlds foresee the flow of events, without attention to so-called time. A sensitive consciousness will be able to remember the details of a future event, and accordingly discern the rest.

Even during his earthly life man can learn that time does not exist. For example, he loses his own sense of time when his aspirations are strong. This tension exists in the same way in the Supermundane World. When we become engrossed in our labor we do not think about time. Not without reason is it said that concentrated labor, full of striving, aids longevity. From it harmony is born. Because of it, the perception of supermundane knowledge becomes possible, and events are understood in their full logical and chemical significance. It must always be remembered that chemism is part of every manifestation.

This is one more page of Our Inner Life. We strive to be in harmony with the Supermundane World. We do not value time in its earthly sense. The essence of events, their flow, and their correlation are of utmost significance. We reveal the meaning of events in an accessible form. In everything the essence must be felt. Therein lies the ability for equanimity, about which We have already spoken.

The Thinker taught, "Strive to the essence of things, in it is revealed the justice of the Universe."

576. Urusvati knows that the times during which one has the experience of straight-knowledge were called by the Egyptians Sacred Sleep, by the Hellenes Divine Visitation, and by the Babylonians The Touch of the Unseen Visitor. Each nation in its own way wanted to note the special and unusual nature of such experiences of insight, when earthly man makes contact with the supermundane realms.

The ancient ones understood this state better than do people today. They lived with nature and were not endangered by poisonous emanations. But this is sufficiently known. I wish now to speak about another aspect of this condition. Our contemporaries are developing a right attitude to hypnotism and it is now being used with benefit in medical and other realms. But for achieving a hypnotic state, the assistance of another person is needed. However, even if this person's consciousness is lofty and refined, he will still introduce elements of his own personality.

In the future it will be desirable to go back to the practice of direct insight. But even the Delphic Prophetesses required the use of certain vaporous substances, mainly because

the supplicants overburdened their primary energy. But the evolutionary process requires that people gain insight only through a purified consciousness. The proper striving of thought will lead to the development of insight in a right and natural way.

This too is one more indication about Our Inner Life. Our many lives of experience have led us to the most natural application of Our energies. Achieving such synthesis is not a simple matter, but once achieved, it leads to the most natural and simple ways.

The Thinker taught, "Let each one attempt to find within himself the simplest solutions. Friends cannot be of help when one must stand alone before the Supermundane Grandeur."

577. Urusvati knows that the unique and unrepeatable nature of events in the universe is characteristic of its special beauty. Even the simplest shepherd can see the individuality of each animal in his herd, but city dwellers too easily lose the ability to recognize what is individual. Generalizations are applied in addressing all issues, and recognition of the great generosity of nature is lost.

Because they cannot discern the multiformity in nature, people ask Us for instructions that can be applied to all. We can offer instructions in a general way, but beyond that, details for each individual are needed.

People ask about Our apparatuses, but they would be quite disappointed to learn that many of them are simply plates made of materials that function well together. Some are made from only one metal, and others from different alloys. There are also plates made of minerals, and some of certain kinds of wood. A wide variety of methods is used both for sending and receiving. Conductors can be found in all kingdoms of nature, but their application is quite specific.

Our implements are not chosen in haste, but only after lengthy testing. We have had ample time to study the properties of Nature, and have gathered this knowledge in different ages and climates, and under varied conditions. At first Our desire to know was strengthened; then a conviction was formed that observations can be conducted under almost any conditions. The matured will enabled Us to draw knowledge from the Supermundane. An awareness grew that time has no meaning in Infinity. Our many failures still did not cause doubt. An increased power of observation accelerated the gathering of knowledge. Along the way, We learned to see who are the helpers and who the hinderers.

Do not think that experiments and observations are easy. If one out of a hundred succeeds, that is success. We never regret failure, because it teaches more than success. It is regrettable when someone is too eager to achieve success immediately. One should not waste time, nor regret time spent. One should observe oneself, but without making oneself the center of the Universe. One can find success at all times and in all things. In such labors, one strengthens one's will.

You understand that it would be wrong to prescribe that everyone sleep on iron or keep a lithium plate nearby. Roses or apples are gifts of nature that may be beneficial to some, but not to all. Pay careful attention to effects. Although nature's crudest idiosyncrasies are the most evident, you know that everything that exists is distinct and individual. One should learn to be sensitive to the causes and effects of everything. Conducting such observations will be a worthy step on the path of yoga.

The Thinker taught, "It is said that some dwellers in heaven are all-powerful. Well, let us gather all our strength, perhaps a place has been prepared for us in heaven. But this Ladder is a tall one!"

578. Urusvati knows that thoughts about eternity need not be linked to thoughts about death. If a bee flies into the house the right response is to set it free. And this is the common expression—to set free, in order to fly to freedom. Cannot the same be said about man? If he is in bondage here on Earth, and free in eternity, then joy must surely be found there. But thought about eternity will cause joy here, too. One who thinks about the meaning of life, about soaring over earthly obstacles, knows how to feel joy.

The unknowing ones think that lofty thoughts are always filled with sadness and boredom, but the one who has tasted knowledge will be filled with joy in life. Even thinking about his past errors will bring him joy, because he knows that the realization of one's errors is the true way to leave one's misconceptions behind.

Some wonder how it is possible to speak of joy during times of hardship. But it is on the wings of joy that one flies over the abyss. When man has reached impassable rapids he cannot turn back and must fly over them in order to circumvent the danger. It is happiness that the wings of joy are always with him. The beauty of the universe helps to call forth from the depths of the consciousness sparks of joy. And this is one more page of Our Inner Life.

The Thinker referred to the stars as the sparks of Joy.

579. Urusvati knows that it is most difficult for man to gain control of his thoughts. By an effort of the will man can eject a thought, but this does not mean that he can free his consciousness from the roots of that thought; a deep psychological process is taking place. One may assume that his thinking has changed, but the smallest reminder will prove that the viper continues to live in the depths, ready to reawaken.

The ocean currents are a good example of this. What has the wave on the surface in common with the depths, where a monster stirs, but never rises to the surface? The same happens with human thinking. One speaks about the power of the will that can rule thought. But the question is, what kind of thought is meant? Man can know that he is free from a certain thought only when he is sure that it has been torn out, roots and all. But it is not easy to be certain of anything when we speak about depths of

consciousness.

One can observe the fleeting circumstances that may evoke a thought. Sound, color, or chance surroundings can in a flash revive a thought that was assumed to have been driven away long ago. Man knows that it is unhealthy to wallow in past errors, but he nevertheless returns again and again to wander around in the useless ashes.

Man must learn to distinguish the many levels of thinking. He must not lightmindedly judge according to the superficial layer of thought, which is so vulnerable to strong disturbances. Let man test himself upon many of life's events. Frequently, it may seem that one has stopped thinking about something, when in fact, on another level, he is quite immersed in thought about it. When teaching about thinking, its many-layered diversity must be pointed out.

The Thinker insisted that the disciples should test themselves upon all the different strata of thinking. "Or else," He said, "an invisible dragon can take possession of a man."

580. Urusvati knows that many people will always refuse to accept the existence of Our Brotherhood. Even if they were to meet Us they would still be skeptical. There is no limit to skepticism. On the one hand, it springs from ignorance, and on the other it is based on erroneous thinking. The skeptics will never soar over an abyss. But there are those among them who are willing to accept the idea that We exist in subtle bodies.

The main thing is for people to acknowledge Our existence, and not to argue about forms. It is wrong to insist on a particular form, because co-workers from the Subtle World, in many forms, are also close to Us. Thus, people who can admit at least a part of the whole are already recognizing truth. If one accepts just a part of the truth, the rest will eventually follow.

Worst of all are the dogmatic ones who demand that everything be according to their own beliefs and reject everything else. Especially in the sphere of subtle energies, all ideas must be accepted as possible. We often sorrow over those preachers who repel more people than they attract. One should observe carefully, in order to determine the degree of receptivity of the listener. Even the avid denier can quickly turn into a supporter. Furious denial is sometimes like an abscess prior to opening; but if you should meet someone who denies Our existence, I advise you not to argue. Each vegetable ripens in its own time.

The Thinker said, "It is impermissible to coerce the human consciousness. Those who are not ready must first mature."

581. Urusvati knows that Our friends in no way resemble those individuals who call themselves occultists and claim to be experts in the sacred knowledge, but exhibit traits that true occultists would not retain. They are often spiteful, rude, envious, intolerant, and without kindness. The sacred knowledge leaves no room for such shameful

characteristics.

It is astonishing that people can study books that teach good, yet cannot part with their base habits. The teaching of good requires that the reader, at least to a small degree, will apply what he learns. But in life one can see precisely the opposite; the reader will shed tears of rapture, and immediately afterward do something shameful. Even so, such people love to boast about their self-proclaimed status.

Pay attention to those who are committed to true advancement. They do not impose their beliefs. They avoid claiming degrees of initiation. They always know that it is better not to speak about even their most sacred encounters. They are always kind and ready to offer help. The first task for the true seeker of the sacred knowledge is to cultivate goodness. In doing this he will attract good, like a magnet.

Study of the sacred knowledge requires calmness, and a harmony that enables the student to grasp the subtle vibrations that will purify his consciousness.

Our friends are never arrogant or pompous, because simplicity is their ideal. We value lofty striving, which not only draws Us closer, but also restores the health of the planet. We are saddened by pseudo-keepers of occultism. We do not care for the word itself, for every science is in its way a secret knowledge. Each day science resolves what had been a mystery the day before. This is the most natural process of evolution; there is no reason to take pride in it.

The Thinker used to say, "Do not be proud of yourselves as thinkers, for everyone thinks."

582. Urusvati knows that human thought often circles around a destined discovery and does not know how to break the circle. People regularly study radio waves and do not realize that the very same methods can be used to study thought waves. Scientists know about magnetic storms, but do not realize that the same theories are applicable to psychic storms. People study the nervous system, but do not relate their study to the subtle energies. Sometimes what they find is at the very brink of the destined discovery, but they do not know how to take the necessary last step. Those who do not recognize the need to broaden the consciousness will circle around, without exit, for a long time.

We admire the nation that is not locked into a tight circle, as are other nations. Urusvati realizes correctly that seeking justice and striving to service makes a nation flexible. Such a nation is on the road to progress. Let it be judged for its many imperfections, but in these imperfections lie the seeds of possibility. Nothing is worse than a perfect little ball spinning forever in a perfect orbit. A nation learns from its misfortunes. Throughout the history of humanity there has been no advance during times of stagnant calm. Each nation that overcomes its misfortunes can also be flexible. The thinking of such a nation is open to new, bold discoveries. Austerity in daily life directs people to the future. It is a joy for Us to help where, amidst poverty, the aspiration toward service grows.

The Thinker spoke about the importance of motion. "Let the people learn in motion, thus it is easier to find the best rhythms."

583. Urusvati knows that potential traitors are most indignant when treason is mentioned in their presence. Similarly, a criminal grows angry when hearing talk about fighting crime. In the history of every nation shocking examples of treason are cited. This is done not as a threat, but as a perfect illustration of ignorance.

A wise Lover of humanity once told His betrayer, "Do quickly what you have decided!" From the point of view of the Supermundane World this saying was very wise; the abscess of evil had already ripened; let it burst quickly.

Let us also remember the well-known example from the life of India. It would seem that the disciples of Ramakrishna revered him, but that did not prevent them from spying on him with improper motives. Ramakrishna gave all of himself to service. He suffered from an excessive outpouring of psychic energy. He departed before his time because of his self-sacrifice. The same thing happened with his disciple Vivekananda. But Ramakrishna was born to be a yogi. He labored for the higher good. One cannot deny that he was a perfect yogi.

On the other hand you know that there are sadhus who can perform pranayama in the morning, then murder someone in the evening. Their consciousness debases the ways that should serve only the good.

Thus let us bow before the good, whether great or small. Let us not, like merchants, weigh and measure everything, but rejoice when we meet with benevolence and good. These are especially needed in times of tension. The Teaching does not threaten, but warns out of concern. Let those who are not ready to serve at least refrain from ill will.

The Thinker begged his fellow citizens, "If one cannot volunteer to come to the defense of one's people, let him at least not succumb to ill will and spite."

584. Urusvati knows how difficult it is to talk with people who insist that what they cannot see does not exist. They think just as their ancestors did who lived before the discovery of the microscope and telescope. No reasoning can convince them. They call themselves realists, materialists, and skeptics, and call those who disagree idealists, and criticize them for what they see as superstition.

Yet in fact it is the other way around. These skeptics are the idealists, for they cling to ideas that they themselves have invented. And those whom they call idealists are the true realists, desiring only to learn and to gain knowledge from observation. These realists do not allow for superstition or prejudice, for they know about the endless abundance of the manifestations of nature. They trust only what is tested and true. It is they who should be called materialists, because they believe in the omnipresent reality

of matter. Can those who are bound in limitation and ignorance claim to be true materialists? At every step you will meet many such people, militant in their ignorance. There is comfort in knowing that there are honest, probing observers who are engaged in studies of the highest realism. Their number is small and they are like the early Christians, forced to hide in catacombs. These researchers deserve respect, but they are harmed by those who are mired in dogmatic thinking. They are also harmed by those who cannot understand why certain levels of achievement are not accessible to them, and criticize everything except themselves.

The Thinker pointed to a dog, saying, "He sees much that is invisible to us. Man should certainly be no less capable than a dog."

585. Urusvati knows that loss of discipline destroys the best undertakings. Do not think that this worm is easily removed. Even the best co-workers can fall victim to this disorder.

It is difficult to talk to people about discipline. In many cases people take offense at the slightest hint about their destructive conduct. It is easier to speak about disorder, because people do not see much harm in it. But violation of discipline is a loss of harmony, a disorder of the most harmful kind.

People may read books that inspire discipline, but the small details of everyday life can intrude and disrupt, with a cacophony of disorder. Even institutions can be destroyed by a thoughtless act that causes disorder. People rarely admit that they can be guilty of such harm. They think they act for the good, when in fact they set up obstacles to the best and most significant undertakings. People usually believe that whatever pleases them constitutes good discipline, but what kind of discipline is it when people undermine useful work?

Harmony cannot be established at once, and one must guard all efforts directed toward the building of harmony. However, harmony is like an easily frightened bird, once lost, difficult to attract again. One should think how painful disharmony is to the Guides. This is something that is rarely considered.

The Thinker warned, "Do not inflict harm by thought or action; it is so easy to break a precious vessel. Think often about true harmony."

586. Urusvati knows that it is easier to see a dragon at one's door than a nest of worms. But who can say which is the more dangerous? Worms will come crawling, bringing with them suspicions and doubts. They will whisper, "We do not know the meaning of Agni Yoga, perhaps it is just an empty sound, leading to delusion. Would it not be better to express its essence in a simpler way that can be discussed and considered?"

All right, let it be as they wish: Agni Yoga is service to good. Understand this definition in its full meaning. Learn to serve good. Learn devotion to the Great Service. Find the fiery

forces that will help to manifest courage on all difficult paths. Understand why these paths are difficult. Learn to accept naturally the fires of your nature. Understand all the great manifestations of the Universe. Do not become fatigued with daily labor, which is the best pranayama. Assist all seekers, on all paths.

Experience the greatness of thought that lives in the Infinite. Allow no fear in yourselves, and protect others from it. Immerse yourselves in knowledge, because ignorance is a terrible crime. Welcome the young ones with a smile, for you build the bridges and roads for them. Choose for yourself the heaviest labors, and be an example for all. In this way you will reveal to all the full meaning of service to good. Do not fear the whisperers of doubt, who will always be with you as your shadow. Let your shadow be a long one. Concentrate upon your work and your achievements, gained in a natural way.

The Thinker taught, "Only that which is achieved naturally will create the luminous future."

587. Urusvati knows how harmful undisciplined psychic energy can be. It is already known that the energy of one's thought acts in space, but no one can know the extent of its action. Most earthly thoughts are weak and diffuse, therefore they dissolve into space more readily than concentrated thoughts.

Now imagine what would happen if mankind, in its present condition, were able to produce strong thoughts that can survive in space. What a dangerous and harmful confusion of energy would result! Mankind must first purify itself and ensure the good quality of its thoughts. If that is done, the acceleration of evolution becomes possible.

You often hear complaints about the failed transmission of thoughts, but these complaints are really about the Law of Spatial Balance, which is always fair and just. People who complain should examine the quality of their own thoughts, among which there are assuredly many of bad quality. Keep in mind that thinking has many levels. Man would not object to some of his thoughts being revealed, but would want many of his disorderly and impure thoughts to be kept secret. But all thoughts, secret or revealed, enter space, and disorderly or impure thoughts pollute it. Man must apply himself to the purifying of thinking. This will be action for the good of humanity.

The Thinker advised that at all times, while inhaling and exhaling, man should maintain himself in a state of purity.

588. Urusvati knows the profound meaning of the ancient saying, "Search for Invisible Friends." The appearance of Friends from the Higher World, from the Supermundane, will be a strong support. Sometimes you will recognize Them, but generally They will remain concealed to you. Only the joy felt in your consciousness will indicate Their presence. Do not attempt to learn Their names, for They discarded earthly names long ago. Just as distinctions of time do not exist for Them, so also have earthly distinctions of identity dissolved for these Glorious Beings. The Benefactors! May Their numbers

forever increase! They will value all luminous striving, and nothing will divert Their benevolent help when they recognize a developing achievement. They will help where trust is strong. May the benevolence of the Invisible Friends abide with you!

The seeker receives instruction, and then, on his way, awaits the indicated signs. But the way is long and he encounters signs that do not resemble the promised ones. Is there an error? Is he on the right path? Thus doubt intrudes, sapping his strength and weakening resolve. But then, the promised signs begin to shine and the seeker is awe-struck. "Has the preordained time come?" It is regrettable that doubt had affected his courage.

We do not speak only about supermundane Invisible Friends. There are invisible friends on Earth too. One must send them greetings! They can be more helpful than one's known friends. Learn to send a smile to these invisible earthly co-workers.

The Thinker used to say, "It is not only the visible friends who help, but even more, the Invisible ones. Let us not dream of having earthly meetings with Them; let us just send Them a greeting from the heart."

589. Urusvati knows that there are periods of extreme tension in the evolutionary process. There exists a misconception that evolution is inexorable, and that its law is absolute. But we know that everything lives and moves in its individual way. This means that coordination and discipline are needed so that harmony will not be disturbed.

There does exist an evolutionary logic, and this higher logic puts the Law into motion, but only when harmony is achieved in life and becomes a part of its foundation. Times of global change are especially difficult. The nations must clearly understand the path of progress, but for this some seeds of Truth must reach the people.

It is easy to see how many seeds are lost in this process of dissemination—not only lost but also distorted. Conflict is unavoidable where truth is twisted. People can be dissatisfied with all that is human, yet not know enough to turn to the Supermundane. Such discord can result in senseless fratricide. Never think that these cruel manifestations are necessary for evolution. One can only weep, seeing how humanity chooses such horrible ways.

We are astonished when, in spite of their many achievements, people still choose for themselves the crudest ways. This kind of confusion often occurs on the eve of great cosmic change. Knowing this, you can wisely interpret all that takes place.

The Thinker taught, "Besides the laws that are clear to us, there are others that the human mind cannot grasp."

590. Urusvati knows that refinement is a quality that is gained through the experiences of many lives. Its components are a real understanding of cooperation, fieriness of

thinking, loftiness of activity, a high degree of sensitivity, love for beauty. Each of these qualities can be developed only by persistent striving. People should not think that instantaneous illumination will at once create a refined nature. Illumination can open the treasure chest, but if the container is empty, nothing will come of it.

You know that it is easy for people to be in harmony when there is no task in sight, but when a difficult time approaches, reasons are always found for quarreling. It is amazing that although people read many instructive books, when the first opportunity appears to apply what was read they sink into a deep gloom, and nothing uplifting is of interest to them. People have heard much about Armageddon, but now that it is upon us, they see it as a chance misfortune that could have been avoided.

It is understandable when the ignorant ones think this way, but why should sensible people also fall so easily into such confusion? They do not realize how much harm they inflict upon themselves and upon others.

Is it possible that people are so afraid that even one sign of approaching difficulty turns them into cowards, and in their flight they discard the best that they have created? Truly, during sweet times of ease, man shows a beautiful face, but in times of danger he reveals a disgusting one. Yet, dear people, you all live in constant danger, from both above and below. At every hour your well-being can be destroyed.

The Thinker used to say, "Humanity is divided into two types. In one the Divine Principle is dominant, but the other is immersed in the earthly. We do not know what people will call the Divine Principle in the future, but this division of mankind will be with us forever."

591. Urusvati knows that to comprehend the Supermundane one must first understand the patterns of relationship in nature. People tend to go repeatedly from the one extreme, blind faith, to the other, blind denial. This confusion is caused by an equally blind fear of the Unknown. Like children afraid to face something, they cover their eyes so as not to see reality. Adults, too, will insist that it is wrong to explore beyond established boundaries. But who can forbid the gaining of knowledge?

Let us accept that on the one hand there are unenlightened cults that worship imagined deities, and on the other hand more "modern" people who deny the existence of everything beyond their understanding. Who of these are more right? One thing is clear—in both cases fear is dominant. One carves for himself terrifying idols and fears their cruelty, and the other is equally afraid of the unknown but will not admit it. Let us recall an ancient tale to illustrate this.

Once a hermit came to a raucous, quarrelsome household, bringing two caskets. He put them carefully in a corner and said, "One of these contains a healing remedy, but the other is full of a most deadly poison. Watch over them until I return, but remember that the slightest noise can provoke terrible destruction." The hermit left, and thereafter peace and quiet ruled the household. I ask, Because of which casket did this family

transform itself? With a knowledge of human nature one can easily answer. The very same fears exist today.

The end of this story is that when the others were away, a little child opened both caskets and found them empty. But, also out of fear, the child did not speak of his discovery. However, do not come to any premature conclusions about this story; it is possible that the child failed to see something that was of great importance. Thus science should fearlessly investigate the unseen.

The Thinker said, "I do not know what the Divine Science will be called in the future, but it will exist. The Supermundane will become visible to us, but then, earthly life too will become Supermundane."

592. Urusvati knows that the darkest superstition in earthly life is the superstition of negators. They reject learning. They impose their will on science, and thus limit it. They act without reason, and the justifications for their actions are unfounded. They call themselves scientists, forgetting the true meaning of science. They call others fanatics, but they themselves stagnate in their own dogmatism. They insist that other worlds are not populated, but cannot prove it by their deductions. Science, when under the influence of dogma, enters upon a false way.

Such people refuse to acknowledge that true scientists contribute to the development of human consciousness. The science of energies is hated by the superstitious ones, for only by this path can people approach an understanding of the Supermundane. The superstitious ones fear the undeniable evidence provided by this science. They prefer to see space as empty, and continue to spew out their wholesale denials.

The discovery of psychic energy is inadmissible to them. Energy of thought is for them an empty phrase. In their obstinacy they do not realize that they have become malicious reactionaries. Do these madmen think that they can prevent man from thinking in unlimited freedom?

The only thing for which we can thank those superstitious dogmatists is that they act as an anvil, on which the fiery hammer of free thought forges the blade of Truth. The superstitious ones will be insulted by this comparison to an anvil. They would much prefer to be the hammer—but this hammer forges evolution, which is based upon the free pursuit of knowledge.

Superstition is the great shame of humanity. Even worse, the superstitious negators consider themselves to be superior; this is an attitude characteristic of ignorance.

We speak about the Supermundane because humanity desperately needs to know about it. We want the Supermundane to be cognized in a scientific way, through research and observation. For this man must deepen his consciousness and elevate his thought. The deniers are no real threat to this process, but we must not underestimate

their malicious efforts. They will say to the free pursuit of knowledge, "Your life is my death."

The Thinker used to say, "Who can limit thinking? The one who attempts it is not just ignorant, he is insane!"

593. Urusvati knows other enemies of evolution—those who are indifferent. If We compare the negators to an anvil, to what, then, can we compare the indifferent ones? To corpses, perhaps? One philosopher taught that indifference is equal to heartlessness. He was right, because the consciousness of the indifferent one is so low that it cannot serve evolution.

Unfortunately, the number of the indifferent ones is great. They not only foster the destruction of the planet but also are the greatest burden to the Subtle World. They arrive there without spiritual striving and are unable to adapt to the conditions. They need special attention, but even the best guidance is deflected by their indifference. They bring with them the narrow limitations of earthly routine, which are an unacceptable burden to the lofty sphere of the Subtle World. They are devoid of striving and have no idea about the significance of the power of thought. They bring their dull, impoverished nature with them into the Beautiful Realms. They cannot apply themselves to their designated tasks.

One cannot imagine what an ugly spectacle these individuals are! They do not care about their garments. They have no affinity to their Guides and wander aimlessly in the gloom. On Earth they are a major affliction, a womb of calamities. Just as decomposing corpses swarm with worms, so do these people carry within themselves the germs of universal calamity.

The Thinker knew them and suffered greatly, precisely because of them. He used to say, "It is unbearable to remain amidst these decaying corpses."

594. Urusvati knows the deep meaning of silence. It has been noted that some great army leaders, rulers of nations, and spiritual leaders, after proclaiming important decisions, became immersed in silence. People usually attributed this to fatigue or depression, but in reality an important mental process was taking place. The ruler was following his order with mental reinforcement.

It should be understood that a mental order can be strengthened by concentration of the will, but even the best orders can be weakened by obstruction of the energy. One can cite many examples in history when decisions were undermined by surrounding mediocrity.

The wisdom of silence was valued by people from ancient times. The most important actions were performed in silence, and not amidst the uncontrolled shouting of the crowds. We already pointed out how difficult it is to achieve harmony. Its power is

weakened by the disorderly currents generated by undisciplined wills, a condition that at present is epidemic, afflicting the world even more than war.

People do not recognize this, for they do not see the abyss of hypocrisy and falsehood. They do not want to hear about psychic achievement. They battle against all ideas of true peace. Thus, we can understand the vows of silence taken by great people.

Our co-workers learn to know when their thoughts of good can bear fruit. Only an expanded consciousness can indicate the appropriate date. Invisible friends often try to send helpful thoughts, but because of the clamor of the crowds, these currents cannot be received properly.

The Thinker often said, "Who is calling me? The speech of my friend is not understandable. Who is the obstructor?"

595. Urusvati knows that rejoicing in the misfortunes of others is a malevolent trait. One can feel sadness or indignation, but to feel satisfaction is beneath human dignity. Besides, such rejoicing transfers to the one who feels joy a part of the karma of the one who is suffering the misfortunes. This should be remembered. There is little difference between taking joy in another's suffering and slandering him. Everyone who does this will sooner or later experience the same attitude from others. People may err, or they may commit crimes, and thus deserve criticism or punishment, but one should not rejoice over their troubles.

Learning to understand human qualities is a part of the path of yoga. The contemplation of good and bad in man brings one closer to the gates of progress. We regularly point out those qualities that are worthy, and in this way We provide hints about Our Inner Life. One should not think that, having reached a certain level of spiritual development, one no longer needs to continue striving to improve one's qualities. Each level requires further refinement of one's nature. One should test oneself untiringly, and learn to love such tests. The testing of one's armor is a sign of readiness for battle. The symbol of the battle is pointed out in all the ancient Teachings. The words of wisdom are uttered in the midst of battle. Let us not forget that the synthesis of wisdom and courage is a strong guarantee of success.

It is in the stream of life that one's spiritual strivings and battles are merged.

The Thinker taught, "Look at the currents. Their design is complex, yet they rush onward. Nothing can stop them. And so, let the soul of man strive forward similarly."

596. Urusvati knows that every human contact affects all participants. This fact should be repeated, because most people do not understand what it means. Even enlightened people, when hearing this, tend to think that only important events are meant, and that the contacts of everyday life are not included. It should be stressed that We are speaking of all actions, whatever their importance.

One may wonder how petty household routine could have any profound significance. It truly can. Much talk is heard about those unfortunates who suffer for no apparent reason, but if we look at the very root of their daily routines, we can find many causes for their misfortunes. These causes can be direct or indirect. When a person experiences suffering caused by another, some link between them, resulting from past actions, must exist.

The simplest activities of family life can have strong effects on all. The family is often a malevolent breeding ground of hatred and animosity. Can such influences pass without effect? The influences may be unique to each particular family, where they are nurtured and strengthened. Such fetid soil produces dangerous enemies of human happiness. Let us also not forget the crowded workplaces in which an atmosphere of distrust and hatred can prevail. People must remember their duty not to pollute space. We have apparatuses that measure the pollution of space.

The world-leaders call attention to the great problems of the world, but the true source of discord is not so much in these, but in the daily life of the people.

The Thinker used to say, "It is not the archons who start wars, but those citizens who hide the wars that persist in their own homes."

597. Urusvati knows that the work in the depth of one's consciousness is continuous, and that people do not sense it. A sensitive person can perceive those inner calls that provide help when needed. Scientists may call it intuition or the sub-conscious. They fear to call this process the work of the consciousness. If boundaries are placed between the super-consciousness and the sub-consciousness, where then is the consciousness? Truly, it is all one. Like the heart, the consciousness works day and night, but the physical heart is an earthly organ, whereas the consciousness is an organ of the three worlds. The accumulations of consciousness take place on all levels.

We call the consciousness the subterranean fire. There are many analogies between them. The fire is needed for the balance of the planet, but besides benevolent manifestations, the very same fire can also be destructive.

Cannot the very same be said about the consciousness? It propels man toward perfectment, but it can also, if not disciplined, be explosively destructive. An obscured consciousness is ready for any crime when its balance has been lost and, its fiery nature has become explosive.

After misdeeds caused by the loss of balance, a person may try in vain to regain the dispersed particles of consciousness, but sometimes one must start all over again to build new accumulations. What a burdensome, black cargo is that slag of charred consciousness in the Subtle World! Thus one could metaphorically describe the heavy load carried by those travelers, struggling to ascend the mountain. They all think, "Why

did I burden myself with such a load?" But if each of them knew how to listen to the voice of the consciousness the load would have been made light, and it would be easier for Us to help them.

We feel great joy in helping everyone in his own circumstance. But often the best sending returns, unaccepted. We have huge archives of unaccepted messages, in the same way that the post office collects undeliverable letters. Yet, some of our correspondents could have been more receptive. Why hide oneself behind doubt and irritation? When We speak about the Supermundane, it would seem that every word should be hearkened to with care.

Our Inner Life is full of touching moments when a sensitive receptivity to Us evokes Our gratitude. Many times has Urusvati heard these words of gratitude. When We summon everyone to a still greater calmness, it means that We foresee times of increased tension that must be lived through with care. It is easy to lose one's balance at such times, but no good can come of this. One must strain one's mind to its limits, and also harken to the voice of the consciousness.

The Thinker used to say, "My poor mind, where can you go without your beautiful guide, your soul?"

598. Urusvati knows why some of Our communications must be withheld until the time is right for them to be given out. People think only about effects, and do not want to think about causes. Furthermore, they grow angry when causes are pointed out to them. They do not understand that a cause indicated by a message from Us can produce the very results that they are experiencing.

They say, "What can there be in common between events that bring suffering to us, and those causes that You point out, which have no evident link to the events?" Thus speak those who have not developed their imagination and therefore did not broaden their consciousness or perceptivity. Such people can maliciously interpret true causes and, in their anger, engender only evil.

One should avoid all attitudes that can increase evil. Even without this effort, much evil can grow in every home. Therefore, a great deal of foreknowledge must be carefully withheld so as not to provoke distrust or abuse. Teachings from unknown sources also must be given out guardedly. At the beginning, their words may appear beneficent, but later they can provoke destructive consequences. One who is of steady mind can investigate all phenomena, but the wavering one can be harmed. Again we arrive at the weighing of cause and effect.

It is not so easy to grasp the idea that a seemingly insignificant cause can be the source of great calamities. Therefore one should learn to imagine how a small brooklet can become a powerful current.

The Thinker used to say, "Let the gods of Olympus teach me to discern the true causes of events."

599. Urusvati knows about those who turn away from the Teaching. Every teaching has its apostates. It is amazing to see what base motives prompt their betrayals, demeaning for mankind. History provides enough known examples, but in reality there have been many more.

We discuss this shameful behavior only because of Our desire to establish a right attitude toward it. Some people grow too upset when they learn about them. Their harmfulness should not be overestimated. They actually act as a kind of resonator, and with their energy add a special tension to the life of the Teaching. It is difficult to increase energy without opposition. This is what We meant when We spoke about the anvil.

Yet, apostates are worse than those who have always denied. One should trace the complex development of apostasy, in order to understand how the great teachings can be betrayed by the low consciousness. The best that those who repudiate the Teaching can do is to hasten their act of treason. The fate of an apostate is not to be envied. History demonstrates this. But others should not waste their time in trying to dissuade the apostate. His action is an abscess that must come to a head without interference. Therefore, let us respond calmly to this dreadful act of betrayal.

The Thinker knew the apostates among His disciples. He advised them to depart quickly.

600. Urusvati knows the qualities needed by those who desire to cognize the Supermundane World. They must understand its reality. They know that they must continue forever to learn. They realize that each human action attracts dwellers from the Supermundane World who are consonant with it. Some who think of themselves as seekers do not understand how deeply these qualities must become rooted in their nature. They are ready to chatter about the reality of the invisible worlds, but do not even trouble themselves to think about and imagine the grandeur of the Infinite. They do not desire to constantly learn, and the honor of being a disciple is not recognized by them. They will not accept as true that each of their thoughts evokes a multitude of invisible entities that can be helpful sometimes, but are more often harmful.

Such people do not accept scientific analogies. To them the statement that space is full of life means nothing. They deduce nothing from the fact that every day science brings new discoveries. One should not respond to these discoveries with denial, but rather with positive enthusiasm. People who do not accept reality deprive themselves of the most enlightened joy.

The Thinker used to say, "Where is the school that can teach people joy?"

601. Urusvati knows how We cherish and assist all acts of self-denial. But Our care also

extends to all similar activities. This is not often recognized, and it may puzzle those who see that certain activities that are not directly related to Us are nevertheless under Our protection. However, close examination would reveal that these activities involve self-sacrificing people.

The quality of self-denial is important in the Subtle World too. It is developed during one's earthly life, but bears fruit in the Supermundane World. In this achievement those who strive in their earthly life learn detachment from their own creations. Attachment to one's creations is a great burden when one is in the Subtle World, where those who are absorbed with their old creations are unable to concentrate on their new work of learning.

If a dweller of the Subtle World is bound to the mentality of the previous life, he will hinder the development of new ways of thinking. In the exaltation of self-denial people can more easily free themselves from the fetters of earthly life. We value such soaring of the spirit.

Also, pay attention to those who fight against injustice. In the Supermundane World they find many new possibilities. Hypocrites will contend that the borderline between justice and injustice is a relative one. Answer firmly that in every instance injustice is clearly evident, and a person with a sensitive heart can discern clearly the borderline.

The battle against injustice is a pure one, devoid of self-interest, and you, Our friends, should help those who join in this battle. By doing this, you act with Us, and all such harmonized action increases the power of Good.

What We say today reveals another page of Our Inner Life. We apply Ourselves to caring for self-sacrificing co-workers and helping those who fight against injustice. These two kinds of workers attract furious attacks by the forces of darkness. Many of them cannot endure such attacks, because, unfortunately, they possess habits that weaken them.

At times We ask for the highest degree of trust, which will provide a salutary calmness. Our warriors must be calm, for they know that the goal is pure. They know about the evil designs of the dark ones, and know that the battle is inevitable. But they must also know that they have supportive Friends. They must know this unwaveringly. Vacillation inflicts pain on their Friends. Think about this pain and remember what has been said about the drops of perspiration.

The Thinker said, "Learn to unite your thoughts with the Supermundane Worlds."

602. Urusvati knows that rest is achieved by change of labor. Among those labors to which one can turn, let us not forget the mental work that develops the imagination. We continually perform mental exercises. A superficial observer at times may think that We are asleep, when in the midst of Our work We close Our eyes and send out thoughts to

wander in the kingdom of imagination. These moments have great significance, for such imagined images become real. We cannot judge when this realization occurs, but it does take place and is of help to mankind.

Do not think that such mental work is available only to special beings. Everyone can develop the imagination, but certain conditions must be observed. It is good when one imagines the beautiful, but if ugliness is evoked, incalculable harm will result. Therefore one must think beautifully. For this excellent images are offered by nature, but if someone is incapable of contemplating the beauties of nature, he can immerse himself in beautiful works of art, in which the creators have expressed a synthesis of all their observations of nature.

Learn to concentrate on the most beautiful works, otherwise you will be exposed to ugliness.

One of Our concerns is to help artists. Frequently they succumb to the influence of invisible entities that scoff at beauty and rejoice at all manifestations of ugliness. Learn about the art of various eras. Learn about the synthesizing nature of art during periods of renewal.

The Thinker expressed admiration for the geniuses of sculpture. He said, "In earthly life, one does not encounter such perfection; the sculptor imagined it and embodied it for the future."

603. Urusvati knows that preventive medicine is the best medicine. One could wonder why, until now, preventive measures have dealt only with physical well-being, while ignoring the mental condition. But it is precisely this aspect that is of greatest importance for the preservation of health. There are known hereditary, infectious, and occupational ailments, and in all these the psychic influence plays a role, because of its ability to arrest the development of illness.

Timely help by means of suggestion can hold back or even eliminate the onset of illness. It is too much to expect that most people could master auto-suggestion. Only extraordinarily sensitive organisms are able to feel the very first symptoms of an illness and obstruct it by the power of their will. For the majority, suggestions from without are needed. But such "inoculations" will be most effective only if administered on a national scale.

Institutes will be needed in which armies of physicians are taught the methods of salutary suggestion. Supervision will of course be necessary to maintain an ethical standard, otherwise the power of suggestion could be used for criminal purposes. Such institutions will become reality. People will understand that even the healthiest conditions of physical life cannot alone solve the problem of restoration of humanity's health. The worst epidemic that threatens is from the mental side.

You know how criminality is growing. It cannot be conquered by pills and injections. Suggestion by the will, on a scientific basis, is needed. Even certain scourges of mankind, like cancer, require timely mental prophylaxis.

The Thinker taught, "Revere Hygeia, she can teach you how to improve the health of the people."

604. Urusvati knows Our joy when it is possible to help and give good advice to a worthy co-worker. But two obstacles often appear. First, people like to interpret advice in their own personal way. Notice that even the clearest advice is interpreted according to the level of understanding of the one who receives it. It is often said that one should speak in accordance with the level of the listener's consciousness, but that is not easy. The level of consciousness of the listener will determine which portion of the advice will be assimilated, and which will not. Thus what people, in their individual ways, do with the advice given to them will reveal their level of consciousness. That is why so many people cannot follow a law, even when it has been clearly explained to them.

The second obstacle is that people refuse to understand that their thoughts and words are like a powerful radio transmission. They know that spoken words can be transmitted through space, but they do not recognize that thought, like sound, has the same degree of energy. Is it possible to persuade people that every uttered sound finds listeners, and that every thought, as a subtle manifestation, carries even farther than the word? But how many are there who care about this, when the very existence of the invisible worlds is almost universally unrecognized?

It should be pointed out that certain thoughts can be concealed, but to develop such a level of control, an understanding of the Subtle World is required. Consider how much advice might be distorted if given prematurely.

The Thinker said, "The shepherd Theokolus related that he made his way to the summit of Olympus and found nothing there. Maybe he hoped to find a holiday feast, where he would be offered intoxicating Nectar and a huge helping of Ambrosia!"

605. Urusvati knows that We approve of everything that awakens a true sense of rhythm in people. The feeling of rhythm is inherent, but the disorder of chaos deadens it. People may act rhythmically, but still be far from an understanding of the great significance of rhythm. If someone wants to take a decisive action, his instinct can correctly prompt him to first establish the necessary rhythm, and in this cadence the required harmony is found. Even a limited effort will provide beneficent results.

We demonstrated the simplest rhythms of Mahavan and Chotavan, but one can learn far more complicated rhythms. Let us recall the most ancient meters of the Sanskrit language and of the worlds of ancient Greece and Rome. In them one can find highly-developed, well-considered patterns of rhythmic sound. The ancients knew the necessity for communion with Cosmos.

During certain periods of earthly tension, one should think very much about rhythm. The people's cries of terror plunge them into the abyss of chaos. Do not think that We approve of feasting in a time of plague. But when a Hindu chants verses from the Bhagavad-Gita he acts wisely and the result is a healing harmony. Rhythm is both the cement and the wings of space.

People desire communion with Us; the first key for them will be the realization of their own inner rhythm. There can be the finest music and singing, yet nothing will resound in the heart that is deaf. In contrast, a refined heart will tremble in harmonious response to the rhythm. The seeker will then become better, more courageous and strong; he will be a worthy co-worker of the earthly and of the Supermundane, and will find joy.

Remember that Earth is suffering from an unusual state of tension. During the time of Armageddon how can one permit oneself to participate in this state of chaos? In all actions, great or small, think about this reminder. It is not well-being, but struggle, that teaches man to think. But what kind of warrior would he be if, in the first difficult hour he loses his guiding star, his thoughtfulness? How different would he then be from the unthinking ones, who cannot recognize a decisive hour, and for whom threatening events are only accidental. But he who thinks sensibly associates himself with cosmic rhythms, and in such an armor boldly accepts the battle. He is then with Us.

The Thinker said, "Muses, beautiful Muses! In your harmonious choir you give to humanity the salutary rhythm."

606. Urusvati knows that We often speak about struggle. Truly, the struggle to overcome chaos is always beautiful. There is no other way for evolution. This is a simple concept that is often misinterpreted. The sanctimonious ones resist it, for they extol some world of their own that is based upon inaction and lack of thinking. Hypocrites will argue that their own petty squabbles are also a battle. Finally, the cunning ones will make absurd accusations, so as to justify their malicious efforts.

True, for the understanding of a great battle one should learn to co-measure. People must make use of all their measuring skills in order to calculate where is the great and where the small, and should know how to find the proper balance between them. Can a single bee survive without the swarm? Is it not instructive to observe how small globules of mercury are attracted to each other, and form one whole? Likewise, scattered sand, under the influence of various rhythms, will take on different designs. Nature provides many such examples of attraction, which demonstrate the battle against chaos. One should view world events in this way, otherwise entire eras of history will pass unnoticed.

So many valuable concepts are distorted! People do not understand the great significance of love, this universal magnet. Unfortunately, people make subjective judgments, and interpret things through their ego. They think of love as imposing, and in this they clip the wings of beautiful love.

The Thinker pointed to the sculpture called Winged Victory and said, "Hold your eyes open and in purity, otherwise you will not discern where is the Light."

607. Urusvati knows how difficult it is for people to understand the idea of inner courage. It is not easy to explain to them that apparent courage may not be real. One may seem courageous, yet inwardly tremble with fear. Many examples can be cited when it was precisely the absence of inner courage that caused downfall.

Inner courage should not be confused with similar qualities. People may say we are speaking probably about calmness, and though calmness, and its neighbor, equilibrium, are related to courage, they are not quite the same. It is not easy to teach the understanding that inner courage is a constant readiness for bold thinking and action.

Great joy is felt when beautiful actions are performed freely, with no obstacles. Usually many things intrude to prevent even thinking about achievement. If heroic actions are formed first in the mind, a radiant aura is built. And when this light becomes strong enough, the dreams can be turned into action.

Not without reason it is said that each dream will at some time be turned into reality. But one should have a big store of such dreams of daring. Inner courage can dare, and this must be learned not only for the Supermundane World, but also for the earthly one. Learn to understand that whatever is useful for the Supermundane World is also useful for the earthly. Thus, in calmness, one should think about heroic achievements. Some of these thoughts will be recollections from past lives. Everyone has performed a podvig in the past or dreamt about it. Podvig can take place under any earthly conditions.

The Thinker said, "It is not only those who wear helmets who are warriors."

608. Urusvati knows that a great master of music must be born who will give to humanity glimpses of the symphony of the spheres. The time is coming when people will have a great need for the symphonies of space, whose harmonies will be a true panacea. The "ambassadors" of sound did come in the past, but they had little success in transmitting what they had brought with them from the subtle spheres.

In My Country a strong talent who knew the value of harmony appeared, but he could not sufficiently shield himself and departed without realizing his best possibilities. Truly, people who bring a good message must guard themselves. They are under the pressure of two forces, the earthly and the subtle, and are susceptible to special dangers. Do not think that walls must collapse upon them; there may arise petty dangers that are ruinous for them. The "messengers" should not squander themselves with carelessness in their lives. They must understand that their message is of great importance, and must carry the chalice unspilled for others. We attentively watch over them, not only on Earth, but also in the Supermundane World, where they learn the symphony of the spheres. Not much will be brought by them to Earth, but even this will assist the progress of humanity.

Urusvati heard the music of the spheres, and knows that its main power is in harmony and in rhythm. But there are no instruments on Earth that can express all the grandeur of the Calls of Space. This is one more page of Our Inner Life—We cannot live without sound, and regret that there are some people who have no need for music.

The Thinker taught, “To listen to the Beautiful and to look at the Beautiful, means to better oneself.”

609. Urusvati knows how wondrously and instantaneously the consciousness of a thinking person is transformed while crossing into the Supermundane World. Some events of the life just passed gain significance, while others lose their importance. The earthly achievements believed to be most important prove to be meaningless, whereas every self-sacrificing deed in service to humanity grows in radiant glory. Those deeds bring joy, while the earthly achievements are transitory, and turn into dust.

Man reaches the highest summits through those soaring thoughts to which he may not even have paid attention. Characteristically, he ignores his valuable achievements and drowns himself in the hubbub of the bazaar. Do not regard what I say as moralizing. We are simply reminding you about the reality that is being formed on the different steps of ascent.

There are those who do not want to remember their incarnations of high earthly status, but think back to the more modest and difficult of their earthly lives. The strongest strivings in life are expressed in labor—this is the essence of the reevaluation of one's earthly existences. You may notice that sometimes the briefest encounters are recalled, for they could have been fateful moments when currents were crossed. The resultant sparks can be significant and will be recalled with gratitude. Who can say with certainty that such meetings were accidental? Perhaps they were encounters with old friends.

The Thinker said, “Here you are, calling ‘Plato, Plato’, but perhaps the real name is quite different.”

610. Urusvati knows Our Instruction: “Be just.” But what kind of justice do We mean? People invent many so-called justices. They know justice as personal, family, clan, and race. They hide behind official, school, and professional justice. One cannot enumerate all the many views of justice! But human justice is left out. People judge from many points of view, but the main one—universal justice—is never recognized.

We have already spoken about unjust judges as a shame of humanity, but We must now talk not only about judges, but about all those who are sunk in lies. Everyone, every day, pronounces judgments. People take on burdens of responsibility by shooting arrows of falsehood into space, for they judge conventionally, and often ignorantly. Also, people are often opinionated, and even spiteful, when they send their poisonous arrows of judgment.

There are many physical poisons, but many more psychic ones. Children can be poisoned from their earliest years. They are influenced by the spitefulness of adults, and their organisms can be opened to the most terrible illnesses. The efforts of humanity should not be devoted only to the development of machines and robots, but should also attend to the development of universal human justice. Otherwise, where can man go in the Supermundane World, and what kind of discourse can he have with Us? We judge humanly, but the one who converses with Us will think that he speaks justly, but he will be limited by his narrow beliefs.

One should grow accustomed to universal justice. One should test oneself—did not some partiality of judgment creep in? In daily life one should constantly examine oneself. Do not think that justice is found only in the courtroom. Everyone is a judge.

The Thinker said, “Learn true justice, for every day you pronounce judgments.”

611. Urusvati knows that great attention should be paid to thoughts and feelings that arise spontaneously, that are impossible to trace to causes, and neither the past, nor the accidental can explain their origins. They can be of great significance and directed to the Common Good.

Of course, one must be in a harmonious state to be able to receive these unexpected messengers. Let everyone think how to serve the Common Good. Every farmer sows and reaps not just for himself, but also for others, unknown to him. Let him think that the grain that he produces will bring good to somebody. The thoughts themselves encourage humanity with universal understanding. All labor, especially if accompanied by good thoughts, brings help to someone.

Everyone can think about the whole of mankind. Many obstacles caused by human conventionalities will be wiped away by these benevolent currents. We harken to mental sendings. We rejoice when We hear thoughts of General Good. We are saddened when We sense that a thought sent is colored by bias. Everyone should try to eject such abhorrent impulses. Like snakes, they coil around the heart and suffocate it.

Do you notice how a sudden feeling of suffocation happens? Perhaps a suffocating thought flew in from somewhere. But We shall gather all signs that lead to the General Good, to unknown friends.

The Thinker taught, “We erect altars to the Unknown God. Should we not dedicate our labors to the Unknown Friends?”

612. Urusvati knows that one's point of view defines one's attitude to the world. It is not only external influences that cause changes in one's perceptions; many chemical processes in the human organism influence them too. Suspension of breath or its acceleration produce substances of great power, which in turn affect one's mood, or

blood pressure. The brain's activity can be slowed or accelerated, and one's feelings abnormally affected. A particular circumstance can appear to be either joyous or gloomy.

Not only the way of breathing, but also the surrounding temperature, can affect the condition of one's psychic energy. Everything vibrates and is in motion, and it is necessary to consciously preserve inner balance.

People must be informed about the basic principles of psychic life. Those who do this in a clear and understandable way will perform a great deed. The time has come when people must be enlightened. This can be accomplished only in a scientific, objective way, without criticism or denial. For today's fields we shall bring a new seed, whose quality has already been tested.

Let us not dispute, because in true science true knowledge is being offered. The one who wants to be a realist must learn conscientiously. Poor is the realist who has put on dark glasses and stopped up his ears. What kind of reality will he cognize? Even verified evidence will be distorted for him.

Let the scientists prepare books for the people and speak scientifically about both the earthly and the Supermundane. The oneness of scientific principles should be demonstrated in the laboratories. If the whole of cosmos can be seen in one drop of liquid gold, then what a multitude of experiments can be made available to everyone!

This age of democracy must be distinguished by true enlightenment. This will be a great Service, and everyone can participate in it. During times of speedy progress broad measures must be applied. There is neither old nor new, there is only eternal learning. One can study ancient legends and respect them, but evolution is accelerating, and balance must be maintained. The thrust of evolution takes unanticipated leaps, from the Stone Age to the age of highest knowledge. Great is the time and great is the responsibility! Let us not fear the existence of opposing positions. Opposition is the way to progress.

The Thinker asked the disciples not to fear battle, and said, "One must learn to fly in thought."

613. Urusvati knows how diligently Our advice must be applied. A seafarer may know all his rigging, but if he cannot control it, he will perish in the first storm. Many know Our Indications, but do not apply them in their lives—little benefit can come from that. Hypocrites justify this attitude by claiming that the Supermundane World has not been shown to them. Yet they can see the entire starry firmament and already guess that there must be some kind of life everywhere. In many countries societies for psychic research are active, and try to investigate the Supermundane scientifically. Everyone, with rare exceptions, experiences the Supermundane in some way.

Science has already made many discoveries that help in the cognition of the Subtle World. Scientific conclusions do not contradict the achievements of psychic research. In the near future science will reveal to mankind the strong links to the real Supermundane World. Many myths and misconceptions will be dispelled by science's strict approach.

Even now, a new understanding of ancient legends is taking place, and many apocryphal texts are revealed to be more valid than the commonly accepted ones. We are not shaking foundations, but are simply trying to establish a proper approach. Every substantiated statement should be respected. Rigid narrow-mindedness is a condition that can be called death. We send messengers of truth, whose task is to repeat untiringly about the future steps of evolution.

The Thinker taught, "Respect those who lead others onto a right path. Only in the future will their achievements be valued, but even now we can sense where the beautiful path lies."

614. Urusvati knows how important it is that human thinking be freed. Do not take comfort in the idea that thought is in its nature free, because thinking is chained by many prejudices. Nowadays we do not burn sorcerers, but some scientific domains are regarded by many as akin to witchcraft.

Everybody knows people who consider themselves to be cultured, but whose prejudices do not permit them to accept real scientific achievements. Books can be published, new university chairs can be established, experiments can be conducted whose results have been proved, yet the "cultured" ones will cling to their worn-out prejudices. They are not ashamed to call themselves cynics or skeptics, but it would be better were they to call themselves fools. It is not so bad if a fool denies reality, except that many of them are in high governmental positions and oppose all efforts at enlightenment.

It is impossible to enumerate the many ways in which people's thinking is constricted! The psychic level of thinking today is hardly different from that of the Middle Ages! Centuries ago the fools attacked Leonardo da Vinci, and one can observe the same attitude in our time. The teacher who speaks about the discipline of thinking knows that it is still impossible to speak about some simple truths. Those in authority know how to close the mouth of the bold one who dares to speak about freedom of thought.

The Thinker used to say, "Heavy chains bind each one of us."

615. Urusvati knows how carefully one must choose the baggage that is suitable for the Supermundane World. I will read to you from a treatise called *About the Great Boundary*, by a Greek philosopher. "Picture a ship that is caught in a storm. The captain orders evacuation into the lifeboats. In their terror, passengers are faced with the need to leave their valuables behind. They have never before thought about which of their possessions will be indispensable to them. In their anguish they seize the least necessary things, and many perish because of their indecision about what is most

needed.

“But one traveler, without hesitation, puts a small casket under his cloak and succeeds in saving himself. He has pondered long before about what is the most important, and has prepared himself for the great boundary. The Teaching about the Supermundane convinces everyone about the necessity of crossing the border with an appropriate load. It is too late to think about this while climbing into the last lifeboat.”

I am quoting these lines to remind you again that the thinkers long ago taught people to understand the true essence of Existence. They knew that the beautiful eternal life has many boundaries that must be crossed with dignity. These boundaries are numerous, and one must learn from the beginning how to cross them. Yet We see that even those who study the books do not apply them to their hearts. Ask yourself—can one think of oneself as learned, yet speak slander against one’s co-workers? I do not see that such self-important people have the proper baggage for the Great Boundary.

The Thinker said, “Luckily, we do not need a porter to help carry our most important load.”

616. Urusvati knows that rapport or animosity are more easily established between people who have already met in previous lives. This demonstrates the constancy of energy and the durability of the rhythm once before established. But rarely do people recognize such encounters; they do not know that groups of people who were once linked can incarnate again in one place. Yet this is quite natural—some strive to return to a familiar place, and others are attracted to it by a kind of magnetism.

People in primitive cultures often recognize each other, for they know about reincarnating to Earth. They say, “I will go to rest, in order to return again.” Naturally, they wish to return to familiar ground. Among developed consciousnesses there may be a need to continue some unfinished work; that is why former co-workers or enemies often meet again. The magnet of animosity is quite strong, but few understand that the path of animosity is detrimental.

Sworn enemies are usually eager to return more quickly to Earth, in order to complete their dark intentions. Supermundane Guides experience many difficulties with such evil-minded ones. In some ways they can be persuaded, but they will not give up their desire for revenge. They are persistent, and know how to find their former adversaries. They even try to incarnate into the families of their victims, in order to more easily reach them.

Rhythm established in the past supports animosity too. Thus We can observe the rhythms of both friendship and enmity. We find ways to warn about imminent attacks by enemies without intruding upon karma. But people rarely listen to friendly advice.

The Thinker said, “The very same trumpet can proclaim defeat or victory.”

617. Urusvati knows that a crude thought can forever drive away a beautiful, subtle thought. One can ask, "Is it possible? How rough the force must be to drive away a supermundane thought!" But the effect of the dense on the supermundane is obvious.

One would be astonished to see how the supermundane guest flies away from a crude touch. People do not value supermundane messages. They cannot imagine how much labor is needed for the Supermundane Friends to push a thought through dense, earthly matter. The Supermundane Friends seek the best atmospheric conditions to better transmit their messages. They wait for a time when the earthly dwellers can open their psychic ears in a calm mood. But, even if the best conditions are present, some messenger from the bazaar can appear, and the most subtle thought is driven away.

People brush away Our messages as if they were annoying flies. They complain that some kind of nonsense has come into their heads, not realizing that Supermundane Friends are trying to save them from misfortune. They will not admit that someone is trying to help them solve difficult problems in their lives. The earthly mind cannot imagine the cooperation that exists beyond the boundaries of Earth.

It is difficult for Supermundane Friends to send messages to Earth, even the most urgent ones. Evil scoffers do what they can to outrun a good thought. Unfortunately, the recipient is often inclined to listen to their cunning voices. The consciousness of the recipient is rarely developed and refined enough to distinguish the quality of the message. The concerns of everyday life obscure the Voice of Silence. Thus, it is difficult for Us and other Supermundane Friends, when people turn a deaf ear to Us and prefer the bazaar.

The Thinker instructed His disciples, "Be on guard day and night. You do not know the moment when a supermundane message will come to you. It is possible that you will drive it away!"

618. Urusvati knows that He who stands upon the Tower sees more than one who sits in a cellar. Is it necessary to repeat what is so obvious? If I say this, there is a need for it. Most people see no difference between a tower and a cellar. Against all evidence, they pay no attention to the Voice from the Tower.

During times of great tensions, people still think as they always do, but such a way of thinking is criminal indulgence. They should learn that every event requires an appropriate way of thinking.

People escaping from a burning house do not care if someone jostles them, for their concern for personal safety has greater urgency. But under normal conditions, people rarely recognize the true state of affairs, and live as if in a dark cellar. They dance in their cellar, they grow angry and quarrel, as if it were a suitable time for all this pettiness!

People have an amazing way of seeing everything through the color of their own

glasses, yet take pride in their objectivity of judgment. It is time that they went beyond the limits of their “civilized” ways and developed powers of right judgment. Proper judgment could prevent some dark events. People have heard about Armageddon, but do not see it as real. So We must continue to repeat the obvious, because even the simplest truths are being rejected, and with what conceit! One must also keep on repeating about the need for trust—it is better seen from the Tower!

The Thinker used to say, “Even if I climb to the roof of My house, Athena upon the Acropolis will see incomparably more.”

619. Urusvati knows how beautiful are the radiations generated by trust. On the foundation of trust is raised the mountain of fidelity, which is the adornment of the Universe. In the concept of faithfulness are joined the best aspects of life—love, beauty, devotion, courage, and wisdom. Faithfulness is a result of wisdom developed over many lives. The opposites of faithfulness, false-heartedness and betrayal, are the shame of humanity. If faithfulness has such an antagonist, then it is truly at the summit of the mountain. By the enemy, we can see who is being persecuted.

Fidelity is valued as a great treasure. Cosmic Justice rewards fidelity generously, but the reward comes at the right time. Only a few can understand the role of time in this, for a high degree of trust is required. We are grateful for such trust. Mutual gratitude is the key to harmony. This simple affirmation will seem absurd to many, in whose hearts gratitude and faithfulness do not live. Urusvati knows the power of these qualities. Even in the midst of hard times they illumine the path of life. Wicked is the heart that does not know trust and gratitude.

The clever ones in the bazaar smile slyly and calculate how often they cheated and betrayed some trust. They filled their purse and gained for themselves a backbreaking load. It is better to be deceived than to deceive. The quality of trust will lead to many achievements. But do not wait for the right circumstances to then begrudge your trust. Daily life provides ample opportunities to manifest this excellent quality. Thus can you forge a strong link with Us.

One can instantaneously begin to radiate the beautiful purple rays of trust. What a powerful defensive net it is! We often speak of friends, but We always mean true friends. Friends can be lightminded and careless because of lack of faithfulness. When We value something greatly, We guard it. Thus, let the bedrock of trust and the mountain of faithfulness stand firm.

The Thinker said, “I will go now to the bazaar. Will someone cheat me? The cheat does not know that he gives me admission to the best shore of the River Styx.”

620. Urusvati knows that the Supermundane should be accepted as a natural aspect of life. Listen! Listen! As long as the Supermundane is thought of as forbidden or supernatural, the consciousness will not be able to expand. It can be observed, though,

that some people, when attempting to turn to the Supermundane, lose their balance, because their earthly limitations prevent proper communion with It.

Some may ask how one can turn to the Supermundane without causing harm to the physical body. They wonder whether, for an ordinary person, it is not destructive to mix earthly and subtle energies. Such an idea is mistaken. The mundane and supermundane worlds are interconnected in many subtle ways. To destroy these links would mean to destroy the planet. But one should not think that cognition of the Supermundane is available only to exceptional individuals. Everyone who begins to contemplate the Supermundane will become illumined by this wondrous and beautiful aspect of life.

Speak to those for whom the Supermundane has become natural. They will describe how from an early age they thought about the existence of beautiful heavens, stars, and an unknown Teacher who lived somewhere. It is clear that these children bring such thoughts to Earth from the Subtle World; the families into which they are born do not always have such ideas. With these thoughts begins the great process of the harmonizing of the two worlds.

For some of these children, after the age of seven, this expansion of consciousness ceases, and after the age of fourteen, they become tied to their physical, lower nature. But others know how to preserve their communion with the Supermundane, and for them the more subtle receptions multiply. No artificial practices are needed for such a natural communion to be established, and only this kind of communion is in harmony with evolution.

The Thinker said, looking at a beautiful star, "If it is true that our wishes are fulfilled, I look forward to being in that wonderful world."

621. Urusvati knows that some individuals, when in the Subtle World, consciously choose difficult incarnations. I speak of those whose karma permits them to have an easier existence, but whose refined consciousness tells them that one difficult earthly life is of more value than many easy ones. These selfless pilgrims will readily accept missions that the fainthearted would be eager to avoid.

You have mentioned Narada, called the Contentious One. His difficult task was to provoke arguments that would awaken dormant consciousnesses and prompt them to judge more intelligently. In the same way, many who are strong in spirit accept tasks to liberate people from their worn-out prejudices. One can imagine how difficult is the life of such purifiers! They withstand furious attacks, and only in the remote future will they receive their just recognition. Many of them remain unknown, and the results of their efforts are recorded in history as progressive changes that led to a renewal of thinking.

It must not be thought that there were only a few of these fighters. During various times there appeared many, strong in spirit, who confirmed by their lives the right path of

progress. Let Our friends think about these toilers, who deserve to be valued, because they could have chosen an almost carefree existence, but instead decided to labor. Let these labors be the steps of luminous ascent.

The Thinker exhorted his disciples to choose difficult lives, saying, “Only by labor will you achieve.”

622. Urusvati knows that a simple life, lofty and refined, is a proper path to the Supermundane. Simplicity brings knowledge and progress, whereas luxury leads to corruption and decay. History is full of examples of this. Untiring creators are simple in their daily life, but they influence all that surrounds them.

Every creative person, without intending to, emanates by the power of his strivings, but he must learn to balance his actions with his own needs. He must avoid zealotry and fanaticism, and must not impose on himself the simple life. This quality must develop naturally, with a full sense of harmony.

It must be well understood that taking pride in one’s own simplicity is wrong. Simplicity must be one’s normal state. We have spoken often about one’s achievements coming about in a natural way. This approach brings true calmness, without envy, and without following absurd conventional ways. Certain nations may think that luxury is their goal, or better said, stigma. Such a life is full of corruption and cannot last. Some nations were able to survive such a poisonous atmosphere for no more than one generation, and then, not luxury, but funerary processions were the result!

The Thinker said, about false simplicity, “If one’s garment is torn and dirty—is this simplicity? If one’s words are coarse and abusive—is this simplicity? If a simple thought masks evil and cunning—is this simplicity?”

623. Urusvati knows how often people are unable to see the links between kindred concepts. Thus, flexibility and unwaveringness are regarded by them as contradictory. They think of flexibility as vacillation and unwaveringness as rigidity. This does not take into account the existence of flexibility in firmness, or firmness in mobility.

One must be ever ready to change, and be prepared for achievement, but must lean on a staff of unwaveringness. Only with such a combination will the pilgrim succeed. The Supermundane World should not be regarded as outside of earthly laws. There, too, a staff is needed, and a striving toward achievement can be felt. Many in the Supermundane World dream about beautiful flights and regret the load that impedes them. Actually, such a load is amassed on Earth not only by one’s crimes, but also by the many confusions and vacillations that one experiences. Do not confuse vacillation with the quest for progress, whose flexibility We consider to be lofty. And the firm-rootedness of one’s understanding of the foundations We consider beneficent.

The Thinker taught recognition of kindred concepts. He said, “It is we ourselves who are

guilty of severing the great unity of Be-ness.”

624. Urusvati knows that violent negation can coexist with enthusiastic acceptance. Let us imagine a serpent that is coiled in a circle, and let us assume that its head represents the highest degree of acceptance. Then, like the body of a snake, the acceptance diminishes gradually to the point of indifference, and then turns into rejection. At the tail of the serpent, the negation becomes furious, to such a degree that one might discern signs of recognition in it—many examples can be found, where the most avid persecutors turned into the most devoted followers.

Thus, one should especially beware of indifference as the precursor of negation. It later develops into the basest kind of negation. Yet, at the depths of the consciousness a storm is brewing, and the polarity creates a tension in which the Truth rings out. Chaos is a state of war, and manifests itself in fury, but the tensed psychic energy overcomes this darkness, and a beautiful apotheosis becomes possible.

Therefore observe the degree of negation. Let it hasten on its path to condemnation. In its weaker stages, no energy will be found for enlightenment, but when the explosion of furious denial takes place, the radiance of Light will open the gates to Truth. One can often observe such practical examples in life. By now, those on Earth appear to be irreconcilably divided, and only the coming explosion can bring about the change.

The Thinker said, “The King hounds and slanders me so much that I am beginning to think there are germs of friendship in him. But it cannot be so, for he is not sufficiently raging.”

625. Urusvati knows how incorrectly chaos and the battle with it are understood. The very concept of chaos was born in remote antiquity. The classical thinkers defined chaos as primordial, unmastered matter. Later, there came into being a symbolic image of a point manifested in the circle of the Unmanifest. Such an image is correct, and yet it causes misconceptions. One could conclude, by this symbol, that the Unmanifest, or chaos, and the manifest are completely separate. Many think this way, and find comfort in the belief that they exist outside of chaos.

In reality, everyone is subject to the action of chaos, which penetrates into each human heart. One cannot say that these influences are known only to the lower organisms. All are under assault by this unseen enemy. The difference is that a low organism attracts such influences, whereas the elevated consciousness resists the uninvited intruder. We have said that cruelty, rudeness, and ignorance are nurseries of chaos. Dangerous epidemics arise around these hearths. You can observe how during times of upheaval human consciousness is changed. The gates to the spiritual stronghold open, and waves of chaos pour in unopposed, and poison the organism. Thinking is changed, logic disappears, and honesty is destroyed. Isolated achievements are engulfed by the waves of chaos. Humanity has summoned to itself a deadly ally.

It is regrettable that after millions of years people do not understand what dangers they evoke from space! But even during the days of Armageddon one can begin beneficial self-improvement. If there is not sufficient energy to banish malice, cruelty, and coarseness, one can at least restrain them. Everyone can apply his efforts to this work. Tension is great and it is time to abandon light-mindedness, that most pernicious ignorance.

The Thinker instructed, "Everyone can declare war on his own ignorance. Such a war is honorable; it is a guarantee of achievement and a service to his nation."

626. Urusvati knows that there are those who insist that We do not exist at all. They engage in such passionate denial that one would suspect that they needed to persuade themselves! No proof or logic convinces them. They will even call the people who have met Us liars, and will claim that these people were under hypnotic suggestion.

Comparisons of mental sendings to wireless telegraphy and television have no effect on the deniers. People believe what they want to believe. Nothing can change their mind. They say that they are willing to believe, if they see proof, but when the confirmation comes they say that it seemed to be so, but was not. Examples of this attitude can readily be given.

I assert that such deniers serve forces about which they have no idea. Why do they insist on what they do not know? Let them demonstrate that Our existence is not possible.

Can a conscientious investigator insist that, in his field, all has been discovered and explained? Only a dull, conventional mind dares to insist that all is known to him. Each new discovery is but one more step into the Unknown. Not long ago only the Northern Lights were known, but now the Himalayan Lights have been seen too, yet no one can point out their cause. One can speak of the intensification of the energy, and of the electric phenomena, but these are nothing but vague assumptions.

Why, somewhere behind Everest, does an unusual intensification of energy take place? And why does this phenomenon cause such varied effects? Many questions arise but as yet the essence is still unexplained. Think about this. Also, information should be gathered about different strange encounters, many of which are mentioned in literature.

The Thinker said, "Many unknown fires light the way for the travelers."

627. Urusvati knows that people should not only acknowledge the existence of the subtle energies, but should also work with them. Must one be some kind of giant to even think about such cooperation? In a well-designed machine each of its parts is necessary. One should more often imagine oneself as part of the Universe, by joining one's own energy with the universal energy.

Thought is the finest energy that one can send forth, inexhaustibly, into the vault of the Universe. Thought can rise, as a pillar of light, and be united with the great Apparatus of energy. The duty of man is to share his possessions, and the best of them is the energy of his thought. It is the energy, consciously directed, that serves as a true yoga, the link with the Higher Worlds. We have spoken many times about the significance of awareness; it alone is life-giving. Even prana must be inhaled consciously.

The Thinker said, "Each one of us, when ready for sleep, should send a beautiful thought of greeting to the forces of nature."

628. Urusvati knows that a leader must be like a solicitous gardener. Usually, one pays more attention to safeguarding one's most beautiful plants, but the simple ones can be of equal value and usefulness and must be cared for too. The ignorant can trample upon them and think of them as weeds. So also through the whole of life one should pay particular attention to recognizing the value of those modest, unnoticed workers, out of whose ranks can come the best co-workers. One should not regret their lack of knowledge, for it is they who can bypass the middle-level intellectual knowledge and strive toward the higher spiritual knowledge.

We and Our close ones are much attracted to those who are modest and simple, untouched by cunning. Even if their thoughts at first distress Us by their primitiveness, they at least do not fall into the swamp of sophistry. Thus Our people can go directly from the small to the great, and will not take pride in their greatness. Even the great spiritual toilers did not succumb to pride. They understood that the greatest earthly labor is nothing but a threshold to the supermundane existence.

They could see the fire and the luminous flame, but this ability did not make them arrogant. Their simplicity was not self-abasement or meekness, it was the life of the heart, the life of renunciation. They did not desire special recognition, for they were true toilers. They knew when to speak and when to be silent.

The Thinker said, "Let us be silent, and extinguish even the lighting-flashes of thought. The most important, the most sacred, must rise from the depths of the heart."

629. Urusvati knows how decisively the voice rings from the depths of our consciousness. Two kinds of psychic work take place in man. One is subject to physical, earthly conditions, and the other relates to the conditions of the Subtle World. One can readily see that this second work is higher and of more fundamental importance than the first.

Often, out of the depths of consciousness rises a voice that objects to a decision made by the earthly mind. It is especially instructive to observe these inner battles that take place in one's being. "Know thyself," spoke the philosophers, and they were right. Only the one who can acknowledge the voice from the depths of his own consciousness can consider himself to be on the path toward knowledge. It is remarkable to see how firm

and fully-considered are the actions that rise from the depths of the consciousness.

One may ask, “Why are there these two, often opposing, kinds of psychic work?” and We shall answer, “They only confirm the difference between the earthly mind and the supermundane consciousness.” Of course, the supermundane consciousness is more just, and sees farther and more clearly than the earthly, confused, and fearful mind.

Fortunate are those who have learned to harken to the voices of the depths of the consciousness. They will find new ways in life’s struggle. They will see life with a good and just eye. They will find a true understanding of human traits. They will gather courage. Let that voice be called subconscious, or small, or great—is it not all the same? What is important is that a great psychic work is taking place.

The Thinker said, “Listen to the forewarning and encouraging voice. Your judge—your friend—is always with you.”

630. Urusvati knows the different ways in which Our replies can come. Sometimes a reply comes swiftly, even before the question itself has been fully expressed. And sometimes an answer is delayed for some days. Those cases when the answer is ahead of the question indicate that the question itself was prompted by a thought that had already been sent.

Think of the many reasons why an answer can be delayed. Some circumstances relating to the question may not yet have become fully clear, or external reasons can cause delay. But in all instances the reality of the transmissions can be observed.

Often people ask Us about circumstances or events that for them are of particular importance, but matters of greater urgency do not permit Us to immediately change the current of Our thought. In life, you often say, “Wait,” and it is the same in all existence. But people are self-centered and when they want something, they do not take into consideration even cosmic conditions. One must see things in their proper perspective, and understand the scope of Our activities. We may have urgent duties, and the current of Our work cannot be interrupted. Each interrupted current is like a broken string.

The Thinker understood the need to respect another’s labor. He used to say, “How can one know the flow of thought? Let us wisely wait until Our friend has completed his intense thinking.”

631. Urusvati knows that people have a limited understanding of the concept of rhythm. According to general understanding, rhythm is expressed in music, song, dance, and poetry, but the fundamental rhythm, which exists throughout the Universe and permeates the whole of life, remains unrecognized. This primordial rhythm makes our earthly rhythms seem meager indeed. To counter a disorderly way of life, rhythmic actions can be helpful, but these are but a hint of the great rhythm of the Universe.

People should consider why some words and actions are persuasive, whereas others do not even touch the strings of the heart. It is the inner rhythm that convinces people and prepares them for the acceptance of what they have seen and heard. And they often will follow, without even knowing why they do it.

The movement of the great spiral is one of the expressions of the great rhythm. One reader of Our Discourses exclaimed, "Here, with each turn of the spiral, the knowledge of life is made firmer and deeper!" This is a correct observation. If we analyze the method of Our Discourses, we shall find a spiral—the best approach to the laws of life. Nothing final can be stated about any situation, for it depends not only upon what is said about it, but also upon the level of consciousness of the student. Yet the seeker's consciousness changes, and by offering him a new and higher level of understanding, the student's striving is renewed. Thus the rhythm of the Universe can be seen and utilized in the whole of life.

The Thinker knew how to awaken the realization of rhythm. "It is not in social dances and diversions, but in the beating of the heart, that we have the best example of the universal rhythm."

632. Urusvati knows the difference between the true time of events and the apparent one. The example of a physician will be particularly instructive—an experienced physician understands that a sickness does not begin when he is called, but much earlier. He will seek the true causes and will thus renew the patient's life. It is the same with the question of dates. People pay attention to the date when an event becomes evident to them, but that is not the true beginning of the event. One can be certain that the inception of the event was earlier. It is wise to think about the real inception of an event, for only then is it possible to observe its development and resolution.

The observation of the inception of events is useful not only for the sake of truth, but as a test of one's thinking. It is necessary to learn to discard all prejudice. One's thought should be calm and free, like water in a pure well, in which one can clearly see the entire bottom. But such calm is not easily acquired. People usually prefer their preconceived notions and their own way of thinking. In the study of world events it is important to consider karmic conditions, and for this it is necessary to know the history of nations. Only with documented information can one come to just conclusions. It is necessary to learn to become a real scientist, for whom true deduction is essential, even when it does not fit one's own principles. One should learn to renounce personal opinions for the sake of truth.

The Thinker taught this too, saying, "It is not my fragile opinion, but the age-old evidence, carved in marble, that confirms our deductions."

633. Urusvati knows that a task given from the Supermundane World cannot be entirely fulfilled under earthly conditions. This should not cause distress, for the difference between subtle and earthly conditions is striking. But always remember Our Instruction,

to do your utmost! Thus We remind you of the original form of the tasks assigned to you in the Subtle World.

Every dweller of the Subtle World receives a task according to his abilities. Not only are great missions given, but also some very ordinary ones, within the limits of everyday life, where one can be useful. But there are few who can remember these small missions, although they would have made the karmic burden easier.

Often people complain that there is some unknown thing that they must fulfill, yet they do not know what causes the pain in their hearts. They are trying to recall something, but in the earthly condition the subtle thought, like a frightened bird, is beyond their grasp. People cannot pursue the right path until they turn to the Supermundane World.

Pay attention to folk wisdom, which can have the deepest roots. You do right to note folkloric prophecies. It can be seen that at certain times little-known prophecies become wide-spread concerns.

It is surprising to see that the most disparate individuals begin to assert the same things, and mention the same dates. We can add that what We have just said is as true as the prophecy that lies under the rock of Ghum. One should closely observe the links between the earthly and the Supermundane.

The Thinker said, "Know how to understand the voice of the people, for the Supermundane Indications resound in it."

634. Urusvati has learned to recognize pure truth. Her experience in developing such synthesis is worthy of a whole book. Truly, it is not easy to discard all one's earthly husks and see the truth that lies at the heart of events. The insights thus gained are also useful for the Supermundane World.

It is fortunate when one is so imbued with commitment to the Good, that when crossing to the Supermundane World one can immediately continue the labor of light. It is not surprising that such harmonious continuation of work is difficult, for in it are combined both earthly and supermundane conditions. What is needed is a steadfast will that knows no obstacles. One should dare so greatly that the usual period of rest becomes unnecessary.

Man can overcome all hindrances if the goal of his journey is clear to him. When he sees the Light in the distance, he will pay no attention to the hardships of the journey. He will not count the steps to this Light, for it shines also in his heart. Thus we will find our link with the Supermundane; let it lead man to joy. Man should determine to proceed unwaveringly, without concern for the changing conditions on his journey.

The wonders of life are many, and everyone can reflect on the radiance of the heavenly bodies that reaches Earth only after millions of years. Will not such contact with Eternity

give wings to man? Will he not create a new way of thinking? He can learn to love reality and find within himself the necessary level of consciousness that will enable him to sense the Supermundane. Studying the Teaching cannot provide such sensations unless the seeker accepts the Supermundane World.

The Thinker said, "Let us learn to recognize truth. It exists, although there are many veils obscuring it."

635. Urusvati knows that hatred can turn into a most destructive form of madness. Fortunately, a totally committed, consuming hatred is not often encountered. However, the power of hatred expands and attracts cunning, invisible allies. This madness can become quite dangerous, and the karma engendered by hatred is frightful. Those obsessed by hatred on Earth carry their madness into the Supermundane World. Their karma may be called hellish, for their thoughts are directed only toward the malicious satisfaction of evil.

The courage of the Guide is rendered impotent by the malice of those who are driven by hatred, and it becomes impossible for him to turn them toward the path of perfectment. Those who do not stay on the path of progress act wrongly and quickly lose what they have previously accumulated. The one who hates cannot continue his evolution. You can imagine that the fate of the one who separates himself from evolution is terrible. People should hasten to understand that hatred is a poor counselor.

Hatred is implacable; this is what distinguishes it from other traits. Sometimes sternness is mistakenly seen as hatred. People view resolute actions by great reformers in this way, but these actions are essentially stern and far from hatred. Let us not judge the reasons for their sternness. Just imagine the abyss of ignorance and animosity that faces every reformer! It is a wonder that great leaders do not succumb to hatred, but then this is not characteristic of great leaders.

The level of one's consciousness can be judged by the presence of hatred. Only a worthless person, conceited and contemptuous of all that is unknown to him, can fall victim to the whirlpool of hatred. But his hatred does not develop instantly. He accumulates many drops of imperil, instead of drops of the healing sweat of labor. Every reformer who had to take severe measures secretly feels remorse about them, but the one who hates rejoices in his every act of cruelty.

Evolution requires that hatred be regarded as a shame of humanity, and when this requirement has been met, the many barriers raised by ignorance will be destroyed. Hatred is a special kind of ignorance. An enlightened person knows that hatred stands in the way of progress.

Do not think that a hater is always a giant of evil, for there are also petty haters. They also bear the karma of their hatred, and in this matter an earthly scale is unsuitable. Does the hater always know what he is obstructing, and what it is that he dreams to

destroy? Many haters do not even know the true purpose of their hatred. They are like small stones in a riverbed, carried along by the force of the current. Even small stones can collect and form large barriers.

The Thinker said, "I pray that Destiny should preserve humanity from the madness of hatred."

636. Urusvati knows that many people pass on into the Subtle World in a wrong state of mind. Some cross over in fear and terror, others in hatred and resentment. Some cling to their earthly attachments, and others believe that when the bodily sheath dies, there is nothing else.

Many erroneous thoughts cause harm to the subtle existence. Some ideas, though useless, carry good intent. For example, some people promise to appear in the subtle body to their dear ones, and, with such an impossible promise they restrict themselves and disappoint those who wait for them. Everyone must cross the threshold free, aspiring to perfectment. It is possible that one will be required to appear in the subtle body in order to fulfill a supermundane task, but this must happen naturally, as a part of other experiences and learning.

Besides, man cannot decide to whom and when he can appear. The vibrations of the person to whom such a promise was made may remain unchanged, but they may have become more refined in another person, to whom he should appear. Such changes can be judged only from the Subtle World. It is therefore unwise to anticipate such things while in the earthly state. Everything should proceed naturally, without preconceptions. To be in full readiness requires that one not be bound by predetermined decisions. It is quite possible that someone will appear in a subtle body and thus bring benefit to people; however, it will not be a frightening ghost, but a Messenger of Light. To experience this, one must prepare oneself, and be ready to accept the Guide.

The Thinker said, "We are not in need of frightful ghosts, but may the Messenger of Light knock at our door!"

637. Urusvati knows that the human organism reacts to its surroundings to a much greater extent than is usually thought. However, people continue to believe that they live as if in a vacuum, where there are no external influences. Even the invention of radio transmission has had no effect on this belief. But now I want to remind you about an important possibility, the ability to take on someone else's pain, at a distance.

You already know that pain can be transmitted to people under hypnosis. But even without suggestion, through the power of will, pain can be taken on over great distances. Often, out of the goodness of his heart, a person desires to alleviate another's suffering and accepts not only the pain, but the illness itself. Such assumption of the illness is not produced by physical contagion, but is a psychic phenomenon involving all bodily consequences.

One can point to a number of such psychic transmissions. These attest to how sensitive the human organism is, and how rarely people pay attention to manifestations of this sensitivity. Science is of little help to most people in this area, for this knowledge is restricted to a small circle of scientists. It is imperative that the discoveries of science be made available to all people. Let us not fear broad dissemination. Many recent discoveries should belong to the people.

The Thinker said, "I do not see why the villager should know less than the urban dweller."

638. Urusvati knows that the living process of gaining knowledge will always reach out and encompass more and more, and never limit itself. By this trait, true science can be recognized. People want to see matter in everything, and they are right, but only if they acknowledge its many states and properties. The very word "matter" is a good one and is akin to the great concept of Maternal Matter. At present, in the age of the Mother of the World, one should pay special attention to all that is related to this magnificent Foundation. Besides, it should be understood that it is this concept of matter that includes all possible properties of the substance out of which all is born.

It is said that matter is crystallized spirit, but one can also say it differently, because everything, starting with the subtlest energies, is matter. It would be a great limitation for one to deny the principle of the one fundamental energy, for by doing this he will also deny matter. What then would such an ignorant person have left? It is time to return to the word "matter" its true meaning. He who considers himself a materialist must respect matter in all its forms. It is unfit to call oneself a materialist and deny the very essence of matter.

Indeed, it is wonderful to study matter and its relation to the evolutionary process. This is the only acceptable scientific approach. But even this can be distorted. A positive approach to study can never be limited. On the contrary, it must be governed by a principle of constant learning. Ponder the real meaning of many concepts and you will clearly understand how strong is Our desire to find a scientific approach to everything. For Us, such a principle does not contradict, but supports the freedom of the researcher. It only points to the beautiful matter, which is the Mother Herself.

The Thinker said, "Let us learn to revere the Mother, then we will understand the essence of Nature."

639. Urusvati knows that when visiting the Subtle World, or when passing into it, one should be accompanied by one's most joyous memories. We have spoken many times about this bridge of joy, but people rarely listen to even the best advice. Some people will say that their lives were dark and joyless. But they forget that everyone experiences moments of joy, and it is these that should be deliberately recalled from the treasury of the Chalice.

Joy is not evoked only by fanfares of victory as for a hero, or by popularity or celebrity. Pure joy is experienced in a life of labor. Everyone performs deeds of self-sacrifice, and one should learn to gather his best memories. The individual knows in his heart whether he was worthy of humanity. One should collect and cherish one's best moments. They are a precious cargo, and build a bridge of joy that glows with innumerable lights. Everyone can accept that this Indication about preserving the best memories in life is easy to follow.

One should not attach one's thoughts to dark and oppressive memories, for they, like leeches, will consume one's life-energy. Everyone experiences misfortunes, but one should not become attached to them. Why drag along a needless tail of woes? Let them be in payment for one's karma, and one's joys will be a guarantee of future success. The Guide helps best where the spark of joy glows. This page of Our Inner Life can be near to everyone.

The Thinker used to say, "One must learn to gather all sparks of joy, then the boat of Charon will not be needed."

640. Urusvati knows that many people do not understand Our repeated Indications about calmness. They err by thinking that We advise inactivity, but Our Indications about calmness are about an inner calmness. Unfortunately, this state is not easy to achieve. People may think that they are calm, when inside them a veritable volcano is raging. This state of the nervous system can bring about extreme fatigue. Is it not a contradiction that when We speak about vigilance and alertness, We also insist upon the need for inner calmness? However, these requirements are not in contradiction, but in full harmony. Vigilance succeeds when it is calm. Remember that most of the events that cause anxiety have already occurred, and are now in the past. We invite you to strive to the future. With this striving, you will be filled with subtle vibrations, and will be freed of all worry.

Only from Our Tower is it possible to see into the distance and understand how valuable is the future. One can read about the prime importance of the present moment, and whole theories exist that one should live only in the present. But the supporters of these theories must realize that the present does not exist. This reminder must be restated again and again, because people do not like the idea of living in the future.

The Thinker said, "We can remember the past and prepare for the future, but the present can neither be understood nor grasped."

641. Urusvati knows how carelessly, and even disdainfully, people regard all that concerns the Supermundane World. We will not even speak about the more subtle manifestations, but during the more gross materializations, people ask such foolish questions that one wonders why such seemingly educated people cannot speak more sensibly. They ostensibly come together for some serious purpose, but in their behavior

betray signs of disbelief or mockery.

You know Our cautious attitude to so-called spiritual seances. People do not realize that besides this kind of communion, there are many more natural and unforced contacts. Thus, everyone can engage in communion with a realm so broad that it can change their entire world outlook.

We certainly do not approve of those fanatics who abandon their earthly obligations and bring nothing but confusion to all around them. They talk about higher harmonies, but at the same time forget that there must be harmony between the earthly world and the Supermundane. These fanatics consider earthly tasks to be beneath their dignity, and thus prove their ignorance. They came to Earth to fulfill some task, and should honor their obligation and love their task. With proper devotion to their earthly work, they would be able to sense the Supermundane touches. This kind of devotion is a natural link between the worlds.

One must abandon complicated analyzing, and return to the most simple. Man cannot make evolution, but must participate in it. He must harmonize himself with it. Again we come to the rhythm of labor and understand that those who just talk only encumber life. During this time of intense transformation of the world there is no place for empty talk or bigotry.

You may ask why such intense labor is needed in Infinity, and whether Infinity is co-measurable with the labor of a single individual. To the amazement of many, I must say that it is so. Each person is a living particle of humanity, which is the most powerful force on the planet. This “master of the planet” has no right to indulge in idle talk. He carries an immeasurable responsibility, and may not escape it. For him the only way is to turn as a friend to the Supermundane World.

The Thinker said, “Everyone has a great many friends, but must learn to love them. There can be no friendship without love.”

642. Urusvati knows that some people do not understand the difference between the Subtle World and the Supermundane. It seems to them that both concepts are interchanged in Our Discourses, simply to avoid repetition. But it should be remembered that the Subtle World is a particular and limited realm, while the Supermundane World includes not only the various spheres, but also the world of thought—even the thought produced by those on Earth. It can even be stated that the Supermundane World is mainly the world of thought. Thought reigns, in both the supermundane and the material worlds.

It must be understood that it is not by accident that We link the essence of Our Life with the Supermundane World. People must consciously learn that the most precise understanding of the Inner Life of the Brotherhood can be achieved by studying the flow of Our thought. In everyone’s life thought is the touchstone. It is said that man learns

about himself by watching the current of his thought. The currents of thought are diverse; they are ceaseless and are rarely harmonious. It is not easy to watch one's own thought!

An accurate biography should reveal not just the outer actions of the individual, but also the current of his thinking. Only thus is it possible to examine the subject's essence. It is a dangerous error when experienced leaders assume that because they only thought, they are therefore not responsible for the effects of those invisible thoughts. But those thoughts become part of the foundation of their actions. It is wrong to think that thoughts have no consequences. It is difficult to know when the consequences will occur, and they may not be manifested on Earth. A great many karmic conditions can hasten or postpone dates, but the wonderful law is that each thought has its consequence. These karmic processes are related to the Supermundane World. They are based on the working of psychic energy, the primary force that fills all that exists.

The Thinker pointed out, "We are saved by our thoughts. They are our sails and our anchor."

643. Urusvati knows the necessity for a sealed memory. Many ask why it is necessary for the memory to be sealed. But they cannot imagine the horrors they would endure if humanity could continually remember past lives. A cacophonous choir would emerge, and with such a choir no progress would be possible. It is a wise law that sifts out all that is unfit for perfectment.

Inexperienced people imagine that having a knowledge of their past lives would permit them to better succeed on their path, but in reality only few would know how to properly make use of such memories. Actually, these memories are not lost, but are stored as living accumulations in the Chalice, and sometimes the Voice of the Silence reminds one of the need to draw forth and make use of an old experience. The law of concealed memory is a blessing.

Could anyone now, in this technical age, immerse himself into the mentality of times long past? This would only encumber the path. One can study the culture of antiquity, one can understand the ways in which old problems were resolved, but one cannot climb back into the skin of one's forefathers! And such an attempt would be altogether unnecessary. This is an age of astonishing discoveries, and man must adapt himself not to conditions of the past, but to the future, so as to apply his psychic energy sensibly.

The Thinker predicted, "There will come a time when people will be able to fly, and will strive toward the far-off worlds."

644. Urusvati knows that people attach little value to the development of an expanded consciousness. They are like small children who will agree to study their lessons in exchange for a piece of candy, and refuse to learn anything of importance without reward. One can observe the same thing with adults; for the promise of paradise they

agree to read something, but without this promise they refuse to work for their own perfectment. The promise of a new consciousness is insufficiently persuasive. They will say, "Why do we need some new, unfamiliar consciousness? It would be better to increase our daily wage!" Thus, the Guide finds himself in the position of a benefactor building almshouses.

It is hard to believe that so few will dedicate themselves to self-perfectment without expecting reward, but simply for the sake of expanding their consciousness. Try to recall finding any true seekers of knowledge. There are many who read the Teachings of Life, but will then set conditions for reward! Some will expect payment in three years, others in seven, and some in ten. It is instructive to peruse these imaginary contracts that are expected to be satisfied by the Guide. The individual decides on the reward to suit himself, and without considering the reality, he ignores his own errors and misdeeds, and suspects the Guide of withholding payment! In his way of thinking, where are the blessings of the Supermundane World, if, at the very least, his earthly earnings are not increased? Many such earthly, secret thoughts can be recalled.

The Thinker said, "The shield may be brightly polished on the outside, but what does it cover?"

645. Urusvati is familiar with the indignation that many feel when We speak about never-ending tests. The old saying that the whole world is on trial is accepted as a metaphor with no relevance to life. Tests are seen as tiresome punishment. It would perhaps be better to use the word touchstone instead of test, for everyone knows that touchstones are a necessity during many experiments.

It would seem that people should be able to easily relate scientific knowledge to their own psychic experiences. But whenever an unexpected and unusual manifestation occurs to people, they do not believe it, not understanding that it is a sign of their own developing inner forces. Thus it is told that some Teachers purposely permitted their disciples to encounter difficult situations, so that their resourcefulness would be tested, and they would then be required to find the best solutions. Pay full attention to how people view their experiences. Only thus can one see with what degree of intelligence their acquired knowledge is applied.

Evolution is propelled by a small minority. The same relation exists between the manifested and chaos. Nonetheless, cosmic evolution advances steadily. Thus, one can see that although a minority of humanity is ready to accept the reconstruction of life, the reconstruction is taking place all the same. One can thus say that only a few are ready to follow the path of evolution, but the luminous consciousness of these few provides sufficient energy.

The Thinker said, "The few can carry the burden. It is not quantity that is essential."

646. Urusvati knows that the inseparable cannot be dissevered. This must be kept in

mind when one speaks about the earthly and the Supermundane. Due to some unexplainable stubbornness people separate in their minds these two concepts, inseparable in their essence. Could any action be imagined that would have no effect on adjacent domains? All is one and indivisible. The smallest psychic action has physical consequences, and each physical action has its impact upon the psychic condition.

All this would seem simple, logical, not contradicting any truths, but the present condition of mankind does not admit it. One can trip upon even the smallest threshold. This tiny threshold, this contradiction in the human mind, exists in spite of all scientific proof. One can surmise what kind of sinister forces cultivate this idea of disunity. This belief is an obstacle to the transformation of life. People are willing to talk much about a new life, but mostly their talk is empty words.

When leaving the theater, the temple, or scientific gatherings, people at once sink into the dust of everyday life. Moments before, they were enthused, or wept, or were inspired; then followed immediate forgetfulness. One of Our co-workers performed a revealing test. He stopped to observe people leaving the theater after an inspiring performance; he did the same upon leaving a temple, and also after a lecture by a famous scientist. You would perhaps be astonished to learn that of each hundred people, only eight were still affected by their earlier impressions. The others, already at the door, quickly returned to their commonplace ways, their most impressive experiences having barely touched their stony hearts.

The same can be observed during the discourses about the Supermundane, but, as We said, evolution is advanced by a small minority. The fact remains that for most people, the Supermundane World simply does not exist. People do not wish to see those phenomena which, like a rainbow, radiate above the gulf of the everyday. Why is there this resistance, when human curiosity should lead one to an interest in the infinite realms of the Supermundane?

The Thinker begged His disciples, "Encourage people to at least glance at the starry skies. Only pigs cannot raise their heads."

647. Urusvati knows how easy it is to adopt beneficial measures in daily life. It is proper to preserve calmness before going to sleep, but unfortunately, people usually use this time for quarrels and doubts. They do not imagine the harm they cause to their health and also to their imminent visit to the Subtle World. Each one enters the sphere of that World which corresponds to his psychic state. If one falls asleep while in a state of irritation, it becomes difficult for the sleep to have beneficial effect.

Not without reason it is suggested to pregnant women to think about beauty, and to keep beautiful objects around them. This same advice should be followed by everyone, when approaching sleep. It is not difficult to spend the last minutes thinking about something lofty. Do not think that this is hypocrisy. Man must know how to control his thoughts. Even when burdened by problems, he can allow himself a moment of rest and aspire

towards beautiful dreams. This is true also when conversing during meals. Experienced people know how harmful it is to partake of food during an unpleasant conversation. Every physician will confirm this. And so, in everything one can promote psychic healthfulness, which is more beneficial than many vitamins.

It is wise to ask friends not to fall into despair, because in that state they open themselves to all kinds of calamities. There are entire categories of ailments caused by sorrow and despair. It is hard to treat these ailments, because diagnosis of the stricken nerves is difficult, and physical medicines can only worsen the situation.

The Thinker said, "Aesculapius must not be angry if, prior to turning to him, we summon the Muse."

648. Urusvati knows that scientific research must soon turn to a study of the activity of the glands. Not enough is yet known about the action of the heart and of the nerve centers, and even less is known about the glands, although such knowledge is of vital importance. Only recently so little attention was given to them that physicians were too willing to simply remove them, without wondering why every organism has a developed glandular system.

At present a certain caution has developed about removing glands, but their essential purpose has not yet been sufficiently understood. The secretions of the glandular system are of great importance for communion with the Subtle World. Subtle entities utilize the glandular secretions not only for their materialization, but also for their nourishment. Thus, during their study of the activity of glands, scientists will inevitably stumble upon the discovery that the glands are links with the Subtle World.

It is not easy to observe the secretions of the glands, for, being both earthly and subtle, they are not subject to earthly measures alone. Yet, even the hardest problems must be resolved. Not only must the biologists and physiologists be summoned for this, but also the physicians. Such observations must be introduced not only among the sick, but also among those healthy people who possess great sensitivity.

Experiments must not be limited to observing only the ill. These processes will be evident in the whole of life, and only the wisest scientist will be able to properly evaluate any unusual glandular symptoms. Therefore, We often direct attention to the study of such symptoms amidst daily life.

We ask that you not look for striking revelations, but watch closely all everyday routine, which is so full of miracles.

The Thinker insisted that the disciples observe the happenings of daily life. He said, "We are surrounded by the most striking miracles, yet do not wish to notice them."

649. Urusvati knows how wrong and harmful is the idea that the three worlds are

separate. There are many bridges and ladders linking all realms. Man, in his physical state, carries within himself the subtle body, whose presence he can often sense, and also the seed of the Fiery World. Can one imagine the One, the Indivisible, with unsurmountable barriers within It?

Each refinement of feelings and broadening of consciousness opens a new possibility for communion. It is no fault of the universe that people do not wish to notice the door that is open to the next chamber. Not only at a moment of highest ecstasy, but even amidst the chores of daily life does man receive touches of the Subtle World. But instead of loving them, he fans them away as he would do to an annoying fly.

The Subtle World, in its higher strata, comes into contact with the Fiery World. And in their earthly state people, too, can sometimes receive a fiery arrow. Not without reason is each one given a fiery seed. Because of the seed's presence, the fiery arrows do not kill, but call forth an intense vibration.

These truths must be absorbed, but the majority of mankind does not acknowledge them. In many accepted teachings, the basic worlds are frequently referred to, and hints are given for the possibility of communion with them. Religions speak about this too, but people take it as a kind of abstraction, and do not admit that science also speaks about the same thing, but in its own language.

The Thinker used to say, "Man, have you already been given so much that you so easily refuse the treasures that are yours to claim?"

650. Urusvati knows that help, when sincerely given, does not violate the law of karma. There is a fanatic belief that one should not help one's neighbor because it would intrude upon his karma. This is a harmful fallacy. The fanatics do not let themselves understand that one who helps acts in accordance with karma. Man must provide all possible help, without thinking about karma.

Any offering of help radiates good, but, of course, the good deed must be sincere. In this, everyone must be his own judge. We value help when it is offered spontaneously, from the heart. There is no use in calculating whether or not to help someone. Most people would stop to help a passing stranger in distress, without thinking what a beautiful deed they are performing. And such conduct is right, for self-congratulation undermines all good results.

Timely encouragement is valuable, perhaps more valuable than many other kinds of help. The one who encourages shares part of his energy, and such distribution of one's best possession is of value. Let all those who wish to think about the Supermundane first of all experience the joy of help. Such joy is beautiful, and it belongs not only to the wealthy. Good advice can uplift and enable someone in trouble. Everyone can share valuable knowledge. In such a condition of tensed benevolence, the one who helps acquires increased strength and resourcefulness. Blessed be all help that comes from

the heart!

The Thinker taught, "Learn to help; this science is blessed."

651. Urusvati knows that contemplation of the Supermundane frees one from the worst vipers, despondency and resentment. The garden of resentments is an ugly one, and the cave of depression gloomy. Still, people so often descend into these caves, and enter into the gardens to tend the thistles, that a healing remedy must be found. Contemplation of the Supermundane is precisely that needed remedy. Not for a single hour should one extinguish within oneself this flame of lofty thinking. The highest sage loses his power if he ceases to think about the future Abode. He will be defenseless, and from the bottom of his Chalice the dregs will rise.

People will ask whether prolonged thought about the Supermundane will impede their earthly activities. Indeed, this thinking should accompany one even during the hour of most intense activity. It was said long ago that the Image of the Teacher should be forever retained in the consciousness. Similarly, profound thought about the Supermundane will be not an obstacle, but a living bridge to future achievement.

It is beautiful if someone can always carry within himself a lofty thought. Let it not be the product of reasoning, but rather of wordless contemplation.

Do understand what I wish to say. Twenty years ago the understanding of these concepts may not have been clear, but now the foundation of the Teaching has been properly laid, and its basic principles have been relatively well given.

The Thinker pointed out the similarity of the work of thinking to that of sculpture.

652. Urusvati knows that, like sculptors, We shape the foundations for the broadening of consciousness. Urusvati also knows that a considerable amount of time is needed for full understanding of these foundations. One cannot learn by just grasping at fragments. The entire developing structure of Our Indications must be kept in the consciousness.

An inexperienced aspirant may think that isolated moments of attention are sufficient. An impatient student will be annoyed to hear about the necessity for a steady growth of knowledge. A selfish one will not understand why a Guide is needed. And even a rhetorician would not know the words to best express the broadening of consciousness. But you have been receiving Our Indications for twenty years, and are able to compare the levels of your consciousness as it was then, and now.

Consciousness cannot be described in words. It guides feelings, but those, too, are inexpressible. If I speak of solemnity, those who do not sense it will not understand it. Yet every important day should be accompanied by a joyous solemnity. The more difficult the day, the more solemnly it must be treated.

Our first call to you was many years ago, and the first signs were manifested to you over half a century ago—is it not so, Urusvati? Those distant signs stand as a Banner of Victory. If you rush forward too fast, the heart will not endure; the expansion of consciousness does not require destruction of the heart. A sensitive heart must be treated with care. It beats not for itself, but for the General Good. This idea must be proclaimed each Day of Remembrance.

You remember the early messages, given twenty years ago. Every concept was investigated and revealed with an attitude of solemnity. We did not hesitate to point out that even the highest concepts can be studied. We indicated that science, too, is needed for the broadening of consciousness. We described the mental work of Our Brotherhood. The Supermundane Worlds, Our Brotherhood, and expansion of consciousness are the fundamentals of Our given Discourses. This book about the Supermundane and the Brotherhood is in fact about the broadening of consciousness. It is not possible to point to inner boundaries in the Indivisible.

All friends should know how to guard the Precious Stone. Let them place upon the work table a rock crystal in commemoration of the Solemn Day. Thus shall we preserve the memory about the most important dates.

The Thinker said, “Let us mark this Day of Remembrance with a crystal-clear stone.”

653. Urusvati knows that there are many obsolete words that should be withdrawn from use. Other words have changed from their original meanings, and this results in confusion. Among these, the word occultism should be abandoned. Its history reveals that in the Middle Ages it was used infrequently, with care, by those who knew. Now it is broadcast almost without any sense of its true meaning. Science is gradually conquering all realms of knowledge, and the use of such words about secret knowledge has become a virtual challenge! Knowledge progresses, and the fires of the Inquisition are slowly retreating into the past.

Today’s so-called occultists are, in most cases, laughable. They imagine their ideas to be sacred discoveries, but at the first occurrence that they cannot explain, they flee in terror. Let the truly honest researchers take the place of these prideful “occultists.” The domain of subtle energies must be studied by scientists, and now that even in the universities attention is being given to them, terms that cause confusion are no longer needed.

Equally outmoded is the term metaphysics. The manifestations of Nature, from the lowest to the highest, belong to the physical domain. It is impossible to introduce opposing views, or to separate and categorize, when there exists one, indivisible Foundation. Metaphysics appeared during the time of secret alchemy. Then, investigators had to hide from the attacks of ignorance and hypocrisy. But presently there is no need to drive science underground.

The Thinker said, "Physician, rush to help wherever health is endangered. Do not await the call. Hasten! Likewise, builders of bridges, raise them wherever they are needed!"

654. Urusvati knows that some people wonder why in Our recent Instructions they recognize things already known to them. But the new will often include variations of the old. People will rejoice to find in the new some things that seem to repeat for them ideas that long were foundations of their life. They should examine whether these foundations were real or were only empty words. If so, their illusions should be transformed into reality. Only thus should the new Instructions be understood.

Everyone has seen stars, but does everyone connect them with the idea of infinity? We often find that the starry sky as seen nowadays is very similar to the way it was seen by the ancients. All the great cosmic chemisms can have little meaning without a proper approach to the Supermundane. Likewise, the significance of thought will not be realized without a full understanding of the subtle energies. Indeed, the word thought has always existed, but its true meaning must be pondered.

The real meaning of things can be understood only by comparing their earlier significance with newly-acquired knowledge. Who can say that his former understandings were broader than his present ones? It is not easy to compare one's old and new qualities of consciousness. Man usually forgets his former level, and thinks that he used to know much that he is only now learning. It is useful to think about the new consciousness. We told you that sometimes it is instructive to visit long-forgotten places so as to recall your old understandings and compare them with the new.

The Thinker said, "Gatekeeper, hurry, open the gates! Gatekeeper, I do not know Thee, but I do know why these gates should be opened."

655. Urusvati knows that there is much confusion about the meaning of imagination. People wonder that if the imagination is so necessary for progress, how does one account for a malicious and ugly imagination? This perplexity is justified, and it is necessary to know that there are indeed many kinds of imagination.

It is not easy to help a person whose imagination is malicious, for such an imagination can be quite powerful. One can help only by directing him toward the beautiful. Only in this way can the malicious imagination be overcome, but it is very difficult and requires much time. The malicious imagination has persisted throughout time. It is firmly rooted and has survived the ages, as have so many human habits. Humanity's traditions of thinking are influenced by society, thus making it difficult for the individual to examine habitual tendencies. Such people are unable to even begin to think about the Supermundane, a realm that cannot be approached with malice.

We have watched many strong individuals who were possessed by an evil imagination. They bring much harm, and their imagination is often much stronger than that of good people. The treatment for such people is similar to that for alcoholics. It is difficult in both

cases to apply mental suggestion, but it is important to provide an approach to the Beautiful, which melts away the ice of evil. The creators of things of beauty should remember the importance of their creations. I deem the Beautiful to be a powerful shield against evil.

The Thinker said, "Let everyone be provided with a reliable shield. He will receive it from the Muses."

656. Urusvati knows of the particular form of psychic activity that occurs at night. It is crudely called dreaming, but dreams include a great variety of vital manifestations. There may be projections by one's own imagination; there may be a play of memories, rising from the depth of consciousness. But there can also be influences from the Subtle World, or impressions from one's own experiences in the subtle spheres, or some distant message, sent as images. There can be many combinations of these; therefore, experiences during sleep must be scientifically studied.

Many unusual phenomena will be observed by those who study sleep. Some people insist that they never dream. This is incorrect, it is simply that they cannot remember what they have dreamt. Some people can usually remember their nightly experiences, while others not only do not remember them, but even insist, pressing the point, that they never dream.

There are night activities that are evidence of imbalance. These manifest themselves in sleepwalking, but those who experience it have no memory of it. Such people are of an unhealthy nature, and studying them is of little use to the study of healthy sleep. Their activities take place, so to speak, between the worlds, and can be of interest only for studies of physical coordination. Observations of healthy people during sleep result in more relevant conclusions.

In studying the Supermundane World, let us, first of all, not forget the process of sleep. Science should take a very attentive attitude toward the condition that is closest to the Subtle World.

The Thinker said, "We cannot speak crudely about dreams. A subtle condition requires subtle attention."

657. Urusvati knows how carefully the so-called electromagnetic phenomena must be investigated. Recently such storms assailed us, but once again no one studied them. It is essential to investigate these atmospheric manifestations, and also their effect upon the human organism.

Both the animal and vegetable kingdoms will also offer instructive evidence. Finally, all opponents of the science of subtle energies will be put to shame. It is not enough to declare that radio, telephone, and telegraph transmissions were disrupted; this is an observation of the crudest effects.

The physicians in hospitals can observe the extent to which people are subject to the effects of atmospheric storms. The symptoms are long-lasting, and provide ample opportunity for careful study. At the very least the pulse and temperature of each patient can be observed in connection with the anomalous conditions. It is not enough to note changes in the sunspots; who can assert that only those changes were the causes of cosmic storms? Maybe some other kind of energy was involved. It is not in the human power to find the Source of cosmic energy, but man can still study the influence of this energy upon his surroundings. Such a study will, in itself, be an exploration of the Supermundane.

The Thinker asked people long ago to observe all manifestations of Nature. "Not only scientists, but all people can become reliable observers."

658. Urusvati knows the danger of fragments of knowledge falling into untrustworthy hands. I warn about untrustworthy hands because ignorance is not as dangerous as treason.

It must be understood that an individual must be adequately prepared before being entrusted with knowledge. Some Guides deliberately make this preparation a lengthy process. They say, "If the consciousness is not yet ready, let the preparation be tiring, so that the immature ones will leave."

It is right to safeguard knowledge by all means. After all, when explosive materials are guarded, people apply stringent measures. They do it not because there is a secret to protect, but to avoid destruction. Similarly, knowledge in the hands of destructive people becomes a powerful explosive material.

We constantly nurture the growth of knowledge in right directions, and advise avoidance of disorderly, chaotic thinking. Nothing can be done when someone is disappointed and leaves; he is clearly not ready, and it would be impossible to coax him toward a better trend of thought. But those small grains of knowledge already gained will not be lost and may in the future be utilized by him.

When asked about knowledge that could not yet be grasped, the Thinker told the story of a youth who asked a Sage to teach him how to be the ruler of a nation. The Sage said, "Willingly, but first you must become ruler of your heart; when you have mastered that kingdom, come to me."

659. Urusvati knows that the true measure of a toiler is the extent of his labor for the Common Good. Regarding the truth of this let us recall a simple tale from ancient India.

On the outskirts of a village an unknown man settled down. The newcomer observed that the villagers were using unhealthy water from a muddy stream. He started to dig a well for them. The place for the well was a good one, and the well was quickly filled. But

evil neighbors, instead of showing gratitude, whispered, “The newcomer is laboring not for us. He opened this well-spring for himself.”

The newcomer said, “Then I will carry the water for myself from afar.” Then the evil neighbors invented a new slander, that the water in the well had been poisoned or had an evil spell on it, that the entire village would be destroyed. After that, the newcomer left this inhospitable place for good.

The villagers avoided the well, but the cattle drank from it and were soon invigorated. After a period of time a sick little girl, suffering from thirst, drank water from the well and shortly was healed. Soon the new generation of villagers forgot the slander and discovered the healing power of the well. The newcomer who had built the well was now seen as a saint, and legends grew about him. Sadly, before the “poisoner” could become a saint, a whole new generation had to come into being. Thus one can see how the people’s consciousness judges labors for the Common Good.

The Thinker knew a similar story from the life of ancient Greece, but instead of the digging of a well, it was the planting of a tree. Every nation has its unjust judges, and its valid judgments by ordinary people.

660. Urusvati knows that an ability to observe with clarity results from a life of striving, vigilance, and readiness. When We spoke about always being on watch, some thought that it had to do with some unusual circumstances. They did not grasp that the power of observation is a most normal ability, available to all. Clarity of observation is a necessity in even the simplest of tasks. Do not think that some kind of higher inspiration is a requirement for this ability.

People like to explain away their errors. They may say that their minds were scattered that day, without thinking about how unworthy such a state is. To be absent-minded means to leave oneself open to destructive influences. It is impossible to think about the Supermundane when one’s thoughts are scattered. Defeat is the fate of the absent-minded leader. Courage cannot co-exist with absent-mindedness. Courage can be compared to a sword blade; never can it be compared to a handful of sand.

One should develop one’s power of clear observation. No knowledge can be acquired without this ability. We cannot send a sign to an absent-minded one. Precisely, during Our discourses about the Supermundane, one’s clarity of observation must be strengthened.

People may complain that due to fatigue, they have lost their ability to observe. This was answered by the Thinker, “A bird in a cage does not forget how to fly.”

661. Urusvati knows that thought transmission is most easily received by a person with whom a vibrational connection has been established. Though more difficult, reception is also possible by crowds of people whose vibrations are in a chaotic state. But most

difficult of all is communion with a small group that, though linked by some common goal, is in a state of disharmony.

Such groups can completely paralyze their receptivity. They imagine that they are united for a common action, but in reality, they usually can be unmasked as hypocrites. Their hypocrisy may be conscious or unconscious. It is especially difficult for Us when some united group action is needed, but instead, they pierce one another's hearts with invisible arrows of disunity.

How can success be hoped for when each member rejoices at the defeat of another? There is no way to show them that in such behavior they invite their own defeat. Examples of this can be cited from the history of all nations and of all ages. And even now, in spite of having the books of the Teaching, the same lack of harmony can be seen among Ours. Such disorderly conditions provoke consequences that the participants cannot even suspect.

With one wave of his hand man can produce a conflagration. He could, afterwards, regret his carelessness, but what can such regretting accomplish? It is time to put aside the outworn thinking that whispers, "There is no confession if one does not first sin."

The Thinker told the citizens who maligned Pericles after his death, "Ugly stunted ones, you must have seen Pericles in the dark if you imagine him to be as ugly as you yourselves are."

662. Urusvati knows that biology, a science of life, and ethics are inseparable. Some time ago this was sensed, then later forgotten, but now it is again being remembered. We speak much about straight-knowledge; in this concept are contained both biology and ethics. Biology cannot be a dry science; it must contain within itself an understanding of psychic life. It is precisely this that must be studied, for only then will it be possible to speak about the fullness of life.

Certain branches of science have their boundaries; others are unlimited, and therein lies their captivating power. The most primitive materialist cannot deny the scientific importance of biology, and this acknowledgment links him with those tasks that expand knowledge. It is impossible to categorize biology; each of its pages is firmly fastened to the next. This realm without boundaries has a special attraction for the unprejudiced scientist. How many other sciences also serve this science of life!

One of Our friends called himself a biologist, but said that at the same time he was a psychologist. This is a correct description, but is rarely heard. Unfortunately, biologists often turn away from life and shut themselves up in laboratories. But can true biology exist without a broad study of life? We wish to tell all friends that they should not fear to think of themselves as biologists. It is better to describe one's work with widely-accepted terms.

Some may think that those who reflect upon the Supermundane would be more suitably called astronomers, but this name is ill-chosen. Even now many astronomers deny the possibility of life on other planets. Their way is not Our way; biology, however, is easily linked with ethics, and the result is a natural cooperation. This is why We, from Our first discourses, advised the development of the power of observation. Independent observation leads to true scientific learning.

Many think that the term straight-knowledge somehow demeans the dignity of knowledge. This is another error. But some of the better scientists recognize the role of intuition, and in this We concur. We arm Our friends, so to speak, for a distant journey. They may meet all kinds of criticisms and should at all times be ready to reply. On the one side the superstitious ones will drag them to the stake, and on the other, those serving science will demand to see their diploma.

What is needed is steadfastness based on real knowledge, and the maintaining of an awareness of the existence of a Hierarchy of Cooperation. The student of life is not alone.

The Thinker understood the existence of life on all planets. He said, "It would be madness to think that only our Earth is inhabited."

663. Urusvati knows the futility of reasoning with a prejudiced opponent. There are limits to the benefit of laboring to spread the Truth. It is useless to insist where a heart of stone refuses to accept.

It is not always easy to discern lack of receptivity. Straight-knowledge alone can whisper, "Leave, for no understanding is possible here." The right understanding must be cultivated, and it is better to tell too little than too much. Some people will insist on the right to disseminate further the knowledge that was given to them. They are correct in asserting this right, but the responsibility is theirs to know to whom the knowledge may be transmitted. The teacher must not prematurely overload the consciousness of the student.

All must be molded goal-fittingly. To this end, acquaint children from an early age with the grandeur of the Universe. Both microscopes and telescopes should be given to young children. It would be even better to take them to an observatory. Such an experience will be impressed in their minds forever, and will encourage a higher way of thinking. It need not be feared that children will not understand what they have been shown. They will be reminded of what they had learned long before, and will take joy from it. Children will not be shocked by such experiences of cosmic dimensions. On the contrary, it is the petty things, like family quarrels, that will unsettle their world view.

Appreciation of teachers must be increased, so that they are understood to be among the primary shapers of a nation. It distresses Us to see teachers demeaned. In all countries, teachers should be the educators of the people. Their devotion to this task is

so great that the nation must provide them with a life that encourages achievement. Can a teacher, when denigrated and impoverished, speak about the Supermundane, or point out the beauty of the heavens, to broaden the thinking of his small students?

Acquaintance with a telescope should begin even earlier than school age. Small children must be given the opportunity to make their own majestic observations. But of course, when we see the poor conditions in many villages, advice about providing telescopes can be seen as utopian. Nevertheless, one should make a start toward the Common Good.

The Thinker said, "Soon the human eye will not suffice to see all the riches that are predestined for mankind."

664. Urusvati knows the many forms of heroism. It is said that circumstances make the hero; it would be better to say that circumstances awaken the hero. Many people do not understand this phenomenon, but others know what is destined for them and carry out their mission from an early age. Some sense that they must fulfill something, but their consciousness does not provide a clear indication. For such born heroes circumstances will be the key. They will force the sounding of the deep inner strings and bring about the required podvig.

Today, people do not usually speak about heroes and their achievements. When history narrates heroic deeds, they shrug their shoulders, saying, "It is not for us to perform heroic achievements!" Thus they affirm their own ignorance!

Every era has a place for heroism, beginning with the humble conditions of family life up to cosmic manifestations. One must be able to elevate oneself above the demands of daily life and attend to the needs of the Common Good. Many great opportunities for achievement will then be found; people should not think of podvig as inappropriate.

It is instructive to observe in what nation the word heroism is more often used. Let us ask small children to name their heroes. They will not hesitate to reply, and should be encouraged to maintain this awareness throughout their lives.

There was a game in India in which everyone had to name his greatest hero. A small child spoke of Krishna. He was rebuked, and was told that Krishna was a God. But the child insisted that Krishna was primarily a hero, for he labored for the good of his country. The child also pointed out that Krishna knew the language of the animals. He was corrected, "He played his flute and thus charmed the wild animals." But the child insisted, "That means that Krishna knew the language of the animals."

The Thinker kept in mind the myth about Orpheus and always reminded his disciples that Orpheus was a human being.

665. Urusvati knows that when We speak about Krishna, Orpheus, Zoroaster, and other

Teachers of mankind, We have important reasons for this. All of them gave instruction, differing in language and custom, but the essence of their teaching was the same.

As yet, the work of comparing these Teachings has not been accomplished. One can point to studies in comparative religion, but We now have in mind an analysis of the common foundations given by the Teachers. A scholar who sifts through the characteristics of all nations and ages will find at their foundations teachings that are as if given by one source. One could mention those few individualities who in succession fulfilled their mission of teaching humanity, thus helping mankind's progress.

At different periods, Teachers, at times without knowing the teachings of others, pronounced ideas that were similar to the others, not only in language but also in feeling. Even someone ignorant of this might think that one individual alone gave these teachings. But those who knew more will draw their own conclusions.

The work that will reveal the universality of these teachings will be of great benefit. Such work will be very difficult, for, in order to be believed, it will be necessary to utilize the recognized sources. The most valuable of the apocryphal writings cannot be cited, for they are not trusted by people. But even the accepted historical data permit useful comparisons. Truth must be proven by recognized methods of reasoning. In spite of the tragic loss of materials beyond counting, many valuable records can still be found. For example, the writings of the disciples of Apollonius of Tyana and Pythagoras can be studied. Perhaps only some words from these will be found dependable, but even these fragments will sufficiently convey the essence of the Teaching. It will become evident that the Teachers, though belonging to different religions, affirmed the same principles. In studying Origen, ancient ideas will be found that he himself could not have previously heard. During deep study, every individual will come to similar understandings.

The Thinker used to say, "When I listen to the narrations of the pilgrims, it sometimes seems to me that it is one person who speaks. I see different garb, hear different tongues, but my heart recognizes the one source."

666. Urusvati knows the preordained plan. Following the plan is like guiding a fragile boat through boulder-strewn rapids. The boat must proceed in its indicated direction, and deliver its load to the proper destination; but the riverbed changes constantly, with dangerous rocks continuously shifting. While guiding the boat the helmsman must at each moment find the safest course.

Those living near the shore rejoice, thinking that the boat is proceeding happily to its destination. They say, "The helmsman knows the way." They do not see the dangers averted by each move of the rudder. The helmsman cannot escape into a quiet backwater, for then there would be no way to proceed. Much must be sacrificed so as not to lose the right direction. The river spray blends with the helmsman's sweat, but for the onlookers this struggle is no more than a merry race.

All of this applies to understanding preordained plans. Few understand the needed intensity of focused vibration. Everyone sees the future according to his own habitual way of thinking, and in the same way sets his goals, without foreseeing the dangers, and unaware that any exist. He insists on circumstances being as he imagines them, and does not realize the dangers he can cause. The onlookers unwittingly confuse the helmsman with their intrusions. Yet, the more dangerous the situation, the more carefully the onlookers should behave. Truly, very few can fully understand preordained plans wisely, and without self-interest.

There is a multitude of rays irradiated by each organism. There is nothing new in this, but when thinking about the rays, new conclusions will be reached. The paths of mental sending are complicated due to the intrusion of many emanations from without. Therefore, the vibrations of the communications must be strong.

Urusvati noticed correctly how often We return, seemingly with great haste, to matters already discussed. But there are really no repetitions, simply expansions. It can be seen how, within the briefest of intervals, a new plan is indicated. This should not cause surprise; despite the seeming variety of preordained plans, they are in fact inwardly linked. Actually, at present, in the flow of world events, the inner connections underlying external differences can be discerned. It must be understood that the boat is speeding through dangerous rapids, but its goal is unshakable. Many rocky obstacles must be avoided. This is not a distortion of the ordained way, but sensible goalfitness.

We say this not amidst inaction, but during tense striving. It is one more page of Our Inner Life.

The Thinker said, "It is easy for me to picture myself as a helmsman amidst a raging current. Right now, the sun is shining, the stillness is complete, but My heart senses the approaching turmoil."

667. Urusvati knows that the Great Teachers of humanity were subjected to cruel persecution. This is so well known to people that they do not like to be reminded of it. Yet they are ever ready to similarly persecute every bearer of the Good. Moreover, people do not like to hear that the persecuted accept their tortures with joy, and that they understand their treatment as recognition of their podvig.

One can also point to the experiences of one of the Great Leaders, whom We call the Incomparable Singer. This name suits Him, for He was the first to indicate the power of sound. True, His teaching was later distorted by the people. It must be pointed out that He understood the meaning of Unity. He explained each discord as a result of ignorance. But His dedication to the concept of Unity did not prevent Him from donning armor whenever His people were endangered.

Many will not understand why the renowned Singer can become a warrior. People thus reveal their own limitations. But each human being is a perfect microcosm, carrying

lightnings within himself that, when the currents are over-tensed, can be discharged into space to relieve the tension. There is no need to restrain oneself when life demands active achievement. Thus one can trace how Leaders were able to contain within themselves the most diverse qualities. People, regrettably, paid no attention to the Leaders' motives, and thus their deeds were misinterpreted, and they were often criticized.

The Thinker used to say, "I am not a warrior, but when the trumpet calls, I will find within Myself the strength to help the world."

668. Urusvati knows that mental creations are indestructible. They are subject to many influences, but they can all be manifested in a physical state. We remind you of this because some people are confused about it, knowing that in Our Repositories there are many still-unrealized ideas. There is no contradiction in this. If a plan is not fulfilled today, that does not mean that it cannot be accomplished tomorrow, perhaps in even a better way.

People see contradictions where there are none. One could show them many examples of thought beginning to manifest itself physically, but their self-imposed mental limitations prevent them from accepting them. Here again We touch upon the need for trust. Trust would make evident the cement that binds a mental structure with its physical embodiment.

Ethical principles should be seen as practical solutions for life. Wisdom is not something in a fairy tale. It is based, first of all, on trust, which guards against wavering. In the same way, goalfitness results from the application of higher principles; only in this way can seeming contradictions be reconciled. Not without reason did Buddha measure the disciples by their ability to contain.

The Thinker taught, "A path is for walking in two directions. One should also be able to return home."

669. Urusvati knows that thoughts can create, but can also destroy. And thought itself is indestructible. There is nothing contradictory in this. Destruction is not annihilation. Matter, which is created by thought, cannot be annihilated. The builder cannot eliminate his materials. He can break down the structure, he can transform the condition of his materials, but he cannot annihilate them. Knowing this puts a special responsibility upon the thinking person.

Among the unmanifested subtle constructions there are many ugly ones, which should be improved. But what degree of energy is needed so that out of imperfect materials something beautiful can be made! We are often saddened when We see the needless expenditure of precious energy! Many an energetic and even rational mind can occasionally create ugliness. You already know that in earthly life, too, the mind can be a poor counselor.

It is amazing to see how distant from understanding beauty some thinkers are. In their own domains they demonstrate the logic of their thinking, but in the domain of the Beautiful their eyes are blind. This kind of failing is often seen, and it is, as a rule, accompanied by a distinguishing trait—self-conceit. Usually they are beyond rescue in this earthly life, and in the Subtle World they commit much harm. It is not possible to even mention the Supermundane in their earthly life, and in the Subtle World they do not perceive the beauty of Cosmos.

The Thinker said, “Man, you drag behind you a long tail of ugly thoughts. Do you really intend that in the Supermundane World you will also be surrounded by the same mean little companions?”

670. Urusvati knows to what extent people, because of their nature, are at the same time attracted to and fearful of whatever appears unusual to them. Keeping in mind this human trait, it is therefore necessary to speak cautiously about unusual phenomena. Even then, it is advisable to say that the information was obtained from others—witnesses—and not to point to oneself as the authority. Otherwise, people will grow fearful, though they may attempt to conceal their fear.

As an example, We can cite the Incomparable, Perfect Singer. He possessed many phenomenal abilities, but knew not to speak about them, so that He would not be seen as participating in the manifestations that took place near Him. His music made an impression on those around him, but did not reveal that He, Himself, was the cause of the more profound transformations that were felt.

His Teachings were given as if coming from antiquity. He possessed enough wisdom to avoid letting people even notice His powers. But when some who envied Him suspected that He possessed phenomenal faculties, they began persecutions that then led to murder. Thus it can be seen that people do not forgive others for their special abilities, yet wish to possess them themselves. A great sensitivity is needed, in order to know when the word “Supermundane” may be pronounced.

The Thinker said, “Beware lest the Highest be turned into the lowest.”

671. Urusvati knows that cosmography, as a most interesting and important subject, should be taught in all schools. This study comprises all aspects of knowledge about the universe. Those who wish to transform the consciousness of their nation must provide the people with knowledge of the fundamental structure of the universe, and present it in a scientific and attractive way.

This should not entail difficult examinations that often alienate the students’ interest in the subject, but should be in the form of discussions that do not make demands. If the consciousness of the student preserves fragments of distant memories, his enthusiasm for this knowledge will be more easily kindled. Truly, cosmography must be taught in an

interesting way. New scientific discoveries must also be presented. Textbooks should be produced in a way that permits them to be easily re-edited with new information.

Many subjects will be synthesized in the teaching of cosmography. Astronomy, astrochemistry, astrology, and folk knowledge—all will find their place in the scientific structure. Probably the older generations will regard such teaching as unrealizable, but We have in mind the young ones. Thus will the Supermundane enter into the sensitive consciousness.

The Thinker said that all the separate sciences will at some time come together as faithful co-workers.

672. Urusvati knows how persistent are Our mental sendings. An uninformed person would wonder why We sometimes repeat almost literally what We have said before, but an experienced recipient understands that repetition is a deepening and has as its purpose the intensification of energy in space. There are many reasons for the ways in which Our communications are sent. People, in their self-centeredness, think that all is done only for them, for their separate selves, forgetting the common good.

Our communications vary greatly in their rhythm and the quality of their sound. They often move fleetingly, and are difficult to grasp, but they can also be distinctly articulated, sent with an insistence that provokes a strong response. Also, Our communications can be sent either speedily, or quite slowly. Our complicated work requires many methods.

Thus, as one repeats a mantra, it may be necessary for the rhythm to dominate, with the words of the mantra almost obliterated; or a sonorous pronunciation may be needed, in which every word is clear.

The Thinker used to say, “Do not think that everything is done only for you. There are many ways and reasons for a higher thought to be sent.”

673. Urusvati knows that in every significant event, there are strong cosmic influences, but four levels of human thinking are involved. The first level is that of those who, with full understanding, participate physically in the resolving of conflicting forces. For them each event can be seen as the result of a battle. On the second level are those who participate in the Subtle World. They also have a clear understanding, and are involved no less than the incarnate ones. The third level consists of those who are involved, but without understanding. The fourth level consists of the leaders, whether visible or invisible.

The first two and the fourth levels have been discussed by Us many times, but the third level must be spoken about, for it includes more and more people who, consciously or unconsciously, participate in the most complex events. It can be understood that their thoughts form a powerful force, which can be dangerous because of their chaotic nature.

Irresponsible, with a low level of consciousness, subject to any influence, ready for any betrayal, filled with malice, such people fill space with the debris of their disorderly thinking. Their enthusiasms are unpredictable and can change daily; thus, they become sources of psychic epidemics.

Moreover, they endanger the mental sending of conscious co-workers of Good. They poison the atmosphere, and much energy is required to neutralize their dark sendings. They do not understand the scope of the harm inflicted by them, and do not wish to know what barriers they set up on the path of evolution.

Some may wonder what is new in all this, for malicious ignorance has been recognized as destructive for a long time. But precisely at present, during this time of Armageddon, the legions of destroyers multiply. They render useless the labors of the co-workers of Good, and special warnings should be proclaimed against their madness. Their disruptions of harmony must not be tolerated. The great majority, unknowing, can easily succumb to falsehood.

The Thinker constantly pointed out that ignorance is a most powerful force and therefore dangerous.

674. Urusvati knows that lack of co-measurement is a psychic blindness. People sometimes choose to ignore a devastating fire just to be able to finish their porridge, yet the same people will jump in alarm at the sight of a fly coming through their window. The sense of discrimination must be developed at all costs, otherwise man will fall prey to a particular kind of barbarism.

Is it not strange that people do not care to develop their abilities or to think about the psychic side of life? They make it more difficult for Us to direct human thinking toward the Supermundane. It becomes impossible to provide to so-called civilized people an understanding of the supermundane realms. They believe that they have already attained a high level of scientific knowledge, but they have no idea about harmonizing spiritual understanding with science.

Do not think that We see many co-workers who can introduce supermundane ideas into their lives. You have received letters in which Our Indications are called not concrete, inapplicable to life. A real tragedy is revealed by these unthinking judgments. People who complain about the impracticable abstractness of Our Teaching do not ponder where the boundary lies between concrete reality and theoretical abstraction.

It is precisely now that reality is so urgently needed, because the world is passing through a dangerous stage of reconstruction. At such a time it is inadmissible to indulge in abstractions, when every hour demands a real, concrete decision. But the psychic blind cannot discriminate between urgent, practical reality, and harmful abstraction. They fill their lives with useless abstractions and do not see how harmful they become.

Urusvati remembers how an overdressed crowd rushed to an entertainment when the building in which it was to be presented was already falling in.

The Thinker taught, "Cognize reality, and thus liberate yourself from the chains of slavish thinking."

675. Urusvati knows that some people will insist that physical participation in a battle is more effective and more difficult than battle on a psychic level. Such a misconception occurs because of a lack of understanding of the psychic life. It is impossible to compare physical and psychic tensions, for psychic tensions are so much more significant in all ways.

Subtle energies are stronger than any physical ones, but this cannot be accepted by people, because of their wrong attitude to life. It must be frequently repeated that physical suffering is nothing compared with the suffering of the subtle body. Similarly, physical dangers cannot be compared to psychic dangers. The greatest physical upheavals are as naught if compared with the psychic changes in the world.

At present, when humanity is tensed in the battle for the reconstruction of the world, attention must be given to the psychic side of life. Yet there are many obstacles on the path of this natural evolution. People will resist with all their might the idea that useful knowledge should penetrate their limited consciousnesses. There will be many rebellions against efforts to broaden the consciousness, and many despicable measures will be taken to stop the spreading of the needed knowledge.

It is instructive to observe the state of mind of the adversaries. They will invent all kinds of arguments to ridicule psychic energy. Every one of you can cite examples from your own experience when you witnessed denial of psychic energy.

The Thinker taught, "Do not fear ignoramuses, and hasten on the path to knowledge."

676. Urusvati knows that every revelation of new knowledge is received and disseminated only by a small minority of people. The majority responds to new revelations with animosity. Opposition, and even fierce hatred follow in the wake of all beneficial discoveries.

Some may think that this can be attributed to envy, but in reality the cause lies much deeper. It is the opposition by chaos to all constructiveness. One can even measure the value of any new knowledge by the degree of hatred that it provokes. Not only malicious mockery, but also ruinous hatred will attack all that serves the renewal of life. Observe how close to treason the cultivation of such hatred is. They are ready to engage in any subtle attack that will damage what has inflicted no harm on them.

Haters can be divided into two kinds. The first, by attacking a truth, draws attention to it. Such people are incarnated sometimes for a specific purpose: to become unwitting

promoters of an entire movement. It must be understood that their karma is not worsened by serving such an intended mission.

The second kind of hater, however, is very harmful, for he attempts to plant falsehoods on the paths of mankind's progress. You often have met such spoilers. They cannot be excused for being possessed, otherwise every weak-willed person would find similar justification for himself. We must beware of those who fall into the grip of possession.

Remember that these haters react with particular rage to the revelations of the Supermundane World. They prefer to remain surrounded by outworn ways, but under a mask of relevance and reason. Many fine paths have been littered with obstacles by these hypocrites. Science must find a broader way to lead to unlimited learning.

The Thinker fought such haters. He warned the disciples that they should not leave their philosophical treatises unguarded. "Do not forget that even among family and friends there may be haters."

677. Urusvati knows that even small indispositions of a leader can have a decisive influence upon important events. Historians may call this coincidence, but actually, many causes can be perceived; these causes may be human or cosmic, or the inexorable action of the Wheel of Law.

It should not be thought that a large event must be caused by large influences. The fate of nations can depend on seemingly small circumstances. It would be instructive to study this, to observe the correlations of things, not according to their physical traits, but according to the correspondences of their most subtle energies. It is especially important to perceive how the great events of Armageddon are connected with imponderable karmic conditions.

Karma always overtakes the perpetrators of injustice. The ways of this perfect law are inexorable, but they are circuitous. People generally cannot perceive the subtle correlations, and because the supermundane conditions are so different from the earthly ones, even an act of supreme justice may be seen as unacceptable to them. Yet the earthly and supermundane correlations involved in the most complex occurrences must be studied. This requires the cultivation of an ability to think deeply. And no one can teach what can be perceived only by straight-knowledge.

The Thinker taught His disciples to discern the essence of all events. He observed that, usually, the superficial appearance of events does not reflect their inner meaning.

678. Urusvati knows that predictions and their fulfilment as events depend on many factors. A weak person should make no attempt to predict. Such a one can judge solely from his own limited understanding, and thus will only impede the flow of important events. Everyone, due to his own limitations, can to some degree be an impediment. A weak thinker can often become in some respect a fanatic and will see everything

through his own prejudices. Therefore it would be better for people not to make predictions, and, even more, it is dangerous to make predictions and attach contrived dates to them.

Understand that a prediction, before its earthly fulfillment, has its psychological influence in space, and in some invisible way has an effect on events. It is instructive to study how Our predictions are fulfilled.

The Thinker used to say, “Do not think that only what you can see has reality; many things are born in space before they become visible to you.”

679. Urusvati knows that the Supermundane can be studied in many ways, but the approach must always be without prejudice or limitation. Every field of science can open a way to the Supermundane. Astronomy will be transformed into a study of life in other worlds. Physics will give room to astrophysics. Chemistry will include astrochemistry. The Supermundane will enhance philosophy and psychology. Physiology will find the links between the human organism and Cosmos. History will take care of finding valuable knowledge in the ancient writings.

One can easily see that radio and television transmission will serve to reveal new discoveries about the Supermundane. In this way even the so-called positivist sciences will serve the broadening of consciousness.

There is no need to await great epochal changes, when each unlimited mind can at any time enhance its understanding. Even the ridiculed sciences, such as astrology and alchemy, will be raised from the ashes, together with other ways of studying the subtle energies. Humanity, without rejecting former achievements, can regenerate life. What is necessary for this is to substitute the word “possible” wherever one sees “impossible.” Only through this self-revelation will people be able to approach the study of the most fundamental realms. Even geology can remind us of layering that occurred because of supermundane processes.

The Thinker pointed to the earth, saying, “And you, Earth, remind us about the grandeur of the Supermundane.”

680. Urusvati knows that the degree of readiness determines the level of success. And what is the readiness that We refer to? One may know conventional rules and be ready to obey them, but such readiness achieves nothing. True readiness is found in the harmony of knowledge and straight-knowledge. Then one is strengthened by Our sendings, which are received consciously and with care.

People are often committed to a labor that is imposed on them as a duty, but nothing good can come from such coercion. No task, no matter how elevated, has meaning if it is coerced. It is time for humanity to understand wherein lies true readiness, without which there can be no heroes. A high state of mind results when man accepts naturally

the beauty of intense readiness.

The Thinker used to say, "He who will not lift the food to his mouth will not have his hunger satisfied."

681. Urusvati knows that silence can be a sign of the intensity of inner power. It has long been said that stillness can be more powerful than the storm or whirlwind. But how many understand this universal fact? Silence is usually understood as just a reluctance to speak.

People generally see everything through the filters of their own ego. They would like to learn things, but only petty things, and do not understand the silence in others. They do not understand that there can be such states of great tension, especially in the realm of the Supermundane. When people do recognize the Supermundane, they can only bow in reverent silence; but foolishness will tempt some to turn the great into selfish pettiness. It is difficult to discuss the Supermundane with those who always try to turn any conversation toward matters of personal concern. People should compare the Supermundane with their personal concerns and understand that the great includes the small, and thus is of help to it.

The Thinker required that His disciples be imbued with an understanding of the significance of silence.

682. Urusvati knows why We often discuss calmness. All that is said about Nirvana also applies to calmness. For those whose consciousness is weak, calmness is perceived as not thinking, indifference, and absence of will; but for those of strong consciousness, calmness is a sign of the highest tension, indicating a broad consciousness, wisdom, and courage. Calmness is a manifestation of a great inner potential. One must consciously develop it and understand that, in this state, discharges of psychic energy are unavoidable.

Urusvati rightly understands that a discharge of psychic energy is needed during times of significant world events. The subtler the organism, the greater the discharge. This is the cause of an unexplainable fatigue that can be observed in increasing numbers of people, a fatigue of epidemic proportions that is as yet not understood by science. Only later will people be able to understand the purpose for which their energy was discharged, and what magnet attracted it.

In observing these manifestations, one can clearly see the coming together of the Supermundane with the earthly. Know how to preserve true calmness.

The Thinker said, "I do not know where my strength flies to. May it fly to the most worthy."

683. Urusvati knows that anyone who loses equilibrium and calmness becomes

unreceptive to health-giving vibrations and subject to destructive ones. Such a one suffers great torment, and becomes a source of infection to others. Such agents of disease should themselves receive medical help, but, of course, physicians must first recognize the cause of their condition. The doctors must not poison the organism with narcotics, which would simply dull the consciousness without removing the cause. On the contrary, when the narcotics lose their strength, agitation and imbalance will increase, and doubly assail the unprotected organism.

Only treatment by use of psychic energy can provide the best means for cure. This energy can be directed from a distance, but only if the patient does not resist. Many manias develop out of states of imbalance. This can be more clearly seen from the Subtle World. It is astonishing to observe how insignificant are the things that cause people to lose their equilibrium.

Time itself shows people that the phantoms that frighten them have no reality, as they realize that they have survived their frights and anxieties quite well. But the harm in it all is just that during such petty turbulence they could not think about the Supermundane.

The Thinker told a neighbor who became ill, "Friend, was it worth inviting illness just because of concern about a shipload of merchandise?"

684. Urusvati knows that each one of Us at some time in the past had to adapt His psychic energy to function properly in the dense conditions on Earth. It is impossible to make such difficult adjustments quickly. It must be remembered too that such processes must be performed by earthly means.

Do not think that some kind of magic or sorcery can be resorted to for the initial adjustments. First of all, We had to develop the quality of observation, in order to learn to note the point of contact with cosmic forces. What We had to learn is the same as We teach all of you to do, but in reverse.

People should not complain that manifestations of the Supermundane are rare. They are numerous, but one must learn to sense them; however, one should not exaggerate what one feels. Many newcomers are ever ready to see each fleeting perception as something momentous. It must not be expected that the process of refinement of consciousness can be hurried; the microcosm needs systematic and steady development, else it will never become a reflection of the Macrocosm.

Yet, the main achievement is that each refinement is inalienable, for nothing can destroy the qualities of psychic energy. Therefore it is important to develop these qualities. Everyone, at any time, can apply himself to the benevolent task of cultivating all aspects of psychic energy. This is a work that leads to the attainment of knowledge of the Supermundane.

Begin your observations from the simplest, the smallest. In any environment cosmic

signs can be sensed. Just as meteorological and seismographic observations can be made, so also can one make cosmic observations, which is what we will call supermundane observations.

Everyone can begin a diary recording premonitions, sensations in connection with events, and all unusual occurrences. In time, many mistakes will be seen in the diaries. They are unavoidable, for the interaction of currents is perceived with great difficulty. Do not be distressed by this, for We too have always accumulated Our observations under difficult conditions.

However, note that cosmic observations can be made by all, without discrimination. The way to unlimited knowledge is open for all. Any realization of one's mistakes will bring new understanding. How wonderful it is, gradually, from one's own experience, to develop an understanding of the psychic conditions that bring about the best results.

A sense of premonition is a first step toward straight-knowledge; but the tendency to exaggerate must not coarsen the subtlety of straight-knowledge. Remember that everyone must make firm his commitment to refine his straight-knowledge. Desire and strive!

The Thinker said, "Out of my small window I can see the grandeur of the starry vault."

685. Urusvati knows that a new era of science began a century ago. Every great advance until now has carried with it the legacy of earlier knowledge, but knowledge was always divided into categories. This is a harmful limitation. At present humanity is approaching the next step, when we are again reminded of ancient truths; but now there is a need for synthesis.

What is it then that brings about a renovation? It cannot be assumed that a school education is sufficient to cause it. And we cannot rely just on knowing that predicted dates are imminent, and that cosmic currents will act on mankind in some new way. There are other factors that must be sought that will help to raise the thinking of humanity to a new level. Among these are new applications of electrical energy, and new developments in the chemical industries. Very material and physical forces can influence thinking, and also the functioning of the glands.

Man does not notice how even the most narrow, utilitarian ways can lead to the refinement of consciousness. Of course, we should not think that such utilitarian approaches can bring about a new era, but if jinns can build temples, then ordinary chemical advances can turn mankind toward a higher quest. Thus, even this time of Armageddon can sow seeds of progressive change.

The Thinker foresaw long ago that mankind would wail much, and out of these wails will emerge cries of victory.

686. Urusvati knows that Our cosmic observations will always provoke skeptical responses. Scoffers will say, “What importance can insignificant human attempts have in the face of Infinity? It is like a butterfly trying to fly to the Moon.” Such comparisons are inappropriate, for the skeptics overlook the power of the psychic energy of man.

Not all diamonds were found by great scientists. Let us recall what magnificent discoveries were made by simple, untrained people. Let us not look too hard for causes—nothing happens without cause—but remember that even children have often been excellent observers and discoverers. And when cosmic dates are approaching, human thinking develops more quickly and independently.

One must beware of people who call themselves initiates. Not one of the great philosophers allowed himself such conceit. Not one of Our co-workers takes pride in his knowledge. Every one of Us possesses a certain degree of experience, but We realize that the measure of Our knowledge is relative. Only with this approach can one gather strength for advancement. Spatial research cannot ever be discouraging, for each moment may provide the joy of discovery. Let us not be hasty, weighing the significance of our discoveries, for both the discoverer and the interpreter meet upon Supermundane ways.

The Thinker understood the beauty of such supermundane meetings. They are not accidental and the reasons for them are beautiful.

687. Urusvati knows that Avidya—ignorance—can easily be turned into knowledge, if there is any inclination at all toward learning. The sowers of knowledge can be called light-bearers. This definition is by no means symbolic; it reflects reality. In truth, when one reveals a desire to pass on one’s knowledge, one’s radiation grows and shines with beauty. Such radiation is like the aura of one who performs podvig. During each transmission of knowledge a certain podvig takes place. And if that knowledge is absorbed with equal enthusiasm, an enveloping flame of superb light is ignited. Thus one can see that Our use of the word “light-bearer” is based upon reality.

To Our regret, when We say about ignorance that it is darkness, this too is a reality, though a sad one. When people permit themselves to drown in ignorance and negation, all radiation is extinguished. They open themselves to the most dangerous illnesses, for their protective nets are weakened. Such extinguishers of Light are incurable, and only a new experience in the Subtle World can reveal to them a further way. Sooner or later these people will understand that their behavior cannot lead to any good.

During your conversations, there should be agreement about the precise meaning of terms utilized. A difference in understanding leads to unresolved conflicts. Many philosophical systems collapse, precisely because of imprecise understanding. Thus many do not understand the difference between innocent and intentional ignorance. They think of them as synonymous, and dangerous misjudgments can then take place.

Remember that when discussing the Supermundane one may fall victim to harmful misunderstandings. One person may speak in terms of religious dogma, and another in those of astronomy; both will miss the true, vast concept that is the Supermundane.

The Thinker, after several disputes, remarked, "It is sad when people speak about opposite things using the very same words."

688. Urusvati knows that each human organism reacts to cosmic perturbations in its own way. A more refined organism resounds more strongly. One should not try to suppress such reactions—that would not be natural—but one should adjust one's behavior during these periods of tension.

At present, humanity is undergoing unusual tests. It must be noted that the vast majority is not ready to understand the true meaning of events. Some, like ostriches, hide their heads in the sand, others poison themselves with hatred, thus creating new karmic burdens; still others keep repeating outworn formulas. Humanity reacts in many strange and inappropriate ways, instead of trying to understand the true meaning of events. Those reliable ways that could help humanity are again ignored.

Many will think Our discourses about the Supermundane irrelevant, even though only a correct understanding of the Supermundane can resolve their problems. During a storm one should at least know the whereabouts of the longed-for harbor.

A common, powerful striving will enable development of the needed sense of assurance. But a general striving is not enough; everyone must also be an individual, conscious unit. You know that an army is strong when each warrior acts on his own conscious, heroic impulse.

We have spoken much about unity, and all that We said remains valid. But think about what is required to build a beneficial unity. A coerced unity produces nothing. Therefore, We frequently advise that the harmful elements fall away. An infected limb must be amputated. There can be a physical, as well as a psychic, gangrene. Many illnesses can be noted where preventive measures were not taken.

The predestined moment of danger has come. One can see how wrong are the predictions of self-absorbed people.

The Thinker said, "We think that something important takes place when a thousand citizens are making noise in a public square, but what will happen when thousands of thousands grow agitated?"

689. Urusvati knows how often the most basic truths must be repeated so that they will penetrate the human consciousness. Clairvoyance and clairsentience are not acquired by earthly ways, yet people demand some kind of system that can be derived from their usual daily routine. One instruction can be given: observe clearly and closely, observe

vigilantly each sign of subtle sensations.

Do not expect and await these manifestations, but remain open to receive them. Expectation is a human attitude, but it is an obstacle to the approach of higher manifestations. It is well-known that the strongest manifestations are received unexpectedly, and are only disturbed when the voice of the mind rings out. The subtle nature must not be forced, but its every expression should be welcomed.

Let us not calculate precisely what kind of manifestation is most important. Sometimes the seemingly small revelations are more significant than the most soul-shaking ones. Learn how to sense the manifestations. Which one will sound deep in the heart? Truth is in the heart, knowledge is in the heart, revelation is in the heart. It is said that the Yoga of Love is the shortest path. Truly, it can be called the Yoga of the Heart.

All cognitions of the Supermundane are formed in the heart. Thought has its origin in the heart, and is then conveyed to the brain. Let everyone who wishes to turn to the Supermundane summon the power of his heart, for it alone will resound to Infinity.

The Thinker taught, "Every teacher must be a pupil of the heart, without it all our aspirations will end in destruction. Woe to those with hearts of stone."

690. Urusvati knows how differently Our Abode is imagined by people. Some think of it as a kind of monastery, while others call it a den of sorcery; some insist upon its having royal splendor, while others think of it as a place of austere asceticism; and some deny Our existence altogether, while others think that Our Ashrams exist everywhere.

Many such examples can be given, but one opinion, not without significance, should be mentioned. It says that We do not live in the physical body, that there is one place in the Himalayas, filled with the emanations of many minerals, where a constant whirl of supermundane energies exists, which permits special connections with the Supermundane World. And so, abandon the idea that We have a physical body, and affirm the image of Our link with the supermundane whirl, which assists in producing special chemical combinations. At least in this way people will be reminded about their link with the Supermundane.

Do not insist upon a full explanation, when only partially-useful understanding has been offered. The many partial paths of knowledge can then be combined. We do not reject any knowledge, however fragmentary, as long as it does not deny the most important things.

Do not laugh if, out of ignorance, impossible characteristics are ascribed to Us, such as royal splendor and luxury. Simple people for whom luxury is the pinnacle of achievement, usually think thus. In their own way they wish to adorn Us, but they can think of nothing finer than royal splendor. They place precious stones upon Our Image and think that they act rightly, believing that supermundane forces must serve the power

of their luxurious embellishments.

The Thinker used to say, "Friend, if you want to see a clear reflection in a basin of water, wait until its surface becomes calm. Calmness is the garment of wisdom."

691. Urusvati knows that even when one is thinking clearly and in a focused way, unrelated thoughts can unexpectedly intrude. Intense thinking does not permit such thoughts to rise from the depths of the consciousness; this means that they are spatial sendings. Do not think that such intrusions occur because of imperfection of thinking. Messages received can be urgent and grand, or can be quite ordinary. Even the ordinary ones are evidence of the harmony of vibrations between sender and receiver.

The experienced observer knows that similarities of vibration can exist on any level, whether that of great thoughts or of simple, everyday thoughts. Therefore, when spatial thoughts intrude, one must be alert to them. It is possible that help is being requested, or that useful advice is being sent; in this way new supermundane cooperation can be established. Great illuminations begin from one small spark.

Cooperation with the Highest is woven not from coercion, but from joy. What would Our labor be without voluntary cooperation? A lone worker cannot succeed in all the worlds. It is beautiful when a friend, unasked, hastens to help with and continue the urgent work. Urusvati remembers how Sister Yu. provided medical help. No one asked or demanded it, but true cooperation is hundred-eyed and hundred-armed.

Those who can think about the Supermundane can understand the meaning of cooperation with the Highest. We are ever ready to speak, and have spoken for decades, about cooperation, but the first lack of understanding by people is enough to destroy the fragile beauty of cooperation. There is little point in reading words if confusion about their meaning plunges one into doubt. Recognizing the value of supermundane knowledge will inevitably lead one toward conscious cooperation with the Highest.

We are ready to repeat, for thus We saturate space, but let those who abandon Us ponder whether their actions are goal-fitting.

The Thinker, when abandoned by a disciple, asked His remaining followers if they wanted to join the departing one. "Let the husks be separated from the grain."

692. Urusvati knows that some people imagine Us to be omnipotent, but those who think more deeply understand that degrees of power are relative. No one can claim absolute power, because there are so many limiting conditions that must be considered. Influence must be carefully prepared, and all those involved, on all sides, must assent willingly.

Cosmic currents can present a significant obstacle; therefore, one must choose carefully those that are harmonious. Not without reason are they called the harp of space. In

ancient times a poet said, "You can put me out of tune but you cannot play me." Thus, people can disrupt any harmony, but they do not want to think about the labor needed to tune a great harp.

Also, people do not understand when I speak about Our relative power. Human nature regards it as a sign of weakness and powerlessness. In everything, the Golden Mean must be observed; this is the only true way.

The Thinker said, "Even the most powerful is limited in Infinity."

693. Urusvati knows that Our judgments are not accepted by many. Even when Our Indications bring predicted results, people pay no attention. Only few will remember how exact Our Indications were. It is not easy to promote the Teaching of Good if it is not applied in life. Who could understand the full meaning of the Supermundane if even the simplest advice is rejected? It would seem easy to apply timely, useful advice, but something prevents people from remembering it. This something may be ill will, but usually the cause is much less significant, and may simply be laxity. But people dislike having such traits attributed to them. They insist that they are on constant watch. Therefore, do not expect of people what they, in their present state of consciousness, cannot even grasp.

Especially harmful are those who read much, but assimilate nothing. It is often better to deal with those who lack knowledge, but have a benevolent nature. Students should not be offended if We point out failings caused by their laxity. The Supermundane requires focused striving. Laxity can never lead one to soaring flights.

We point out that during these days of Armageddon one must draw from within oneself the highest degree of vigilance. You have read in the earlier books many urgent Indications, but how many of you have given due attention to them?

The Thinker used to say, "Do not sweep out the pearls with the dust."

694. Urusvati knows how attentively the poor should be treated. Most of the population is poor, but it is they whose labor serves to renew earthly forces. Therefore it is unworthy to look upon the poor as inferior. History shows us that what people think of as wealth is transitory and short-lived.

Also, remember that there are many who voluntarily accept the mission to live among the poor and share their destiny. Outwardly such messengers do not differ from the crowd. One must know them well to sense their inner riches. They are very receptive to matters of the Supermundane World. They are transmitters of essential knowledge to those who are most deprived. The pompous rich would not enter a poor dwelling, but even if they did, they would not find a common language.

We constantly direct Our friends to the poor, for the source of the future is there. Those

nations that understand the principles of Common Good and strive to the future, will gain power. In these discourses about the Supermundane let us be affirmed in our commitment to the principles of humaneness to all; this is a step forward on the path to knowledge.

The Thinker said, "The future belongs to the poor; the rich own only the past."

695. Urusvati knows that exposure to subtle energies is similar to exposure to radioactive energies. If one is careful when dealing with radium, harmful effects can be avoided. Similarly, subtle energies can be either healing or destructive. Though they saturate the atmosphere, most people do not know how to make use of them for improvement of health. We feel an obligation to point this out.

It is because of ignorance that some suggest having nothing to do with these dangerous energies. But this is impossible, because humanity is surrounded by chemical and other powerful influences. There is no other way but to learn to accept supermundane sendings. Everyone is already aware of the value of pure air and takes appropriate measures to utilize it in his daily life. One should think about what subtle conditions of the human organism correspond to the subtle energies.

We have spoken sufficiently about imperil, and everyone should understand the destructive power he carries within himself. The heart cannot assimilate subtle energies if it is assaulted by destructive arrows. Similarly, one cannot assimilate the supermundane gifts when the germ of illness is already rooted within. That is why so much is said about timely preventive measures. Everyone can receive beneficial supermundane energies by maintaining a benevolent attitude.

The Thinker said, "No physician can contrive a better panacea than benevolence."

696. Urusvati knows that We, too, strive to maintain a state of harmony when in contact with especially powerful subtle energies. In addition to maintaining an inner striving, We arrange Ourselves in a circle. This circle is highly harmonized, and in it each of Us keeps to a particular place. Everyone has in front of Him, on a small table, an apparatus that intensifies the current. When atmospheric conditions are obstructive, this apparatus can also be used to amplify Our voices.

We also make sure that Our co-workers do not add their own messages while We are striving to make contact with powerful subtle energies. Conditions must be observed precisely, for any disturbance can be destructive. This should not be seen as a sign of Our weakness, but as a sign of the great power of the current. Therefore We repeat about the importance of harmony, which must be built steadily, over time. However, the destruction of harmony can happen in a moment.

Many will wonder about this, if they themselves have violated harmony but have felt no consequences. This is akin to the attitude of a criminal, who thinks that the

consequence of his deeds will pass him by; but he forgets that every cause has its effect, and that the law governing this process is beyond earthly understanding.

Similarly, inner disruptions of harmony are not easily perceived. We can affirm that communion among Ourselves does not cause disruptions, for We have strengthened it through Our self-sacrificing labor.

Likewise, Our harmonious meetings should not be thought of as some kind of magical ritual. We gather simply to initiate undelayable actions for the Common Good.

The Thinker said, "Even an offence is forgiven if it is performed for the Common Good."

697. Urusvati knows how harmful it is to limit great concepts by one's own understanding of them. For example, people speak about humaneness and think that it is limited to mercy and compassion, but humaneness is a manifestation of all that is good in the microcosm.

Man cannot live without at least some idea about the Supermundane World. In this, one may recall the parable about a man who denied the existence of that World: A certain pompous fool argued that his life was connected only to the Earth. A Rishi asked him, "Do you really insist that you need only the Earth, and nothing of the Supermundane?" The fool persisted, and the Rishi requested that he conduct a test, "Lie down with your face in the dirt and see how long you can survive with the Earth alone!" The fool answered indignantly, "Do you wish me to suffocate?" But the Rishi smiled, "Apparently you cannot live even a short time without the Supermundane." Thus in a few words, the presence of the Supermundane World was affirmed.

Connected with this, the Wisdom of the East tells us also about the essential need for sleep. Even the most powerful ruler cannot survive without sleep, which is a path to the Supermundane.

True humaneness discerns those moments when events of significance are taking place. People, as a rule, do not recognize an important, decisive hour. They connect events to arbitrarily chosen causes, and overlook true causes. It is therefore impossible to speak to them about dates, because they do not perceive the inception of events.

Even thinking people can allow harmful limitation of concepts. They say, "My psychic energy" when they know that the primary energy cannot be owned. It vibrates and constantly changes throughout the cosmos. When expended, it is replenished not from within, but from without.

The seed of the spirit is clothed in radiant psychic energy. This garb may be shabby or beautiful, but it belongs to no one. Man has been given a great gift, because the microcosm is a condenser of psychic energy. This ability, sent for the cognition of the Supermundane, cannot be thought of as a possession.

People do not correctly understand the great concept of justice. They often regard justice as some decision handed down by a court, but it is really achieved by man himself being summoned to authentic knowledge, by directing his heart toward the Truth. The Supermundane World can broaden the consciousness. Just as a dowsing rod can point to underground water and metals, so can the scepter of the spirit point out the Truth.

Many qualities must be realized, but such realization cannot be achieved by resorting to arbitrary, personal opinions. It can be achieved only by grasping the real nature, the Supermundane essence, of things. People rarely understand this simple expression, the essence. To realize it a certain amount of synthesis is needed, but first of all it is necessary to cognize the significance of the Supermundane World in all things.

The Thinker taught His disciples to perceive the Supermundane influence in all manifestations of life. The Supermundane is not simply a realm; it is also a level of consciousness.

698. Urusvati knows that Our Teaching is inexhaustible, just as is My care for you. But no care can be fruitful without cooperation. Cooperation grows wondrously when there is undivided striving. The coming together of energies generates the needed fruitful spark. These sparks are indicators of advancement; success in labor depends upon them. Once again let us affirm the importance of labor.

It is particularly sad for Us when people speak about wasted labor, because no labor disappears, and all labor produces its harvest. But do not decide on the expected time of such a harvest beforehand, for a harvest can be gathered only long after the seeds have been laid in the ground.

The labor of learning must be honored, because all knowledge adds to the expansion of consciousness. It is an error to think that only spiritual or philosophical labor can contribute to the growth of consciousness. Remember that the labor of learning is a kind of motion, in which the consciousness expands.

Cosmos continuously unfolds, and the consciousness of the microcosm unfolds also. Truly, it can be said, "On any path toward the Supermundane I will meet Thee." It is impossible to foretell which of the approaching ones will outstrip the others in his quest. For everyone a word of encouragement will be found.

The hypocrites and the cunning ones multiply, because they have no idea of the Supermundane. They do not understand that in lying they primarily deceive themselves. People cannot subsist on abstractions. Explanations of virtue should be based on scientific foundations, defined in terms of the human organism itself. The time is coming when even the loftiest concepts will be proven by science.

There is no need to fear that humane ideas will suffer when contacted by the realms of science; on the contrary, one can only foresee a broader expansion of consciousness. We can only welcome those scientists who will study the moral foundations of humanity from the point of view of physiology and other sciences, and thus explain the functioning of the microcosm. Then, at last, man will be able to reflect upon the true workings of the nations.

Let us not forget that even in ancient times voices were calling for the organizing of society according to principles of community. Unfortunately, every attempt to renew the consciousness in this way was undermined by the opposition of ignorance.

Even so, nations are drawing closer to a manifest, essential reconstruction of the world. This reconstruction is based on the same ancient principles, though new terms may be used for them. Thus the renewal of the world is hastening. It could have taken place bloodlessly, but the human consciousness had not yet assimilated the principles of humaneness.

The Thinker said, "People are social beings, and must ponder the building of a humane state." We can now recall how the Thinker dreamt about a state founded upon higher principles.

699. Urusvati knows how necessary it is to give people knowledge about the attainments of science, art, and culture. Governments must send out, even to the smallest villages, publications in which will be described the people's heroes and leaders, their popular medical traditions, and their folk wisdom and lore. A monthly "Friend of the People," such as this, would bring joy to all generations.

The joy of labor has been pointed out by Us many times, but it must be strengthened by a healthy competition. It is precisely the "Friend of the People" that will inform the people about the best products of their resourcefulness. People who are isolated in remote areas, who had to teach and train themselves, still can establish links with other members of the same crafts or trades. Every craftsman will understand that he can become a master and continually perfect himself in his craft. You know how often self-taught people have introduced useful improvements to life.

Steadfastly and joyfully numberless ways of cooperation can be formed. But steadfastness should be based upon wise equilibrium. It will manifest itself when the earthly labor will soar through a realization of the Supermundane. Thus We suggest that all earthly efforts be combined with gaining knowledge of the Supermundane. At present, people see these domains as opposing each other, but they must join in friendly cooperation.

The concept of cooperation is often distorted. People imagine that being under the same roof with others, or participating with them in the same work, is enough to make them co-workers, but the main requirement, the harmony of their psychic energy, is

overlooked by them. Besides, healthy cooperation provides the possibility for progress and perfectment for every participant.

You may encounter opposition to the “Friend of the People.” Some will say that such an inclusive publication is not scientific. Others will point out that ordinary people will not understand scientific terminology. Much like this will be said, but these objections are outworn. Synthesis is always beneficial. The most difficult scientific concepts can be explained in understandable ways. It may even be good to reward those scientists who know how to use understandable language!

The Thinker said, “Citizens, be collectors of knowledge, not possessors.” No one understood this Advice, and regarded it as a contradiction.

700. Urusvati knows that every appeal for the renewal of life must address the needs of women and the young. Some people think that both of these aspects of life are secure, and are developing successfully, but in reality the position of woman and the education of the young are not at all in a satisfactory condition. Only a small number of women can assume equal rights in the conditions of life, and in most schools the foundations of a sound life are not taught. Evolution cannot proceed successfully when two pillars of support have not yet been made secure. It should not be thought that evolution proceeds under any conditions; it can be obstructed, and much precious energy will be wasted.

The world convulses from the horrors of Armageddon, yet life grows ever uglier. People may believe that they work for some higher ideals, though their deeds reveal the opposite. One can find in life the very same agonies that burdened mankind thousands of years ago. These wounds cannot be justified by blaming the intolerable conditions of life, when people make no effort to improve these conditions, even to some small degree. Small groups can point to their useful achievements, but now We are discussing not the exceptions, but the masses of humanity, who are the real movers of evolution.

The Thinker said, “O, ye wise men, your efforts will be fruitless if woman does not stretch out her hand to you, and if you do not raise a generation of heroes!”

701. Urusvati knows how lightminded many people are about their own state of readiness. One would think that there exists a great number of heroes ready for self-sacrificing podvig.

Readiness can be flaming, or can be lukewarm. The lukewarm people cheat not only those around them, but also themselves. They do not even notice their own lies, and thus worsen their condition. Truly, it is better for those who acknowledge their unreadiness; at least they can improve themselves. But the cunning one and the boaster close off the path of advancement. Thus We must constantly remind you about the state of readiness. It alone gives one courage for overcoming all obstacles.

Many speak of their readiness to work with Us, but at the first sign of difficulty they retreat in cowardice. One of the main causes for this is a lack of understanding of the meaning of life. They do not ponder upon the Supermundane Infinity, and are chained to the earthly mirage. Just as a horse kept always in a corral loses the ability to race, so also does the prisoner of Earth lose the ability for rapid advancement.

Thus, when I speak of readiness, I am reminding you about advancement. One should be ever ready for podvig. One must think much about podvig, before putting it into action. It must first be performed mentally, and thought about with such conviction that its implementation in life is unavoidable. Only thus is that living cooperation, about which so many words have been spoken, created.

The Thinker said, "Do you not think that lukewarm readiness is like one drop of nectar diluted by an entire sea?"

702. Urusvati knows how much humanity is plagued by the phantoms of contradiction. Humanity itself created and nurtured these phantoms. Even the most fundamental concept, that of primary energy, is surrounded by irreconcilable opinions. We have said that energy is inexhaustible, yet at the same time recommend all possible care in utilizing it. And people see contradiction in that, even though every thoughtful individual knows that everything of value must be safeguarded. We have also spoken about the stability of the primal energy, but people then point to its changeability. But actually, its true nature is not its changeability, but its multiformity. Also, people try to apply earthly dates and qualities to it, forgetting that the Subtle World does not live in accordance with earthly calendars.

It was not without reason that in ancient times students were required to learn to reconcile contradictions. A pupil, stumbling against contradictions, was often held back for a long time at that threshold. He not only could not reflect upon the Supermundane, but even lost his earthly path. He could find a solution only if he understood the significance of goalfitness, but by not understanding goalfitness he was lost.

The Thinker said, "If all that was read reminded us about goalfitness, we could have conquered the dragon of contradictions."

703. Urusvati knows that an attitude of solemnity is needed for thinking about the Supermundane. This attitude is ignited when one conceives an idea about the Supermundane. The slanderers will say, "Again a contradiction!" But they do not understand that with the fiery quality of striving, many things are revealed almost simultaneously, faster even than the speed of light. Truly, in fieriness is found a key to the treasure-box of all possibilities.

Likewise, people do not want to understand that something can take place in the Subtle World before its earthly manifestation. Urusvati knows that occurrences in the Subtle and the earthly worlds are not necessarily simultaneous. This delay may be natural, for

the purpose of shaping a distant earthly event, but it also can be caused by circumstances that intrude upon and deflect the order of events. A stormy sea can serve as the best example of the complexity of rhythm on the different worlds.

Most people are not able to make the idea of the Subtle World a part of their lives, and thus they obstruct evolution. It is difficult to reveal to the earthly consciousness that the Subtle World is the true source of events in the earthly world. Whole decades can pass between an event in the Subtle World and its counterpart in the physical world, even though by being formed in the Subtle World it became inevitable.

One could wonder why some events are beacons that determine many subsequent events. One must remember that events follow a very complex course that cannot be accounted for by a simple explanation. Who would dare to decide which of the stream of events is the most significant, and what are the causes and what the effects? One must train oneself to think about the Supermundane.

The Thinker said, "The eye did not perceive, the ear did not hear, but the heart knew that something had taken place."

704. Urusvati knows that inspiration, exaltation, and also enthusiasm, as it is called, must be consciously sustained. But patience, containment, and tolerance are also created consciously. It is a mistake to surmise that the rewards of self-development come from without; a fiery hearth lives in the depths of the consciousness. Man must perceive it, must safeguard it lovingly, and must summon its forces. Only then can outward help be given.

Even a simple mechanic understands the basic laws of the application of energy. So much the more should a thinker adopt the application of his own abilities. Therefore, when We speak about the Supermundane, We speak according to the fundamentals of human nature. Thus, in your discourses about the perfectment of life, use the most ordinary examples. Most people are good listeners when spoken to in simple words. A simple word is a great gift.

The Thinker said, "Find the most simple about the Great; love enters only through a plain gate."

705. Urusvati knows how careful one should be about the expenditure of psychic energy. Even experienced workers have been guilty of expending it improperly and excessively. One should not wonder that, though inexhaustible, psychic energy requires a very careful attitude. It is also important that the inexhaustible spatial energy be in harmony with human energy. Otherwise, human energy could be fully spent, having lost its link with the Highest Conduit. For this, co-measurement and goalfitness should be remembered. People usually try to call these concepts abstract, forgetting that there can be nothing abstract in the Universe.

People should remember that they live in constant danger, and that their participation in the Supermundane World is not an abstraction. These simple reminders are needed not only upon the beginning steps, but always.

The Thinker advised his followers never to consider themselves immune to danger, for anyone who depends only upon the protection of the teacher has already ceased to be a true co-worker.

“Beauty lives in conscious cooperation.”

706. Urusvati understands rightly that knowledge is the entryway to excellence in labor. The quality of one's labor is defined by one's knowledge. Without knowledge, a high quality is not possible. All labor requires at least some knowledge. This knowledge does not come only outwardly, but can also be awakened inwardly.

There is much knowledge in man; some of it is awakened easily, but much requires deep concentration to be brought out into the consciousness. A vigilant concentration can only be developed by using the manifestations of earthly life. Therefore, withdrawal from the earthly life can be only a temporary one.

Spirit is a quality of matter; therefore We repeat: Do not withdraw from the earthly life, for in it too are found spiritual joys, and joy is needed for supermundane feelings. It is especially necessary to care for those who labor, in order that the proper rhythm of labor may generate in them the joy of the heart. The humblest worker can be a great vessel of joy, if he perceives the supermundane vibrations.

Do not complain if you have to speak of things simply and repeatedly; multitudes of hearts await a simple word. They wish to warm themselves at a welcoming fire, and thus can raise themselves to the Supermundane.

The Thinker taught, “Observe the course of the luminaries. Everything earthly strives to the Supermundane.”

707. Urusvati rightly resists prejudices and restrictions imposed on knowledge. People particularly love to talk about the freedom of science, and at the same time try to prevent scientific cooperation. One can only remind them about the significance of synthesis, because so many people do not want to realize the important meaning of this concept.

It is necessary to teach in school that all scientific domains are linked to one another. One should warn against prejudices, for even the scientists suffer from this repugnant illness.

It should not be forgotten that prejudice can become the most dangerous barrier in the attainment of the Supermundane. The time will come, indeed, has already come, when cognition of the Supermundane will be a very real science. Armageddon directs the

people toward this.

People are perceptive enough to notice the many striking manifestations that fill everyday life. The observable combinations of psychic and physical conditions do not occur by accident. There has never before been such confusion in life. Verily, man could be a king of nature, for he can induce shocks in it and his thought is like a fiery arrow. Therefore, study the consequences of human thinking. Remember that a prayer for destruction is alien to true knowledge.

The Thinker said, "The symbol of knowledge is Infinity."

708. Urusvati knows the value of podvig as an action of the free will. A teaching must be an instruction for the one embarking on the spiritual path, without coercion. It must be remembered that even the slightest forcing will impede evolution.

It may be asked what relationship exists between the idea of podvig and the Supermundane. But the individual cannot progress without such a relationship. One must develop an understanding of the Supermundane as a helpful reality. It is not enough to accept the Supermundane, but not admit it into one's everyday life. Care should be taken that the young generations think about the Supermundane from their early years.

Let these thoughts begin with study of the paths of the luminaries, or upon the basis of philosophy. There are many ways to the Supermundane Heights. But it is essential that through all one's labor and difficulties should always shine the Beacon of the Highest World.

It is not to be expected that people, gripped by Armageddon, could easily realize the urgent need for thoughts about the Supermundane, yet everyone, within his limitations, can sow useful knowledge. Let it be multiform. Let each nation color knowledge with its own hue. And finally, let them recall containment and patience. Let there be no rejection, but always a gentle reminder about the destiny common to all humanity. Only by knowing this can we guarantee the humaneness of progress.

The Thinker taught, "I have chosen my way voluntarily, and nothing will divert me from learning about the Supermundane."

709. Urusvati knows the beneficence of regularity of rhythm. The beat of the heart is constant. Any irregular beat of the heart is an unnatural, unhealthy condition.

Likewise, a break in one's striving to the Supermundane is also an unnatural condition. Some will say, "But the majority of people do not think at all about the Supermundane." And you may reply that the psychic condition of most people is not natural.

One should learn to distinguish between a living and a dead calmness. Often one's

striving turns into a dead habit; that kind of regularity brings no benefit. Every sensible structure is in need of goalfitness. Only in a state of living receptivity is it possible to affirm oneself on the path and to go forward. Again it is necessary to remember all the seeming contradictions that must be reconciled.

We have often said that realization of the Supermundane can be increased under any conditions. Not only calm contemplation, but also powerful inner conflicts can provide the necessary impetus for advancement. Outer conditions have their role also, and people must always maintain a state of constancy.

This idea must be accepted as simply as possible. Blissful joy is in the acceptance of the Supermundane energy. It is available to everyone who desires to turn to it. In this will also grow co-measurement, which allows one to distinguish what is the most urgent and needed.

The Thinker advised, "Accept the command of the heart, but first of all think about where the heart is and by what it lives."

710. Urusvati knows how to recognize the various strata of thinking. It is usually believed that the exterior layer of thought is the most perfect one, for it is more easily expressed in words, but that idea is incorrect. Far more significant is the inner layer, which is expressed through feeling. This layer has a much stronger hold on man; from it rise the actions that affect one's karma. The sensitive, elevated consciousness knows how to heed the inner thinking. It needs no words and knows that ascent is forged in the hearth of silence.

Concentration is a companion to true achievement. Patiently and tenderly is this constant companion summoned. External, chance currents can disrupt the growth of inner thinking. You observed that the collective thinking of crowds is quite primitive, not because the crowd consists of fools, but because the external, random, inter-crossing currents and irregular rhythms destroy the highest expressions.

The crowd will never express any idea about the Supermundane. Their best feelings will be buried under heaps of words. Rarely, quite rarely, mass thinking can be effective, but in the history of humanity there are almost no indications of important collective decisions made by the masses. The crowd cries out yes or no, but it does not express the higher concepts. Therefore, do not be disturbed if the crowd does not listen to talk about the Supermundane. Solitary thoughts can merge into special currents, and their powerful effects will even dissolve rocks.

The Thinker used to say, "Teach me to hear the Voice of Silence."

711. Urusvati knows the power of faith, but knows also that straight-knowledge is even stronger. In faith there are assumptions, but with straight-knowledge there is only active affirmation, without deviations. It is not enough to accept, even in full trust. It is

necessary to actively affirm, as a command; only thus can the way to the Supermundane be found. Let us not think that every thought about the Supermundane will be fruitful. Many mayflies flash by, without leaving any trace in the existing Universe. Just wandering aimlessly in thought, without developing a firm consciousness of where and how to look for indications about the Supermundane life, is fruitless. We have spoken much about the reality of the Supermundane World, but man loves to separate the Supermundane World from the earthly, and therein lies great harm, for first of all there must be accepted the one energy that abides in everything.

One should explain in schools that man lives in three worlds. It is easy for children to understand the idea of human mobility. And how much will the beauty of the world be multiplied when man will be admitted to the hearth of progress! Much has been spoken already about the filling of space. Every physicist and chemist can, however primitively, confirm these laws. Let one speak about matter, beginning with any level of the worlds, and (It is acceptable if he only speaks about matter; it is irrelevant from what level of the worlds to begin one's exploration, for) Infinity will broaden the outlook.

The Thinker did not deny anything that could give birth to an expansion of thinking.

712. Urusvati knows the natural applications of psychic energy. Cosmic activity is rhythmic, as are all psycho-cosmic manifestations. It is impossible to be a dwarf today and a giant tomorrow. Much ongoing intensification of one's forces must be undertaken before a natural evolution can take place. Many times have people attained considerable heights and then, instead of continued perfectment, have fallen into everyday routine. It is necessary to understand the value of gradual perfectment, which alone provides true achievement.

Even experienced investigators do not always maintain a proper continuity of experiments. They fear that their short lives will not permit them to complete what they began. Yet, if they understood the continuity of life and consciousness, their attitude to their tasks would change.

Earthly language is of no use in describing eternity. For this, a supermundane language is needed. Only with straight-knowledge can one silently express the concept of eternity. Man must proceed on his endless path without thinking about the brevity of earthly existences. Man can bring his lives closer together, and can transmute them into a garland of spiritual victories. The most valued by Us is when one's psychic energy is applied naturally, daily, untiringly, here on Earth. In this way does Our sister Urusvati proceed.

The Thinker advised, "Gather all forces before entering the higher path. There can be no retreat after one begins to strive toward the Supermundane."

713. Urusvati knows that only a few are able to discern the experiences of former existences. People often complain that they do not have knowledge of their former lives.

Yet, when they do obtain some of that knowledge, they either become distressed or fall into conceit.

People are rarely so developed in their consciousness that they can properly evaluate the lessons learned from previous lives. They cannot often recall useful achievements or recognize past errors and the consequences generated by them. People frequently complain about the law of karma because they think about it in earthly ways; but the law of karma is a cosmic one.

A single earthly life is less than a mustard seed in Infinity, but we must address ourselves to the Supermundane, for we participate in it. It is not a conceit to consider oneself a citizen of the Universe, and only in this state of mind can one realize the scope of responsibility of participating in the Great Construction. Not many can picture themselves as co-workers, united with the Great Construction. People obstruct their flight of thought with conventionalities, and, instead of liberating their thinking, they condemn themselves to a dark dungeon.

Regrettably, millions of years of earthly existence have been insufficient for humanity to liberate its thinking. The art of thinking is ignored and nowhere is it taught in schools. But how can one realize the Supermundane if there are everywhere barriers and prohibitions? The way to learning must be liberated, so that the New World can be built.

Do not think about the New World as something unattainable, but see yourself as its participant. It is no idle dream—the striving toward regenerated life, when the best creativity of the nations will merge in indomitable progress.

The Thinker said, “O Teacher, guide me to understand and to apply the experience of my former existences.”

714. Urusvati knows that intolerance is the sister of ignorance. A broad tolerance begets open-mindedness, from which issues daring. The strongest striving requires straight-knowledge, and also a balanced open-mindedness. It is impossible to embrace the Supermundane World without both these foundations. Straight-knowledge can whisper to the heart, but the brain must also accept the possibility that the Supermundane World exists.

It has been said many times that man is the co-worker of creation. It is precisely so. Every thought impresses a mental image. This creativeness is indestructible, and it is time for people to realize their responsibility for this creative work.

Many lightminded and harmful mental obstructions pollute space. People do not usually believe that their feeble thoughts could leave any trace in space, but they must be reminded that even a fleeting feeling can inscribe an indelible hieroglyph there.

Only a full understanding of the meaning of thinking can lead to luminous daring. Do not

think that this word has anything in common with audacity; in audacity there is rudeness, but higher daring is always benevolent. It opens ways to beautiful, mental creativeness.

Each beautiful thought must be safeguarded. Let it expand in space. It is a real gift to the structure of the Universe. But people must begin to think about the Supermundane World as natural and sense its touches in everyday life.

We speak about daily routine as a constant link to the Supermundane, which has its place in everyday life. Losing understanding of this can be the source of much grief.

The Thinker used to say, "Realization of the Supermundane comes not only from without, it is also born within ourselves. Let this sign of daring glow in the heart."

715. Urusvati knows that a chemical compound is affected by the addition of even a minimal amount of any substance. In this way, a poison can be transformed into a healing remedy—and the opposite is also true. This very simple fact should be mentioned as an example to those who do not consider that, in the same way, the participation or removal of just one person can affect great events.

Ignorant people will say, "How can one individual influence the course of events?" They do not realize that We have in mind not so much someone's physical presence as his psychic influence. Many such examples could be cited in which one person brought a positive influence to a problem. Likewise, instances could be pointed out in which nations expelled their most valuable people, and thus made their path more difficult.

It is not a fantasy that the aura of a person can have enormous influence. It can transform the most poisonous substance into a panacea, but the ignorant ones do not accept this scientific consideration. They prefer to drink the bitter chalice, rather than admit an intelligent approach. There is much unhappiness in the world because of such ignorance! The Supermundane World cannot be revealed to those who prefer their own downfall to liberating the thinking of humanity. Many rulers have choked off the finest flights of thought. Evolution should not be tortured thus! The Supermundane world knocks at the door of the consciousness; great must be the ignorance of those who oppose a natural eagerness for knowledge.

The Thinker said, "The persecutors of freedom of thought prepare a frightful path for themselves."

716. Urusvati knows that even in remote antiquity the significance of human emanations was understood. Sickness was often treated by the laying on of hands or by surrounding patients with healthy organisms. Over time, people did not develop these healing abilities within themselves, and even forgot about them.

Thus, when mesmerism reminded people about these influences, they regarded it as something quite new and unusual. I speak about this in order to point out how often

mankind forgets its own achievements. It only seems that science advances steadily; in reality, advances in learning move in waves. But people should not take this as an excuse for inaction. They may one day be able to rediscover many long-forgotten achievements.

It would be useful to write a book about the rediscovery of forgotten ways. This book would deal not only with the supernatural, but would also explore natural history, in which many pages were once known, but later forgotten. One must educate people about the forgotten achievements. It will be difficult to accomplish this, for ideas were expressed differently, and in different tongues. One has to know many languages and the mentality of many nations to be able to trace the chain of achievements in knowledge whose links were broken for centuries.

In such research attention should be given to the supermundane data that is generously strewn in the treasuries of folk wisdom. It is wrong to reject former achievements. It is unwise to say, "Let us begin from today," when the treasures were collected yesterday.

The Supermundane World was many times described in legends, and in such beautiful imagery! Thus one can move forward without throwing mud at the past.

The Thinker said, "Beware of the paths of ignorance, they are muddy."

717. Urusvati knows what true cooperation is. I have already said that everyone, under all circumstances, unavoidably participates in the Supermundane World. But this unconscious cooperation is in a sense an animal one; what We expect is human, conscious cooperation.

Such cooperation is born naturally, when one first recognizes the Supermundane World. This realization takes place gradually, when one begins to think about something existing beyond the physical. Thus does the fire of cognition begin to blaze.

The Thinker said, "Teacher, let me become Thy helper."

718. Urusvati knows how inseparable are the sciences and ethics. In ancient times religions were strong links, directing man toward the Higher World, but later crime, superstition, and hypocrisy coiled themselves around the religions. Many people began to search for another sensible approach to the Supermundane World. Learning and science offered new possibilities for an approach to the Higher World, but the thinkers understood that science without a moral foundation is lifeless. Thus we must always remember that science cannot advance without the realization of living ethics.

From the earliest school years, it is necessary to lay the foundations of the sciences and indicate how they should be studied. Prior to immersion into scientific formulas, it is necessary to lay firm, practical foundations. Only thus can be found a living way to living successes.

We do not deny anything useful. The foundation was offered to humanity many times, but was not accepted with certainty. Therefore let us welcome knowledge, but we must accompany it with an understanding of ethics. Understand clearly that a scientist without ethics is not working for evolution. Powerful thinkers must also be ethical people.

The Thinker said, "Teacher, show me the path of the beauty of the spirit."

719. Urusvati knows that man cannot properly measure the value of his actions while in an earthly state. Often, those deeds that seem to be the best are polluted by self-interest, and the truly self-sacrificing ones are forgotten in the dust of everyday life.

I affirm that the motivating causes for one's actions lie in the depths of the consciousness. Even enlightened spirits cannot discern the reasons for their actions. Of course, in the subtle body this discernment is easier, but even that is relative.

It must not be thought that an inability to evaluate properly is a calamity. It is unnecessary to involve oneself in all this reasoning when one's main purpose is to do good. Every act of good brings benefit. The more good we do the more we increase the beneficial accumulations. The reasoning mind must not be allowed into the domain where the heart should reign. The reasoning mind can always validate self-interest, but the heart will recognize untruth.

Psychic energy is directed mainly by the heart. The science that does not understand the foundations of psychic energy cannot succeed. The new world, of which the better part of mankind is dreaming, can be formed only upon a correct understanding of psychic energy. Man can live with it in friendship, or in enmity—but this would be a terrible deviation.

You may hear cunning suggestions that will say, "Is it not better to leave all these considerations about psychic energy to the scientists? When science will express its opinion about this energy the ordinary citizen will begin to talk about it." However, the cunning destroyers know well enough that psychic energy is the possession of all.

All of humanity must learn to recognize the various manifestations of psychic energy; it would be wrong to restrict these studies to a small group of scientists. Besides, there may be found among scientists self-interested people with preconceived ideas. The development of humanity is now at a level that summons all to cooperation, because the basis of Be-ness is sensible cooperation and cognition of psychic energy, without which mankind will be thrown into chaos. External accomplishments will not save man from self-destruction.

It is impossible to imagine how Armageddon can be concluded in the right way without an understanding of the foundations of Be-ness! I speak thus so that people will know to what extent the Supermundane provides the solutions for earthly problems. Do not think

that the Supermundane can remain at rest when earthly confusion corrupts everything. Yet, Urusvati knows how greatly proper education can ward off the danger of savagery. After all their discoveries, people still turn to savagery! Do not regard this as an exaggeration. The convulsions of Armageddon threaten incalculable calamities. Thus the Thinker said, "The time is coming when people will have to think about the Infinite in everything."

720. Urusvati knows that one of the most valued human qualities is keenness of observation. Everyone who can see should develop this keenness. But actually, the opposite occurs. People obscure their minds with superstition and prejudices. This becomes a kind of super-maya. Therefore, the power of keen observation must be cultivated.

It is not without reason that We insist upon the need for good upbringing and education, that We speak repeatedly about certain qualities that are forgotten in humanity's confusion. As always, ignorance reigns and the voices of enlightenment are solitary and subject to persecutions, which, though different from those of the Dark Ages, are equally inhumane.

Let us not boast of culture, which now is taking on ugly forms. What kind of culture can succeed when the very art of thinking is not cultivated in the young! Even the reading of books will not help if their contents are not pondered. Therefore it is so necessary to sharpen attentiveness so that world events will be seen in their true significance.

People attempt to justify their behavior by saying that the universe is engulfed by chaos against which human thought is powerless. But such a notion cannot be applied to thought. Thought is powerful in everything. The aspiring consciousness is already successful in space, and even the germ of a thought has power. Keen observation will help to perceive how thought moves not only the muscles, but even the most complex processes of life. Amidst everyday life the most wonderful manifestations can be observed.

The Thinker said, "I wish to observe the manifestations of the Infinite."

721. Urusvati knows and has tested her abilities to see and hear the Invisible and Inaudible Worlds. It is significant that her considerable achievements were acquired in a natural way. Even in ancient times, people knew artificial methods for opening the way to the Invisible, but no unnatural approach is of any value.

It can be seen that all in the Universe is goalfitting, and can be attained by natural means; therefore the attainment of Urusvati is treasured. True, such levels of attainment cannot be reached quickly. Many vibrations must be assimilated, and this can be done only through many years of labor—indeed, it is better to say not years, but centuries. These attainments must be safe-guarded, for they have as their goal not personal benefit, but the progress of the people.

Attainments gained naturally must be protected against the opposition of today's scientists, who often impede rather than help. Mediocre scientists have their own prejudices and think that they are expelling superstition, when in reality they are creating new, harmful obstacles. In everything, search for natural ways.

The Thinker said, "Teacher, reveal to me the way—the most simple and straight."

722. Urusvati knows the importance of rhythm when in continuous communion with the Higher World. The rhythm of the highest energy is attained only through many years of labor, and cannot be achieved as a result of sudden illumination. One must begin with words, and later with wordless aspirations. Finally these flow together into a rhythm that resounds constantly in the heart, both when awake and when asleep. There is one basic quality that increases the vibration. Let us call this quality ecstatic Love, for in it are the highest devotion, inextinguishable trust, and untiring power. This step of ascent is a high one, but there is no ultimate stage in anything.

When any step of ascent is achieved in earthly life, without departing from one's daily routine, it can be called the highest test. True, it is difficult to hold one's torch high amidst crude vibrations, malice, and ignorance, but then the greater is the achievement. By maintaining a constant striving toward the Higher Worlds without turning away from daily life, that containment will be found which people call synthesis. But how rarely does one find in life the toilers who have dedicated themselves to the service of the Higher World!

People sometimes talk about the Common Good, yet this goal will only be possible through the embracing of the Higher World. Only then will the process of perfectment become a wise one, and unite all quests of humanity. The varied paths of all pilgrims will then be accepted and understood. They all walk the one path, and only their words differ.

The Thinker said to the disciples, "Embrace all, understand, and love."

723. Urusvati knows how difficult it is for people to understand divisibility of the spirit. They think that this concept contradicts science, but they overlook that the newest discoveries do confirm this utilization of psychic energy.

Radio and television transmission demonstrate how energy can be transmitted simultaneously in many directions. Of course, for this, proper transmitting and receiving apparatuses are needed. The human organism is a perfect apparatus for the transmission of energies. It should be understood that not only the natural abilities of man, but also his free will are involved in every psychic transmission.

Often, a thought is sent correctly, but for some reason is rejected by the recipient. Also, a recipient may be sensitive enough and ready to receive it, but the message itself may have been improperly sent. Often, people hear something, but are unable to attune

themselves to the vibrations, and thus receive only senseless chatter.

It must not be thought that transmission of thought and images is possible only at high altitudes. Transmission of psychic energy can take place anywhere. Of course, highly populated cities hinder the clarity of transmission. Nevertheless, one should train oneself so that psychic energy will work regardless of physical conditions.

Urusvati can attest that at first every external sound caused her pain, but later, when her vibrations were strengthened, the transmission could proceed under any conditions. Such vigilance and keenness are quite difficult to develop and demand considerable time, but the psychic world merits special attention.

The Thinker said, "Let us not return to the time when thunder was regarded as Divine Wrath."

724. Urusvati knows how often, due to misinterpretations, people do harm to the fundamental concepts. They speak about superhuman efforts, even though in the earthly life all is human. Even when one speaks about efforts that are noble or exalted, they nevertheless are always human. By their misinterpretations and distortions, people demean themselves.

The time is coming when all treasures in man's possession should be recognized. A true science, devoted to the study of the primary energy, must be accepted. People know about the salt that permeates the oceans, but they prefer not to acknowledge the energy of space. We call it psychic energy, but other names can be applied to it. Perhaps you have heard about grace? It exists, and its essence is nothing else than psychic energy.

Terms for psychic energy can be found in the various languages of the East, but their meaning was much distorted. We call on scientists to acknowledge the fundamental principle of energy—the foundation for all teachings.

We do not deny, We do not destroy—We construct in accordance with the mental condition of mankind. Each century brings its own conditions, which cannot be ignored. Often the Great seems to become obscured, and waves of destroyers engulf it. These signs must be observed closely, for they too contain within themselves the steps for the future. Evolution must be loved in all its stages. Eternal change is the basis of life.

The Thinker used to say, "Traveler, hasten to the goal, do not get caught overnight in an icy stream."

725. Urusvati knows how much people can distort even the simplest concepts. They understand calmness as deathlike inaction, but calmness is really a state of intense psychic activity, like a still and luminous body of water fed at the bottom by healing springs bringing sustenance for the benefit of humanity. Thus calmness should be understood as work, absorbing and enlightening.

The Teacher first of all tests His disciples' ability to maintain calmness during times of special tension. It is surprising to see how few pass this test. This is because people do not acknowledge the Primal Energy and the Higher Worlds. They believe that coarse physical conditions are all that exist, and many best possibilities are destroyed by such ignorance. You have often seen that even educated people do not wish to accept scientific developments. Their science drags along its old wagon-load like a lazy horse with blinders.

We will not tire of speaking about paths free of prejudice. One may ask—what is new in this? But let them consider how new are the paths that lie before humanity. Let all become participants of the new stage of evolution. Precisely, not just those especially chosen, but all those who call themselves human; let them approach the common work that reveals the Higher World.

Let us not utter pompous words. Let the honest work of learning be one's daily labor. All must participate in this labor. Let us not forget that everyone is a bearer of psychic energy and can observe at least some of its manifestations. Thus humanity will come closer to a new happiness and will understand what is the Common Good.

The Thinker indicated that he who can preserve calmness has already looked into the healing well.

726. Urusvati knows that emotions provide the propelling power for psychic energy. Love is the most powerful, but hatred has almost equal power.

Does this mean that one can live in hatred? Of course, it is possible, but it brings only loss. Not only does hatred bring an accumulation of imperil and through sicknesses shorten life, but mainly, its effect in the Subtle World is disastrous. You already know that in the Subtle World all feelings are intensified, and also their consequences. Now imagine how difficult it is for the hater to tear himself away from his destructive passion. Not only does he surround himself with evil, but his entire being is permeated with the poison of evil. He suffers because he himself has invited his torture. Thus, let us say, it is profitable to live in goodness and love. And this state becomes more intense in the Subtle World and a source of great happiness.

Much is available to the one who has embraced Good. He can sense the vibrations of the Higher Worlds, he can hear the music of the spheres, he ascends the steps of the harmony of beauty. Those philosophers are right who affirmed that beauty is goodness, and goodness beautiful.

True, many will regard these formulas as abstract and not applicable to earthly life. But the deniers will have to experience the conditions of the Subtle World many times, so that Truth will affirm itself in their consciousness. One can pity those people who, having learned reading and writing, imagine that they have already mastered the Teaching of

Life.

Let us not condemn lack of knowledge, but let us sternly condemn deliberate ignorance. It must be understood where the boundary between insufficient knowledge and determined ignorance lies. One is curable, but the other is often irreparable. The one who denies knowledge is always self-conceited and pompous. Thus, by one's everyday behavior can one's essence be recognized.

The Thinker said, "We may forgive lack of knowledge, but intentional ignorance is unfit for cooperation."

727. Urusvati knows that there is but one Source for the advancement of knowledge. Many people prefer that everything should have a scientific foundation. Let us offer them the opportunity to conduct scientific research in a new way. Science has already branched out into a multitude of fields, some of which seem so contradictory that it would be impossible to find common ground. But if the scientists observe the psychic condition of the different researchers during their moments of greatest mental tension, they will find striking similarities in the tension of the researchers' creative centers. A philosopher and a physicist, a geographer and a psychologist, will all be alike in their moments of discovery.

Start the observation from that point on and you will come to the conclusion that the science of gaining knowledge is one Tree, and its branches can grow only from that one root. Thus one can make instructive observations, and this path will lead one to cognition of the Supermundane World.

Let us not wonder that many thoughts are born simultaneously in different parts of the world; these scientists do not know each other, they proceed by different ways, and are influenced by the restrictions of their particular national cultures; yet, there is one thing that inspires them to work for the good of humanity. How many beautiful observations can be made when the consciousness is expanded without negation, which is a sign of ignorance! Thus let us learn to embrace all and let us look upwards, with free eyes.

The Thinker asserted that the ancients knew much that was later forgotten.

728. Urusvati knows that psychology must be transformed into an objective science, as tangible as physiology. It is necessary to start teaching it in the lowest primary grades and then continue in all the higher educational institutions.

All branches of education must include a study of the foundations of psychology. This science should perhaps be named slightly differently, but let the accepted name remain. We try to avoid making changes in terminology when a useful goal can be reached with conventional terms.

Psychology must study the hidden forces of man. It will not only hearken to the ancient

philosophies, but also will walk its own free, scientific path. Even the study of comparative religion will be thought of as a psychological study, because all spiritual studies have at their basis the acquiring of knowledge about the Supermundane World.

Let us not, out of pride, ignore the ancient achievements, for under different names are hidden the same experiences and deductions. Free scientific methods should be applied, for life in all its manifestations opens the way to cognition of the Unseen World. Many different energies merge into and flow out from the one primary energy. The study of the branching out of the one power, in individual ways, into every living being, is of great value. The abundant diversity of individualities should be treasured and explored, because it is precisely this study that will help the scientists to reconcile the seeming contradictions.

The Thinker said, "One can construct a sonorous choir with many different voices. People have the will, but few know how to apply it wisely."

729. Urusvati knows that the will is psychic energy, transmuted and sharpened. In antiquity the arrow was a symbol of the will. At present much is spoken about the development of the will and many artificial methods are proposed for strengthening it, but it can only be developed by active work.

When you meet people who lack will power, you can be certain that they suffer from laziness and are in a state of obscured consciousness, unwilling to attempt any independent activity. There are many such people and they will not readily understand that such creative labor sharpens their arrow of attainment. It can be stated that lack of will is accompanied by fear, depression, ingratitude, and other terrors of ignorance.

When we strive to the Supermundane World, we must gather all our will in order to courageously conquer all the lower strata, which nail people to a state of ignorance. Let us not pity those who deprive themselves of the possibility of advancement. Out of compassion We will point out to such people how much they lose—but you can be certain that many of them will not be able to heed Our advice.

Only a life of labor will teach them to value quality in their work, and on this path of struggle they will garb themselves in the armor of will. Amidst everyday life one can find excellent exercises for development of the will, and these natural ways will be blessed.

The Thinker admonished the disciples not to allow despondency.

730. Urusvati knows that attentiveness is one of the first conditions for successfully conducting experiments with psychic energy. People often speak about their striving, keenness, or vigilance, but they ignore the simplest trait, attentiveness. For them, the phrase "to live in danger" is understood in an absurd way. It is true that an expanded consciousness brings with it natural attentiveness, but there are not many such consciousnesses.

It is fortunate that attentiveness can be developed, but it must be cultivated early, in the family and in school. The attention of schoolchildren must be directed not only to major events, but also to the smallest details of everyday life. The Subtle World manifests itself first of all in one's daily life. The most valued traits of the spirit can be perceived amidst everyday routine. Let us not regard as heroes only those who strive for the welfare of humanity, but let us pay due attention also to those who perform daily, ordinary labor. Attentive observation of these people will reveal many manifestations of natural psychic energy.

When We speak about the Subtle World, We must also include the subtlest energies. These energies should be observed in real life. One should not think that miraculous powers can be found only elsewhere; they are ready to manifest in every individual, but they can be discerned only through attentiveness. And We offer this attentiveness in everyday life to all who want to think about the Supermundane World. Do not assume that such an exercise is an easy one; it requires steadfastness—a quality that few people possess. They are too often eager to fly in their fantasies to the far-off worlds, speeding through space without effect. And We advise, amidst the routine of daily life, to learn beautiful attentiveness. Let it grow from the earliest years.

The Thinker said, "Look under your own feet, or you will stumble."

731. Urusvati knows that people should not only acknowledge the reality of the psychic world, but also feel its influence in earthly life. Many speak about the existence of "something," but do not admit the presence of a powerful psychic energy in their everyday life. But the time has come when man should pay attention to his moods, enthusiasms, anxieties, and certain pains.

We do not foresee man's progress without the development of conscious association with the psychic world. But it must be remembered that We have warned frequently against psychism and mediumship. Let people understand that these unhealthy, artificial deviations will not bring a salutary broadening of consciousness. We speak again and again about how much man must uplift his thinking, so that he can then advance on the path to the Supermundane World.

Let us not prescribe conventional rituals. It is first of all necessary to safeguard each person's individuality. The individual will, pure and noble, will lead in its way to the goal of united consciousness. It will help to cleanse the eyes and ears for the ultimate acceptance of universality. Only with this individual inclusiveness will man walk the path of true knowledge. Let us ask scientists to remain sensitive and not deny any individual observations that can lead to further research. There is so much that can be implemented only through mutual respect.

Nations should learn to think about the Common Good, for self-interest will prove to be a major obstacle to progress. The terrible trials that affect humanity simply hasten the

approach of new world constructions.

The Thinker said, "Teacher, impart to me the words that I must use to summon others to the most urgent tasks."

732. Urusvati knows that illumination that comes through joy and love is stronger than any insight that comes through suffering. Yet, people insist that it is suffering that purifies humanity.

Why is it that man is not capable of utilizing the higher path to illumination? The answer is simple—suffering is sown by man himself in the earthly world, and it partially penetrates into the Subtle World. But pure joy and love live in the Fiery World, and are seldom experienced by man. During the coming evolution people will realize where their treasure lies, and will turn to this panacea of light.

Among the new scientific achievements will be the discovery of the power of the emotions of love and joy. Humanity must steadily grow closer to these impelling forces of light, and understand that any thought of joy has healing power. Even amidst sorrows one can find signs of love and compassion. Let these signposts help the weary traveler. Scientists must learn how much the rhythm of joy opens the gates to an influx of psychic energy. Science should demonstrate how the power of joy heals.

The ignorant will say that such advice is not practical, because humanity is drowning in suffering. Only such people would choose to sink into darkness rather than turn to the quest for Light. Only such people would say that man can never learn to utilize the energy of thought.

One must strive ardently toward the renewal of life. Everyone can think of heroism, of joy, and of exalted love. Everyone can gain the power of the healing remedy and spread these emanations in every direction.

The Thinker said, "Sorrow is transitory, joy is everlasting. Love the Light and love the Beautiful." Thus did the Thinker direct His disciples to the simplest solution.

733. Urusvati knows that an arrow aimed true flies unwaveringly to its goal. Compare the arrow to a human thought. A trembling hand will not aim the arrow truly, and, similarly, wavering thought will not reach its goal.

Avoid scattered thinking. Often people do not notice that many thoughts rage simultaneously within them. As they swarm about like flies, it is impossible to discern which thought has the most significance. This circumstance must be studied. Future apparatuses will demonstrate the harm of such confused thinking. It would be better not to think at all than to permit such confusion within oneself, for it is a kind of madness.

You may ask, What measures can help? Do not seek outside yourself for forcible

means, but rather observe your thinking, so that you can naturally purify it. When man becomes aware of confusion in his thinking, he should evaluate his thoughts, to determine which are the most needed.

It is not easy to follow little insects in the depths of the consciousness. They can disfigure any beautiful thought. But if man will assume the task of learning the dangers of scattered thinking, he may begin little by little to banish extraneous thoughts.

Clarity of thought is very necessary for thinking about the Supermundane World. One does not prepare laboratory ingredients with dirty hands; likewise it is impermissible to approach the high chemisms of the Supermundane World with a soiled mind. People should think more purely about the higher worlds.

The Thinker advised His disciples to think about the Supermundane as if participating in it personally.

734. Urusvati knows how lightning-fast, resounding spirals of thought envelope the planet. The resulting sheathe can be either beneficial or harmful. Through free will man can cause healing or destruction. Man cannot say that he suffers without cause. It is man himself who at some point in the past introduced poison into the cosmic fabric.

Cosmic soundings are already being studied and it is understood that every thought, every word expressed by man is engraved on indestructible tablets. The time is coming when human thought must be studied. It is quicker than light, and forms a tenacious cover over the Earth. But how often are thoughts benevolent?

People already know how to grasp the superficial expression of thought, but are not yet fully capable of understanding its meaning. In the future, there will be sensitive apparatuses that can record the precise meaning of a thought. People whose thoughts are devoted to the Common Good will rejoice at this research, but all those who live in hatred, malice, lies, and envy, will oppose it by all means. The scientist with enough resolve to conduct the research leading to this discovery will hardly be called a friend by contemporary humanity.

Simple is the admonishment that one should not live in hatred, but the proclamations of today's leaders often encourage it. They do not know the power of thought and of karma. He who thinks that evil can be exterminated by evil is gravely mistaken. Even the horror of war cannot be stopped by hatred. It is noble thoughts that will save mankind. Heroism is shaped not by hatred, but by fiery good will.

The Thinker said, "A fiery warrior knows no obstacles."

735. Urusvati knows that heroism is an expression of self-sacrifice and fiery enthusiasm. When performing a heroic deed, one's vibrations are raised, awareness of physical sensations disappears, and the entire being is filled with a fiery insight.

Only the unknowing would ask—why speak about heroism when discussing the Supermundane? They do not understand that striving toward the Supermundane is itself an act of heroism. They do not know that each thought about the Supermundane raises the vibrations and fills the consciousness with fiery striving.

If the thought is weak, its effect will be negligible, but a clear-cut, strong thought has powerful effects. It must be said repeatedly that thought about the Supermundane produces healing vibrations. Also one should remind often about the importance of exalted thinking. Soon physicians will recommend, in cases of psychic imbalance, thought about the Supermundane. The first attempts will be primitive, and the people will not fully recognize the importance of such communion, but even the smallest drop of this panacea will produce beneficial results. Indeed, thinking about the Supermundane is in itself a panacea.

It is not an exaggeration to say that people carry within themselves a talisman, but this would first require that they experience the exaltation connected with thought about the Supermundane. A man walking without his staff may stumble, but a strong staff can be given from Above. It must be accepted for the brave ascent to continue.

The Thinker asked His disciples to love the climbing of mountains. It helps turn one's gaze upward.

736. Urusvati knows that one approaches the Supermundane World not so much through reason as through love. Great is the magnetic power of the feeling of love, but, regrettably, science does not know the true significance of this magnet. A loving man responds to the cosmic law of attraction, and thus receives special qualities which are characteristic of this law.

It is possible to sharpen one's insight and be imbued with valor, to become ready for podvig. Even one's health is improved when the mind and heart are turned toward exalted thinking.

It is incorrect to assume that people who are subject to so-called hysteria can more easily commune with the Supermundane World. They do tend to mediumship, but We desire another approach, wholesome and goalfitting. The perfect path will be love for the Supermundane World.

It is impossible without love to gain knowledge of the Supermundane. It is impossible to approach only through reading. An intensified will is needed, but this will can be developed only through love.

Also, We advise you not to separate yourself from earthly life, for this life is given to us as our field of battle. One can test oneself only in life, and all such tests will be beautiful if they are under a dome of love for the Supermundane World.

Children should become accustomed to a recognition of the Supermundane World from their early years. Thoughts about higher manifestations should be engendered in the mind of the child. The most ordinary person can have this sacred treasure, and cherish these hours of exaltation.

The Thinker advised His disciples to learn to love their reveries about the Higher World, when their consciousness is renewed.

737. Urusvati knows that at times of upheaval, both enlightenment and negation manifest themselves. Every example of exalted knowledge meets with negation, not only because of savage ignorance, but also due to superstitions based upon bigotry. Science is attacked from both sides. People speak about the freedom of science, but in fact this freedom is limited to physical learning. All that has to do with the Supermundane World is suppressed, no less than during the Middle Ages.

Let us not forget that only strong minds can think freely. Ordinary thinking is constrained by the emanations of negation. This circumstance must be taken into consideration during any discussions about the state of science. At present the need for liberating science must be proclaimed with all one's forces.

The best thinkers have suffered enough; they have been afflicted enough by the whistling and curses of the ignorant. There has been enough mockery of all that is not understood by the savages. Let the New Era be distinguished by a veritable liberation of science!

Do not think that this is a truism. On the contrary, it is a cry in the desert. People do not realize that times of world upheaval are filled with special vibrations.

People talk about taking vitamins, forgetting that their moral state is far more important than the taking of medicines, which actually can turn into poison when their moral conditions are unhealthy. It is grievous for Us to see how the solitary thinkers are turned upon by savage ignorance. They have shut themselves away in order to preserve their freedom of thought. But they could be of great help to humanity, precisely now, when the world is convulsed. May they find the strength to outlive the present time, when Kali Yuga is already near its end!

The Thinker advised His disciples to affirm the freedom of knowledge, and the freedom of thought, for the sake of the salvation of the World.

738. Urusvati knows the importance of equilibrium. We have already pointed out that man should strive with all his power toward the Supermundane World. By doing this, he will develop a conscious awareness that he participates continuously in the Supermundane World. At the same time he must treasure his earthly life, must learn to rejoice at high quality in his labor, and must continue with the earthly life, as he finds

new ways of perfectment in it.

One might ask how it is possible to reconcile these seemingly contradictory ways. Truly, it can be done, for man can perfect his consciousness. Many examples from different ages can be cited in all of which a remarkable fact will be noted—most of those who embraced these “opposites” were not of the clergy. No one would guess that these toilers carried within themselves a commitment to the Supermundane World. They worked conscientiously. They loved labor in its highest quality, and they guarded their own acute realization of the Supermundane World as a sacred treasure.

It should be understood that such workers are especially useful for the perfectment of the world. They do not conceal the existence of the Supermundane World, but they can sense where revealing it is appropriate. They strengthen their magnetism and thus naturally attract the hearts of disciples.

However, it is not only the above-mentioned “opposites” that can surprise those who are inexperienced. Many seeming contradictions can be mentioned that would appear strange to them. For example, man should not succumb to passion, yet he should not be without feeling. Everywhere the Golden Mean must be realized, just as was said so long ago.

The Thinker said, “Man has two arms, one serves his labor, the other serves his heart. If one hand is shorter than the other, people call it ugliness; so is it also in heavenly and earthly affairs.”

739. Urusvati knows that even important words are meaningless if they are not accompanied by a sending of psychic energy; such dead words only clutter space. People must understand the necessary power that is given by psychic energy. For this reason, much was said throughout the centuries about the need for faith.

Confidence makes speech convincing, but one should understand the meaning of confidence. To this, therefore, we shall add one more concept, that of command. Of course, command should not be understood as coarse aggressiveness, which only antagonizes the listeners. We have in mind inner command, which gives immutability to one's words. Regrettably, evil intentions too often are accompanied by a strong will, and thus cause great harm; this means that one should learn to master the power of benevolent command.

It is not often that people can intensify their will for the sake of good. No one told them in childhood what a powerful weapon they could possess, and how many supermundane helpers would be attracted by their benevolent command. Only exceptional consciousnesses understand the significance of command. They do not allow their will to turn toward evil. Such examples could be cited from many centuries. We call them Beacons of humanity. They acted consciously in harmony with the Supermundane World and thus multiplied their psychic energy.

The Thinker said, "Learn to be imbued with a good command; it will multiply your forces."

740. Urusvati knows that every phenomenon in the atmosphere has its effect on man. It would seem that knowing this would lead to new scientific achievements, but, unfortunately, since contemporary science places such great importance on classifying each phenomenon, scientists forget that the influence of phenomena on the individual differs from one person to the next. Thus the influences they may not have personally experienced are excluded from their observations.

Scientists must leave behind conventional limitations, and then they will enter upon new, boundless ways. For the sake of this it must be realized that each individual is a microcosm in the full sense of this word. Also, it is not difficult to understand that each microcosm is individual and unique.

The chemism of each microcosm is a special one, just as every small particle of Macrocosm is individual. This does not contradict the essence of universal laws. They embrace all possible conditions and find in the unrepeatable individuality of all Be-ness a furnace of new combinations of energies. Energies, universal and individual, cannot be renewed without individual interactions. Thus it can be understood that the Unity pointed out so long ago is a system based on a multitude of individualities.

Wise rulers have always understood that the individuality of a person must be carefully protected. An experienced schoolteacher can sense how the individuality of the pupils should be safeguarded. Only the ignorant can suppose that everyone can be cut to the same pattern. Such ignorance acts against the cosmic laws, and people exhibiting it can never be considered scientists, for every true researcher must possess a broad and open mind. We must often repeat these basic ideas, because most people, hypnotized by dead terminology, do not wish to open their eyes to the most simple manifestations of nature. It would seem that the individuality of all that exists would strike joy in people, for it is precisely this that gives everyone a special place in the universe and opens the way to new achievements. This infinite wealth will lead the science of the future toward new discoveries that today would seem like impossible fairy tales.

People often say that for cooperation between individuals, similarity of character is needed, but they should speak not of similarity, but of harmony. Only the harmony of energies can be useful. Harmony is not repetition, it produces a chord. May this chord be strong and sonorous. It is hard to imagine a symphony built of monotonous octaves. People should love polyphony; the richer it is the more human hearts it will touch and call to action. Thus we will be open to the rich multiformity of perceptions. Nature must not be dealt with as if impoverished.

The Thinker said, "Nature is inexhaustible."

741. Urusvati knows how essential it is to know how to live in a state of joyous readiness. About readiness We have spoken many times, but remember that the readiness should be joyous, otherwise it becomes transformed into something dismal, doomed. In such a state one's readiness to cross into the subtle realm is harmed. It must not be thought that We are speaking about this effect as just emotional; on the contrary, We have in mind its scientific aspect.

It should be reasoned that first of all the highest vibrations must be maintained. Joy provides such vibrations, just as does exalted striving. But people often misunderstand the feeling of exaltation, and for them the feeling of joy is more accessible. Let them think about good encounters in their lives; let them choose the most joyous images; let people in their quiet moment evoke their fond memories.

But one must prepare at length and patiently for each new revelation of cosmic order. We always advise that one concentrate and find the power to protect the secrecy of these high attainments. These pearls are gathered with difficulty, but can easily be scattered. He who prattles too easily will break the lock of the sacred repository. Constant equilibrium is the adornment of the wise. They will gather their seeds amidst everyday labor. This labor will sow joy in their consciousness and provide consolation against offences and injustices. Any achievement must grow out of a state of joyous readiness.

The Thinker always called for the realization of joy as the highest form of healing.

742. Urusvati knows the value of pure imagination, for its neighbors are enthusiasm, exaltation, and other helpers of the ascent. Purity of imagination must be especially stressed, otherwise even criminals will think that their imagination has value.

It would be wrong to assume that quality of imagination is formed by itself and does not need cultivating. This is a big error! All such faculties must be developed. Imagination must be nourished by the best examples of self-sacrificing heroes. All the highest aspects of humanity must be taught, and also the many achievements that can be found in nature itself. That is why the natural sciences must be taught. Let children understand that great ways are open to them, and in improving themselves they will ask about the Supermundane World.

People often destroy their own possibilities by limiting their thinking. For instance, they think that their thoughts and words disappear into space—an error! For all is transmuted, and nothing disappears. For the development of imagination it is necessary to recognize this omnipresence.

Man has discovered ways to transmit sound to a distance, but is mistaken in thinking that sound's reach, however distant, is limited. It is not possible to intentionally limit the reach of sound. Man imagines that he has already attained the boundary of cosmic law, but even a flight into the stratosphere is nothing but a child's attempt. Imagination alone

can save man from reaching premature conclusions. It is impossible to think about the Supermundane world without a developed imagination. It must be understood that science should be free, without limitation.

The Thinker said, "People dream about having wings, but the swiftest wings are already contained within themselves."

743. Urusvati knows that the greatest plants grow from small seeds. In the tiniest seed is contained their vivid colors, strong aromas, and plentiful substances, healing or poisonous. And indeed the vital capacity of the seed is of long duration! People receive indifferently these wonderful gifts of nature, not aware that the very same vital force acts in all domains of life.

People do not ponder that each seed of psychic energy possesses the very same capacity for marvelous transformation. Of course, not all people are so lightminded; there are many passionate observers, but they are divided into many degrees of ability. They often do not differentiate between the early stages of manifestation and those of realized attainment. They may accept a momentary spark as the ultimate achievement, forgetting that from a spark to a fiery "Lotus" the way is long.

The development of true equilibrium, called the Golden Path, permits one to distinguish the various steps of achievement. People should rejoice at each fiery spark, but remember always how lengthy the path of achievement is. Amidst a normal path of perfectment man will think with common sense about the Supermundane World. We are most solicitous about sensible self-perfectment; it will come through reflection—continuous and intelligent.

The Thinker summoned all to the Supermundane World, inviting them to see the wonderful manifestations of Nature.

744. Urusvati knows that man must beware of indifference; it is the ruin of high vibration, it is the killer of ascent; it is the path to apathy. They will say, "But indifference should free one from desire." This is an error, for no one speaks against the desire for heroic self-sacrifice. Such desires should be understood as darings, as milestones of ascent. Rejoice when you see daring attempts. They prove that the one who dares never falls prey to indifference.

One may notice the beginnings of daring amidst daily life; such glimpses are valuable. They can be even more treasured than the daring that is born of violent commotions and calamities.

They will say, "Necessity breeds heroes," yet it is still loftier when heroism is engendered freely, when the broadened consciousness perceives the beauty of podvig. Let the podvig be prepared from the early years. Let children sense that they are able to create beauty independently. Amidst everyday life, one can see a child's thoughts take wing.

No one taught them, no one offered them examples, yet their consciousness told them that something unusual, and useful for someone, could and should be done.

The Thinker said, "Replace indifference with magnanimity."

745. Urusvati knows that psychology, as a science, must be put on a tangible, measurable basis, just as biology is, and thus develop knowledge about the Supermundane World. It was a great error that psychology was presented as something purely theoretical. Truly, it is a continuation of physiology. Thus must be learned all aspects of Nature.

But why did scientists offer psychology in this way? The reason is simple—they did not know the Supermundane World. To them the Supermundane World was a fairy tale for uneducated peasants. The big question is—who are the more ignorant, the scientists or the peasants?

How can one discuss psychology without knowing the properties of psychic energy? The complete reality of the Supermundane World must be accepted. One should learn to patiently collect the scattered fragments of this knowledge and treat them without prejudice. We advise you not to encumber science with new terminology, but to continue its evolution. Categorizing leads to undesirable complication. We always advise you to strive for synthesis.

The Thinker pointed out the ancients, who in some of their observations outstripped the discoveries of later centuries.

746. Urusvati knows that a good physician, prior to recommending a treatment, will examine in detail both the physical and mental states of his patient. The physician understands that the mental condition can be a friend or an enemy.

Every physician should be a psychiatrist in the best meaning of this word. Thus he would know that prescribing the same medicine to patients in different mental states will produce completely different results. This example is relevant to everything in life, especially when the Supermundane World is involved.

Even the least mental indisposition can turn a faithful co-worker into a harmful one. The mental state of your interlocutor must be understood with care, so as not to worsen his condition. It is better to remain silent than to begin a harmful dispute.

People with an understanding of psychology can be recognized—they are oblivious to offense, and thus avoid arguments that might lead to unnecessary discord. Sometimes one must wait for a day, or perhaps just an hour, when the mood of the co-worker will change and a receptive state will arise. It is valuable to sense such vibrations and use the opportunity to convey information about the Supermundane World.

The Thinker said, "Learn to unite, not to divide."

747. Urusvati knows that an integrated memory is the product of vast accumulations. First the person accumulates a great quantity of information, which later is consolidated when the consciousness has expanded and new knowledge is gained by perceiving events in their entirety. And then the shell of the unnecessary cracks and falls away, and the crystal of understanding of the perfection of humanity emerges.

This process of transformation of memory may sometimes feel like a loss of memory, but this is incorrect, for much information is transmuted into a new understanding. A person who is not firm in his consciousness must be shown how much more rapidly synthesis can lead to a wise all-embracingness. The greatest discoveries demonstrate the synthesizing abilities of the mind of the explorer. These experiences are justly called inspiration; that is, the accumulated mass of information falls away, and the arrow flies to its target. Such synthesis is particularly evident when contemplating the Supermundane. Therefore let us always be ready to fly in thought to the most essential, which is the purpose of earthly existence. Let us learn to understand that superior to all earthly sciences is the pursuit of knowledge of the Supermundane.

The Thinker said, "Shed all that impedes learning of the Supermundane."

748. Urusvati knows that the creation of good is the duty of man. This benevolent activity takes many forms, and one should carefully choose the ways of influencing others according to their consciousness. The consciousness of your interlocutor may be self-absorbed, but you can, according to your ability, make him aware of useful information.

Let us not forget that the greatest want in humanity is not the result of material poverty, but of spiritual ignorance. The belief is widespread that nothing exists after physical death. Unfortunately, this harmful misperception is growing. Religions are of little help, for they just repeat their obscure formulas. Science also offers little help. It is in no hurry to perform the scientific research that will prove the existence of the Supermundane World.

Nor does science point out that one who believes in non-existence will find himself in a most pitiful condition in the Subtle World after his earthly demise. He will be in a worse situation than any follower of the most primitive religion. Having trained his consciousness in negation, he will find himself in a continuing mirage, incomprehensible and frightening.

One's thinking can be very stubborn, in affirmation as well as in negation. One can imagine how greatly shamed will be the denier when he embarks on his new life in the Supermundane World. Thus, every explanation of the essence of the Supermundane World will be of great benefit if given earlier.

Help the unknowing ones when you can.

The Thinker demanded that His disciples always affirm the Supermundane World.

749. Urusvati knows how physical manifestations can be compared with psychic ones. For instance, fliers fear air pockets and inexperienced pilots greatly fear these and blame them for accidents. Mental “pockets” exist too, and people think that their abilities become dulled or disappear because of them, but experience proves that such lapses are caused by psychic, cosmic energies.

I will offer a still simpler comparison. Look at your reflection in calm water, then ripple the surface of the water. The image will first disappear, then reappear in a distorted form, and only after some time will it become clear again. Mental agitation acts similarly—for a long time the human appearance becomes lost and distorted into an ugly mask. Could one possibly turn to the Supermundane World with such an ugly expression? Even it would appear ugly too! Much time is needed for the spiritual surface to provide a true reflection again. Thus, with simple examples, remind yourself of the conditions that can assist in a better understanding of the Supermundane World.

It is impossible in the earthly life to always have the best conditions, but without such conditions one should not attempt to make contact with the subtle realms. The agitations that occur must pass, and with calm restored one can more easily turn to lofty concepts. Without calm sacrilege may result, and you know how harmful that is. Thus, by observing oneself, one can remember how ugly are the distorted reflections.

The Thinker advised, “Stir the surface of water, and study what happens to your reflection.”

750. Urusvati knows how precious is a solemn, joyous mood. Some people call this mood the Torch of the Supermundane World; others the Gateway to the Subtle World. One should enter joyously this beloved motherland. Everyone can make the passage easier. The magnetic vibrations of the Supermundane draw one closer, and it is therefore desirable to heighten one’s own vibrations. The easiest way is to fill oneself with solemn joy.

One should not think that such a state is easily achieved. It is not one of boisterous merriment! Many people do not see the difference between supermundane joy and earthly merriment, yet the difference is enormous. One should train oneself to learn to discern solemn joy. In Our Abode, We first of all establish a mood of solemnity. One can live in such a happy state, in which all earthly sorrows acquire a special meaning. Of course, We do not speak about artificial solemnity. Some people feign an air of solemnity, but in reality simply deceive themselves.

People should develop a desire to think about the Supermundane World in a state of solemn joy. Let the most beautiful images accompany such thoughts. Let the highest

harmonies help to elevate one's vibrations.

The Thinker ordained, "Beautiful Images and Harmonies will be the Beacons of the Supermundane."

751. Urusvati knows that fearlessness is stronger than any conjurations. But you also know that just as any minor fault decreases the value of a precious stone, fearlessness loses its power when it is not absolute and complete. People should find no consolation in thinking that it is possible to be more or less fearless. Without full immunity from fear, how could they dare to peer into the Infinite? Man should learn fearlessness, otherwise the Supermundane World will terrify him.

It is not easy to learn fearlessness if no daring was accumulated in former lives. Every past obstacle was a lesson in how to overcome it. Past victories point the way to new successes.

Let man understand that no one can deprive him of life. It is mistaken to think that life exists only in one's earthly existence. Courage is strengthened by the realization that life is indestructible. Certainty about this is the way to fearlessness, and the certainty must be complete to be effective. Any magician knows that his formulas must be uttered with full confidence, otherwise the most powerful words lose their value. Thus, man must strive to attain full fearlessness if he wishes to perceive the Supermundane World. Fearlessness heightens one's vibrations.

The Thinker said, "At times it seems to me that I am fearless, but will I be able to face dreadful danger? I will command myself to stand firm against it!"

752. Urusvati knows that patience is the parent of tolerance. Intolerance is the offspring of ignorance. Nothing obstructs achievement as much as does intolerance. One must become attuned to an attitude of tolerance from one's earliest years. And compassion is akin to it. Tolerance is the best way. Those who argue should not be dismissed if their words contain just one particle of truth. This particle could serve as a bridge for unity. But patience is needed to discover such particles of truth.

When in the Subtle World one can observe that it is precisely tolerance that leads to the attaining of higher vibrations. Consciousness will indicate where the like-minded ones are. They may be different in their looks and ways of expression, but their vibrations will be similar. Only real tolerance will make it possible to come close to them.

Let the Teaching of the Supermundane World indicate all the qualities needed for this achievement. A common moral basis is needed, and also an understanding of the mutual benefit, when thinking about the Supermundane existence.

The Thinker instructed His disciples first of all to demonstrate a beautiful tolerance.

753. Urusvati knows why the primary energy had different names at different times. This is quite natural, for the name of the energy must correspond to the level of consciousness. Also, the effect of the energy on any of the nerve centers would make it seem that the energy was something particular, rather than universal.

The primary energy is the foundation upon which the phenomenon of thinking rests. When one is mentally tensed, one attracts the spatial energy, and thus can more readily develop. People sometimes cannot understand why they are unable to use the energy that appears to assist everyone else. This is because they do not develop their thinking and fail to strengthen their magnet, thus depriving themselves of help from above.

Scientists already speak about some kind of spatial force, but they cannot explain how greatly the laboratory of man is in need of spatial currents. Man cannot approach the Supermundane World if he is a stranger to the realization of spatial energy. Note that We are now calling the primary energy spatial, so that scientists will not think there is something religious in it. We do not want to antagonize; let everyone advance by his own way, but if he is thinking, he will arrive at a recognition of the power of the primary energy.

Let man, through studying his own reactions, double his attention to surrounding phenomena. He will then understand that these are all natural and ordinary manifestations of the one powerful energy.

The Thinker pointed to the magnet of the heart. He knew which center is the best receiver of the primary energy.

754. Urusvati knows the painful reactions caused by certain sounds during the process of thought transmission. At such times it sometimes can be observed that a very loud noise is more easily tolerated than a highly charged but quieter sound. It would seem that such phenomena should be studied, but where is the physician who would be able to perceive the transmutation that is taking place in one's organism? The physician must be open to an understanding of such processes, but many physicians, by their presence alone, interrupt all manifestations of psychic energy.

It must be conceded that there are many such deadly negaters, especially among so-called scientists. Instead of refining their feelings, they irreparably kill them. Because of this they must not be present during the processes of thought transmission, and are unable to investigate the condition of the organism receiving remote currents. But it is possible to find refined, positive observers who will not only not impede, but will even strengthen the process.

Human thought should aspire to psychic observations. During such quests people inevitably come closer, and they can cooperate usefully. Let them travel in thought through the Supermundane World. If their first attempts are primitive, they should not be discouraged. Help will come if the striving is sincere.

The Thinker said, "When will the physicians appear who have full knowledge of the entire human being?"

755. Urusvati knows that he who progresses spiritually knows how to discern what is the most important and the most undelayable. Do not think that the reasoning mind can help in this. The mind can lead one astray into an abyss of faulty interpretation. Only psychic energy, when in communion with the Higher World, can direct one's discernment to the way of truth.

The most important, though absolute, is still individual for everyone. It must be understood to what an extent the individuality is molded out of many conditions, over many centuries, amidst the most varied causes. Even so, the one who advances spiritually can discern the sparks of the absolute.

It is not easy to recognize, amid earthly existence, the most important to which one should strive in the face of the obstacles. We have already pointed out that obstacles, like the flow of the waters, help one to sense the main salutary current. Only spiritual tension can provide an understanding of how much the Guiding Power can be sensed everywhere and always. Only thought about the Supermundane World can help one to perceive the particle of the Absolute that is accessible to humanity.

The Thinker believed that everyone can choose to understand how the Highest is manifested in all earthly turmoil.

756. Urusvati knows that man must develop a deep understanding that he is in eternal motion and in a state of continuous transformation. This can be scientifically proven, yet people do not take it into consideration. Transformation, especially, is difficult for people to understand. They can recognize a change caused by age or the state of their health, but will not acknowledge that they change steadily, every moment.

Of course, especially sensitive apparatuses can record the changes in man's vibrations and in his entire nervous system, but such apparatuses are not yet in use, and the science of the study of nerves and glands is still young. Thus, the most important requirements for the realization of the Supermundane World are not given proper attention.

Likewise the study of thought is still neglected, and the very atmosphere surrounding man is not sufficiently studied. The composition of air was discovered, but the vibrational nature of the atmosphere, and the powerful chemical process that affects all that exists is not yet understood. Can one speak about transformation, when it is easier for people to think of themselves as unchanging?

On the path of transformation remember the Instruction of the Thinker, "Learn to find the patience to listen to others speak of their pain. Find the benevolence to give wings to the

joy of others. You do not know the source of their sufferings. You do not know the cause of their joy, but learn to offer warmth and encouragement to others.”

757. Urusvati knows that in the near future the study of the Supermundane World will be intensified. Science will help, but also the people’s consciousness will be more attentive to the manifestations of everyday life. People must be assured that attention to psychic manifestations is not superstition. It has been sufficiently indicated that superstition and prejudice result from ignorance. Now it must be said that lack of attention to subtle manifestations is also an act of ignorance.

One should strengthen the striving toward observation of the surrounding subtle phenomena. The eye and the ear must be made more acute so that the link with the Subtle World can be recognized in everyday life. It must be made clear that the Subtle World is close to every being. One should remember that these observations will be of benefit to science. But there should be no derision if inexperienced observers arrive at the wrong conclusions. Each observation can contain a spark of truth, and scientists can recognize it.

Let a benevolent attitude prevail in the work of psychic research; otherwise people will shut themselves away in silence, and much that is valuable will be lost. Manifestations of the Subtle World are like the finest cobweb; it can be torn, but the presence of something, very subtle, will be felt for a long time. Remember that the Subtle World is revealed in very subtle ways. Science, therefore, must adapt itself to the subtlest manifestations.

The words of the Thinker should be remembered, “The most subtle can be perceived only with great attention.”

758. Urusvati knows why We often mention the value of labor. Labor begets rhythm. Through labor one experiences supermundane vibrations; that is why quality of labor is so important. In this way every good worker refines his vibrations and can begin the ascent.

One should not think of certain fields of labor as special, for in each labor high tensions can be attained. Labor must be rhythmic and therefore daily. There is no need to await some special inspiration to begin labor. The prayer of labor can begin at any time, and through it man attains a new perfectment.

Let us not reject manual labor, for in the application of one’s hands is found true mastery. Who can dare to draw a boundary between craftsmanship and creative artistry? Truly, the conscious worker is also a creator in his domain. Luckily, each domain can be perfected; in this, man, without even thinking about it, makes contact with the highest vibrations and the Supermundane World. Each moment of such communion can bring a useful discovery, and can be strengthened by benevolent cooperation.

Perfectment of labor is the next task. Not in the distant future, but in the coming years will labor be victorious; along with it will approach the beneficent vibrations of the New Era. Let us not forget that on the eve of the Era of Light one should learn to revere labor.

The Thinker said, "One may respect labor, but one should also understand its lofty purpose."

759. Urusvati knows the value of silent communion with the Supermundane World. Each verbal, mental address has within it a plea, a wish, or some kind of human feeling, but the essence of the Supermundane World is beyond words. Communion with the great essence must also be beyond words.

Let human thought be silenced for a moment, let the eyesight be dimmed, let the ear be dulled, and the sigh will transfer man into the higher Supermundane Worlds. He does not plead, does not demand, does not praise, but is experiencing the great Be-ness. Everyone can find a moment for such exaltation. Everyone can feel rejuvenation from this kind of contact with the Higher Worlds.

No special incantations are needed; the spirit striving to its Motherland, attracted by the Great Magnet, is enough. Give freedom to the spirit; do not bind it with human limitations. It will soar by itself and return triumphant; thus man becomes attuned to the Supermundane World. Such communion occurs more often than one might imagine. People do not understand how the rejuvenation comes, and ascribe it to some kind of earthly process, but the value of a silent attunement to the Supermundane World is great! People should not forget about these gates.

The Thinker advised His disciples, "Learn not to demean the greatness with thoughts of earthly bustle."

760. Urusvati knows the salutary results of cooperation. Many people understand that cooperation increases productivity and heightens its quality, but at present I want to point out one valuable aspect of cooperation. Let us take as an example a choir or an army, or a team of workmen; it is probable that in such groups there can be found many people clouded by misfortune, but their common unity will lessen their personal unhappiness. Thus common striving helps turn people from their individual suffering. One should not think that common work brings about a dulling of personal feelings; on the contrary, with a high quality of labor, it can heighten one's striving. Thus working in unity is of help to all.

It should also be understood that the approach to the Supermundane World can be facilitated when following this principle of group effort. The many varieties of individual understanding can join to form a harmonious choir. A common desire can strengthen the striving.

Wherever possible, small groups should be formed, striving toward cognition of the Supermundane. Such groups could be of great help to one another. They will find mutual support when facing the derision of the crowds, and will help each one to develop attention toward the manifestations of the Supermundane World. Such groups should be small, so that the varied vibrations of individual participants do not impede the harmony. No one can forcefully command striving towards the essence of Be-ness, but the harmony of vibrations makes possible a powerful ascent.

The Thinker summoned His disciples to common labor, saying, "Let the beauty of labor heal our wounds."

761. Urusvati knows that science has established that there is a poison in the human organism that is produced by anger and irritation. Likewise, science recognizes the poison caused by fear and doubt. Doubt is a cousin of fear, and decomposes the organism.

It should be remembered that the one who doubts harms not only himself but also the benevolent forces. The very emanations of such a person prevent assimilation of the energies sent to him. Such a one cannot make contact with the Subtle World, and cannot sense the reality of subtle influences. He remains in a state of constant negation and destroys his own creativity.

Doubt is deadening, and must be distinguished from realistic, sensitive discernment. Man must think sensibly about all that occurs, utilizing the straight-knowledge that is given to him. It safeguards him against errors. It can be developed and will protect him from the viper of doubt.

Man, when filled with the poison of doubt, cannot respond to the subtle energies; an infected being cannot soar to the higher supermundane realms. Physical health alone cannot save man; health of the spirit is needed.

The Thinker said, "He who doubts is like a fleeing timid warrior."

762. Urusvati knows that science will soon identify the harmful chemism caused by despondency and envy. It can be observed that these attacks produce partial paralysis of certain nerve centers. Indeed, the color of one's emanations can show clearly to what a degree the energy of the organism is sapped. Can anyone in this condition perceive supermundane signs?

It is necessary to study human moods. A list of the positive and negative qualities of those who swim through the storm of life could be compiled. In doing this, it can be seen that between the extremes, there can be found undetermined ones that are like half-hearted, failed chemical experiments, in which reactions cannot take place and subtle energies cannot be applied.

Do not tire of repeating to beginners that the conditions of the Subtle World are completely different from those of the earthly world. Such simple considerations are quite foreign to today's humanity, which prefers to deny rather than to think of emotions and their consequences.

It would be useful for man to think more often in scientific ways. Do not think that scientific terminology can desiccate the heart that is striving to the Subtle World. The Supermundane Laboratory is close to everything in the Universe.

The Thinker said, "The one who has fallen into despair, or is possessed by envy, is like a corpse."

763. Urusvati knows that joy is a rare bird. If it perches at your window, be ready to admit it. Even the smallest, most ordinary joys transform the emanations of man. It can be imagined how much more luminous man's essence becomes when there is joy about the Higher World.

There can be discovered beneficent chemisms produced by joy. Illnesses can be cured by joy. It is time for science to investigate the value of joy. Joy without cause is often spoken about, but this is a misperception. Nothing can happen without reason. The ability to sense a remote cause is evidence of a great refinement of one's consciousness.

There can be no limit to the flights of thought, thus the wings of joy can be directed from the Supermundane World. One should pay attention to the joy that arises in the heart. However, it should be explained to certain people that We have in mind pure joy, joy about the good, the joy of creativity, otherwise all who live in spite will laugh, and imagine that their own emanations will become filled with light.

Spite produces strong poisons and plunges people into darkness. Do not think that I speak about abstract foundations, I simply speak about the laws of the human organism.

The Thinker told the seekers of joy, "Joy is happiness."

764. Urusvati knows how carefully every positive manifestation must be protected. Thus, speaking of joy, We say, "Man, do not cloud the joy of your neighbor. It may appear to you to be strange or insignificant, nevertheless, it contributes to the health of space, and it is not for you to judge the reasons for anyone's joy. Do not belittle something useful with derision and insult.

"Remember that you have been designated a guardian of space. You can restore health to it or can defile it. You cannot aspire to the Supermundane World if you are a source of deadly poisons. With your every breath you send either restoration of health or destruction into space."

Why does man think so rarely about the great responsibility of his existence? When coming again to Earth, everyone aspires to perfection; why then in earthly life do people so seldom dream about podvig?

The ancient legends are to them just impossible fairy tales. Man's thinking is depressed, like the decay of death, though every beautiful thought creates a new nerve in space.

People rarely dream about their future existence; therefore it is of great importance to speak often about the reality of the Supermundane World. Let all teachers find in every object a way of mentioning the greatness of Infinity. Children should raise their imaginations more often to realms of good.

The Thinker begged, "Avoid quarrels and bad memories, for they are harm-bearing."

765. Urusvati knows how many aspects there are to the science of astrobiology. A number of institutes will be dedicated to the fields of study that are most vital to humanity. Those institutions must work equally on both physical and psychic tasks.

Along with astrobiology, the psychobiology of man must be studied. Only in such cooperation can the correlation between microcosm and Macrocosm be understood. But it is regrettable that psychobiology is so often studied in distorted ways. The Society for Psychic Research is mainly occupied with extra-ordinary phenomena, when it should be studying the phenomena of ordinary life.

People must accept the reality of the Supermundane World not as something supernatural, but as the foundation of earthly life. Only with an understanding of the reality of the Supermundane World can evolution proceed; one should strive all the more to this knowledge, since the state of contemporary life must be purified of the poisons produced by humanity itself.

The poisoning and corruption occur in full view of humanity. People introduce poisons into life and assist in the corruption of their children. It was said long ago that the mixing of blood is harmful, yet does it not now take place on a broad scale? True, it does help to save lives, but its internal effect brings irreparable harm. Mixed blood rarely is in harmony with the individual's own blood.

People love to talk about the collapse of nations. But this is a process that takes place over many years. Thus, the psychobiology of nations must be safeguarded.

The Thinker said, "It is a joy to realize that we are in constant cooperation with the Supermundane World."

766. Urusvati knows how many outworn concepts must be replaced by more appropriate ones. It must not be thought that such concepts become outworn over many centuries.

Some of them are younger than a century, and have already lost their purpose. For instance, the word “spiritualism” is not an old one, yet it already lost its usefulness by being limited and vulgarized. True spiritual knowledge encompasses all aspects of the Supermundane. It is wrong to restrict it to limited spiritualistic seances, when broad psychic research provides ample opportunity for new knowledge.

Likewise, absurd scientific subdivisions should be avoided; they just divide the one body of science. Nowadays people speak about parapsychology, but what is the point of such a category when it is all contained in the vast domain of psychology? It is only when physics is insufficiently understood that metaphysics exists.

Many examples can be cited when the body of science was divided without real need. Much is spoken about synthesis, about the one great energy, but such talk is usually empty words.

People prefer to fence themselves off in narrow specialties, and thus avoid cooperation in broader concerns. As a result, they create complicated, lengthy terminology that serves no real purpose. Of course, every science has its branches, but they all must be branches of the one Tree.

At present humanity is passing through a critical period. The time has now come for true synthesis. Without conscious cooperation, people will be unable to mend the torn essence of man. It is impossible to find co-workers without mutual trust, but that can come only from straight-knowledge.

The Thinker taught His disciples to think about the source of straight-knowledge.

767. Urusvati knows that a physician who does not study man in a healthy state cannot competently help man when he is ill. Individual characteristics of the organism must be observed in order to be able to combat illness. As an example, psychic phenomena must be understood as individual; thus the importance of this concept of individuality must be understood in the microcosm and also in the Macrocosm. Though people do not understand that the Macrocosm can also be individual, every experienced observer already knows that generalizations are made only with great caution. Life does not count the varieties of its blessings.

People may ask which yoga is the shortest path to knowledge. You know the Agni Yoga—the fiery synthesis—but many have not yet familiarized themselves with this fiery knowledge. They would like to be directed to one of the earlier known yogas. I shall select the Karma Yoga: creativeness, conscious labor, striving towards higher quality, will lead to the Highest by the shortest path. However, Karma Yoga requires time, whereas Agni Yoga can be called the lightning-like way. Think how beautiful is the path of lightning, but do not forget how difficult the lightning-like tension is.

The Thinker said, “Let the most difficult be the most beautiful.”

768. Urusvati knows how people attempt to justify their lack of desire to think about the Supermundane. First of all they will speak about insufficient time, about daily cares, about work beyond their strength. "We have no time," they will say. But does a lightning bolt of thought need much time?

Even the most imperfect turn to the Supermundane brings good. When one's eyes are fatigued, one closes them momentarily and receives relief; similarly, a lightning-like thought about the Supermundane improves the health of the organism.

It has already been said that realization of the Supermundane World requires acknowledgment of its existence. There can be no doubt in such a realization. I attest that a doubting thought cannot bring man close to the Supermundane World. One can see how those who study and read a great deal can remain furthest from an understanding of the Supermundane life, while others, through straight-knowledge, penetrate to the heights and receive beneficent help.

Truly, heart and feeling will remind one about the shortest path. This action is unfortunately not often understood, though without it attainment of and cooperation with the Supermundane World are impossible. We do not speak only about belief in the Supermundane World, but precisely about cooperation with it. Even everyday concerns must not deprive one of the opportunity to lift oneself up in thought. Words are not needed when the heart flies high. No one should attempt to justify his laziness and ignorance.

The Thinker said, "We will tell those burdened with sorrow that a flight to the Supermundane brings relief."

769. Urusvati knows the feeling with which one should approach the Supermundane World. Fear is a poor guide. The mind will not bring one to the Heights. It is essential to love the Supermundane World.

The skeptics should not wonder that instead of complex scientific formulas, We speak of the universal, human feeling of love as the best conductor. The best success is attained in any field if the investigator loves his subject. Only love can create the highest attraction. You know enough about the significance of attraction. This magnet is laid in the heart of man, and he is drawn toward the great magnet of the Supermundane World.

It must be understood that We have in mind not the isolated, easily-extinguished flashes of love; these mirages have no significance. It is steadfast love that is needed, devotion that burns unextinguished, through all of life's trials; such love leads to the Motherland of the heart, where, as in one's beloved Motherland, all is familiar, dear, beautiful. Such love will not be destroyed by earthly cares; on the contrary it will strengthen the spirit, enabling one to overcome the gravest of difficulties.

Attraction will bring active help from the Supermundane World; such communion will become true cooperation. Thus should it be in everything, but people too rarely realize the cosmic law of attraction and its foundation, Love. Even the most imperfect love contains a particle of good within itself. Thus, after all mental accumulations, man arrives at the very natural feeling by which all kingdoms of Nature live.

The Thinker taught, "Love is the most fiery feeling. Maintain the flame of your love for the Supermundane World."

770. Urusvati knows that some people cannot overcome the terror they feel during manifestations of the Supermundane World. In no way can one explain such a feeling except by the presence of inharmonious vibrations. True, during high manifestations, trembling is inevitable, but it is not a sign of fear.

In the future, it will be possible to a certain degree to harmonize the vibrations by the use of electricity, but at present such a device does not exist. At present, it is possible to help by the power of suggestion, but such psychic intrusion can be harmful. Suggestion must be applied very carefully when dealing with supermundane powers. It could be possible to cause a deadly dividing of psychic energy.

We have already spoken of the need to love the Supermundane World in order to draw close to it. One cannot be terrified by something one loves deeply. Therefore, people who are terrified by manifestations of the Supermundane World do not love it. They can acknowledge the Supermundane World, can accept its reality with their mind, but the mind is of no help when standing to face the Supermundane World. Only love will alter their vibrations so that they can approach and greet each manifestation of the Supermundane World.

There is no need to return to the superstition of past ages, when people venerated the Sky because of their fear of thunderstorms. Let us not imitate ignorant savages, but rather perceive the Supermundane World scientifically. Let people's desire to approach the Supermundane World be prompted by love. Their free will empowers people to accept the signs of the Supermundane World voluntarily and conscientiously.

The Thinker advised to avoid frustration and despondency, for they are obstacles to the cognition of the Supermundane World.

771. Urusvati knows how often people utter correct words without understanding their true meaning. For example, they may say, "This man is mentally unbalanced." They would then call a physician, who would begin killing the patient with narcotics. The physician may speak about sick nerves, but will not understand that the affliction of the nerves is a result of a disorder of the consciousness, that might also be spoken of as a derangement of psychic energy.

An unbalanced person is like a badly tuned stringed instrument. In such a state he is not

fit for creative labor, just as the out-of-tune instrument is not fit for music. Strings must be put into harmony, and that must be done by someone with a knowledge of music.

Likewise, one's free will can strengthen the consciousness and bring the nervous system into harmony. Let us not forget that a deranged person cannot approach the Supermundane World, and will even inflict harm on all those surrounding him because his emanations are poisonous.

Remember that people often become upset because of trifles that are not worth thinking about. Moreover, they encumber their consciousness with petty details, and during times of difficulty become so depressed that their nerves are deadened and they are incapable of finding a sensible way out. There are many calamities in these times, and people must think about strengthening their consciousness. During times of world upheaval people are drawn closer to the Supermundane World, but they must first restore balance to their consciousness. Free will is given to them for this. They should command themselves not to lose their own equilibrium during the epidemics of derangement that threaten mankind.

The Thinker said, "Keep the strings of your heart in harmony."

772. Urusvati knows that this is a time of painful progress for nations. Each nation evolves in its own way: one by war, another by calamity, by labor, by knowledge, or by podvig. Each nation bears its own karma. This karma can be light, but many nations carry a heavy and difficult karma.

You must tell people that in this evolution of peoples there can be no return to the past. Everyone who realizes the immutability of evolution, has already made his own destiny easier. Everyone who understands the law of labor in the service of humanity helps his own ascent. Everyone who learns to love to serve the evolution of peoples also serves his own evolution. Thus, a great responsibility turns into a light burden.

It will be asked, "Why is this time called the Era of the Mother of the World?" Truly, it must be so named. Woman will bring great help, not only by bringing enlightenment, but also by affirming equilibrium. At times of confusion, the magnet of equilibrium is disturbed, and free will is needed to reunite the broken whole. Maitreya, the Compassionate One, needs co-workers. He who sacrifices himself for the Great Era will reap an abundant harvest.

The Thinker said, "Learn how to labor for all humanity."

773. Urusvati knows how solicitously one should relate to each advance of science. It is time to put aside the ignorant misconception about the division of sciences into applied and theoretical: all sciences are vital.

A scientist, in the breadth of his research, cannot foresee what scientific realms he will

have to deal with. He realizes that the many categories of scientific discipline are all connected by one unifying principle. Therefore, it is necessary to begin the teaching of all scientific studies with a philosophical analysis. Thus it will be possible to lay a foundation for the unity of knowledge.

It is impossible to point to any domain of science as less significant. In contemporary research every science can open new horizons. Recall how astronomy, after a time of dry computations, turned into a science of the Universe. The same occurs with many sciences that find their true mission.

Likewise the needs of the people should not be forgotten. They require scientific explanation in an accessible form, though always strictly authenticated. A full range of books on all subjects must be made available, but they should not be published at random. Governments must undertake a program of broad publication of small books covering all the fields of science, all branches of knowledge. These books must be written in a way that allows inclusion of the newest scientific discoveries and achievements. Also, the books should be well-written, so that beautiful language will serve as an attraction. Let us not forget, either, that psychology and biology must lead the way. The Supermundane World must be presented beautifully.

The Thinker said, "The victor will be the one who finds the simplest word about the Highest."

774. Urusvati knows how diverse are the paths to the Supermundane World. This multiformity must be kept in mind when helping the young in their quest for the Higher World. Most important, they must be protected from developing a narrow world view. Beginning with the earliest school years, it is necessary to lay down in an accessible way a proper foundation for broad thinking. The young should also be taught to be dynamic in their explorations, for nothing can compare to personal encounters with different ways of thinking.

One must understand that for most of those who enter the Supermundane World, it will appear to be beyond compare. People find there a life based on immutable laws that are quite different from those of ordinary, earthly life; only flexibility of mind can help the newcomer to adapt quickly to new conditions.

Schools should familiarize students with the various levels of existence. Let the schools teach them to seek a broad way, based upon the wisdom teaching of the Thinkers. Reason and creativeness will reveal the possibilities available to everyone. One should be concerned that each child become aware of his own internal possibilities. Separate from karmic considerations, the ulcer of despair can often be seen in humanity. Man falls into the darkness of a prison built by himself. Everyone should help such prisoners, pointing out to them the near and joyous way.

The Thinker advised that, first of all, one must cast out the misconceptions about

hopelessness and consider it the enemy of man.

775. Urusvati knows that in ancient communities service to mankind was considered to be a lofty and difficult test. The tested one did not have to change his activity, but its essence was to be dedicated not to himself, not to his city, not to his country, but to the entire humanity. Thus, the scope of his activity broadened and resulted in good for all.

It was not easy in ancient times to imagine the magnitude of humanity, and the possibilities for expansion of mental transmissions. We say this because at the present time humanity finds itself in a similar state of mind about the Supermundane World. We advise you not to withdraw from earthly activity, but to preserve thoughts about the Supermundane World, which will cease being seen as abstract and will enter life. It should be remembered that all one's earthly labor can be dedicated to the Supermundane World. The greatness of the Highest World will inspire the highest quality in every human endeavor.

High quality can only raise the consciousness of mankind and bring it closer to the Supermundane World. The consciousness will affirm the meaning of the Higher World, but also, the inner, indescribable feeling will help, with a single sigh, the approach to the Highest. The improvement of quality in every activity will become an invisible bridge toward beautiful achievement.

The reasoning mind should not cloud the creative feeling, which will be of real service to mankind and to the Supermundane World. Especially now, with mankind in a state of confusion, hope should be given that everyone is destined to come closer to the Higher Worlds. Any labor is a trustworthy path. Only in commitment to high quality can one succeed on the path of ascent.

The Thinker used to say to His disciples, "Let each one of you affirm yourselves in quality of labor. Each one will labor in service to the Supermundane World."

776. Urusvati knows that one should bring into daily life a realization of the Supermundane World by every means possible. People complain about obstacles to this, but usually these complaints are without foundation.

Thus, people speak about cruel shocks in their lives, but do not mention the chief obstacles to their successful development. They forget that a shock is like an explosion that can reveal deep-hidden riches. But earthly life is overwhelmed with petty quarrels that obscure, like the smoke from a leaky oven door. It is impossible to ascend when each day is filled with such poisons. Therefore, people should not complain about the explosions and cruel shocks, and should ponder how to free themselves from the small vipers.

People often fall into despair, thinking that their labor is not needed, but they forget that the energy generated by labor has cosmic value. Man cannot know where his energy

will be manifested, or how and when it will bring good. Perhaps the man himself will sense this good and intentionally offer it for the benefit of his neighbors. If the labor is good in its essence, then not despair, but joy, will be the reward of the one who labors. Many examples can be cited when people have robbed themselves of joy; because the value of the sense of joy is not often realized.

The Thinker said, "Do not fear explosions, but beware of petty quarrels, for they swarm with ignorance."

777. Urusvati knows about the widespread increase in criminality. It occurs in many forms, but its harmful essence is always the same. It can be noted that some primitive societies are more moral than those that consider themselves to be enlightened by civilization.

An instructive book could be written about the corruption of humanity, for which no help is availing. It is particularly ugly when a known criminal preaches about morality and continues to perform traditional ceremonies. It was said long ago that the best ritual, in the hands of a criminal, turns into sacrilege.

Science is of little help if it is not unbiased. Even though it is precisely science that could be expected to help to purify the consciousness. Morality and biology have unrecognized connections. It is inconceivable that humanity, even amidst today's armageddonal calamities and terrors, does not learn to look beyond the ashes of their own hearths! Man does not properly apply the wonderful inventions that fill this present life. It would seem that radio, for example, should prompt him to think about thought transmission, but in fact this invention is mainly used for deception.

Where lies the solution? Again, one should turn to the Supermundane World. It must be accepted in full reality; only thus can an immoral man be warned. But how much must be accomplished in this direction! Science must assist; science should be free; science should penetrate the depths of the human consciousness. Civilized humanity must ponder upon why primitive societies often are the most moral!

The Thinker warned people to look higher than the roof of their own dwellings.

778. Urusvati knows that the free will is of value only when it is truly free. Pitiable is the madman who imagines himself to be free, when in reality he is burdened with all kinds of fetters. Can the will be called free when it is blind and deaf, and crawls in the mire of prejudice?

They will ask, "What kind of life is it when on each step one meets with ignorance in its most criminal forms?" Indeed, humanity has chained itself with heavy fetters. All through life, even in the cradle, man is subjected to fabrications that have nothing in common with reality. There is often more wisdom in fairy-tales than in the opinions of people. True, it is unavoidable for one to encounter ugly monsters, yet the free will will liberate

one from fear and lead beyond all obstacles.

Freedom of spirit is the gate into the Supermundane World. One's entire earthly life can be transformed through the manifestation of the free will. A free man will not dispute with ignoramuses, but will offer them alms in such a way that they will not even notice it, though this small generosity will help them on the way to the Supermundane World. Everyone passes on this way, and the free will is a wise leader. But be certain that the will is truly free.

The Thinker warned, "Do not turn the luminous gift of free will into a kind of madness."

779. Urusvati knows that conducting discourses while taking into consideration the consciousness of one's listener is a difficult art. Neither knowledge, nor straight-knowledge, but a heartfelt attitude will help one to gauge the consciousness of one's interlocutor.

Apollonius of Tyana was reproached for being controversial in his instruction, but the accusations were false. The Teacher never opposed the foundations, but he coordinated the contents of his talks in accordance with the consciousness of the student, for better understanding. The Teacher preferred private conversations, so as to better find the most understandable words. He said that a speech, given for many, cannot be convincing, because discordant consciousnesses can destroy one another.

This method was accepted by other philosophers in ancient Greece. Plato preferred to call one pupil at a time for a walk, and those discourses were especially meaningful. He related information about the Supermundane World quite guardedly. He knew that information not appropriate to the student's consciousness could be harmful, and the harm could even be irreparable.

He tested thoroughly the consciousness of the disciples in most unexpected ways. Everyone's consciousness is individual, and only a loving heart can sense what has been assimilated in the depths of the consciousness.

Especially now, one should discuss the Supermundane cautiously. The consciousness of people is in such turmoil that there could be malicious misinterpretations.

"Just as a sculptor concentrates his attention upon a precious piece of stone, so also does the sculptor of consciousness safeguard the treasured ascent of his student." Thus spoke the Thinker.

780. Urusvati knows that the influences of the Supermundane World cannot be understood by earthly logic. This should be evident, yet even serious researchers usually attempt to explain these communions by physical laws; the result is absurd, and the research is unsuccessful.

Influences from the Supermundane World can be divided into three basic kinds: the first is influence over one individual; the second is influence over an entire group; the third are “touches” of the Supermundane poured out over the entire humanity. Those touches were called the breath from the Highest. One philosopher, wishing to characterize these influences, called them psychic oxygen. Man cannot exist without oxygen; likewise he cannot avoid the breaths of the Supermundane World.

People are mistaken if they think that communion with the Supermundane World can be accomplished only with the help of especially sensitive individuals. Of course, contacts through such people are the most obvious, but in truth, everyone is continuously influenced by the touches of the supermundane dwellers.

It is time to recognize that the Worlds are indivisible. When this is understood, life becomes still richer and more beautiful. It must be remembered, though, that the laws of the Subtle World are subtle. In this way one can understand that the contacts with the Supermundane World are not accidental; nor are they insignificant, as it might seem from an earthly point of view.

It should also be understood that the supermundane touches can be sensed frequently, but only by those of high moral quality.

The Thinker pointed out that the contacts between the Worlds are continuous.

781. Urusvati knows that the beneficent influence of the Supermundane World must be distinguished from the signs of harmful possession. Good influences do not enslave the free will; they open the individual to increased possibilities. Such influence will always be caring and solicitous toward the physical condition of the organism, but possession always ends with something pernicious and destructive for the physical and the subtle bodies.

People usually think that possession takes control of only weak organisms, but the main cause lies in the immoral condition of the possessed one. It can be stated without error that possession enters mainly through the door of immorality, which, whether evident or secret, or just a seed, can invite possession.

It is commonly thought that possession can be cured by strong psychic suggestion, but improvement of the moral qualities is also necessary. Suggestion can eject the possessor for a while, but if the moral condition is raised, the entrance will be closed to the possessor. Biological morality is a firm foundation for successful self-improvement. Thus, no matter what we speak about, we always come back to biology.

The successes of science can raise the level of humanity, but the consciousness of humanity must not be chained by any kind of prejudice. Humanity must be free in order to study the Laws of Nature. Let scientists be true enlighteners.

The Thinker said, "A scientist is Light."

782. Urusvati knows how difficult it is for people to accept the possibility of Armageddon in the Supermundane World. Even those who know about the supermundane life cannot reconcile themselves to the thought that there can be wars in the Subtle World.

Simple logic should make clear to us that battle in the Supermundane World is inevitable. People taken from Earth before their time, filled with almost identical thoughts, gather in one sphere and are bound to continue their earthly activities. And their cruelty, although becoming more subtle, does not lose its force. This leads to heavenly battles, with great consequences both on Earth and in the Supermundane World.

It is not easy to stop these conflicts. Malice drags the combatants down into the lower strata, and you know that while it is not difficult to descend into those strata, to rise up from them is not so easy. Even lofty beings experience painful consequences, when they, out of compassion, descend into the lower strata. Thus, people should remember how easy it is to sink, and how difficult to rise. The lower strata suffocate those who descend from realms of higher vibrations.

All those who preserve malice within themselves should remember that it will act as a poison upon their supermundane path, and that the heart filled with malice cannot easily be cleansed. Therefore everyone on Earth should think about the future life.

The Thinker said, "Live so as not to burden the Supermundane World."

783. Urusvati knows that man is uplifted when he associates with the Beautiful, looks at the Beautiful, listens to the Beautiful, thinks in the ways of the Beautiful. Do not think that this ancient truth has been sufficiently realized by mankind. It is to be regretted that just at present people are more remote from this idea than in many past centuries.

The manifestation of the Beautiful in various realms is usually considered by the worldly "sages" to be not only unnecessary but even untimely, at the same time that they plan the reconstruction of the world. One may ask: How will they bring about a New World without caring about the Beautiful?

In all their philosophizing about the reconstruction of the world, the Beautiful has been given no place. Yet what kind of labor will it be if it is not beautiful? What kind of knowledge can live if it does not contain the Beautiful? What kind of justice can be born if it is bereft of beautiful insights? For all their talk about the essence and the defining of the Beautiful, people do not understand that each grain of the Beautiful turns man into a co-worker of Higher Forces.

Can there be a striving toward the Supermundane World without beautiful wings? Can there be a true creator without a beautiful realization of resplendent flights? It can be

understood that without assimilation of the Beautiful there can be no evolution.

The Thinker pointed out, "Live always with a dream about the Beautiful, and you will be given joy and love."

784. Urusvati knows how precious is devotion to the Teacher. But how much disagreement there is around this simple truth! Some speak about devotion, though by their very nature they do not understand it. Others insist that such devotion limits the free will, and a third group denies even the need for a Teacher.

Many examples can be cited about people who harm themselves by disturbing the harmony with the Highest Ones. Only a few can understand what a blessing the link with the Higher Ones is; only in this way is the communion with the Supermundane World facilitated. It is impossible to imagine how the earthly opportunity is destroyed.. When there is no affirmation of the higher path, one's earthly possibilities are lost.

Do not think that the Teacher can realize His intentions if man resists Him. It is not easy to mend the rent web. Sometimes this mending takes more time than the creation of a new web.

Often people complain about the Teacher, not understanding the reasons for His actions. People suppose that their own earthly decisions better serve the purpose, but they do not understand many things relating to earthly life. Only a few understand the value of Teachership. Perhaps their devotion will help them to become worthy of the Teacher.

The Thinker affirmed, "Learn to be worthy of the Teacher."

785. Urusvati knows the great significance of untiring vigilance. We have often mentioned vigilance, but people pay little attention to this saving quality. For some, being always on vigil is chains, but for others it is wings.

The unwise say, "When danger comes, we will stand watch." But will they perceive danger if their spirit has not developed its keenness of sight? Many qualities are dormant in the consciousness, and one must be able to draw them out of the depths of this treasury.

Fools will appear who will shamelessly deny the necessity of vigilance. They believe that it is not man's work to stand watch and tire himself by such intense concentration. And besides these fools, there are those who do not even understand what vigilance is. Therefore, again and again we must remind people about keenness of eye, concentration, and vigilance.

We have spoken in Our different books about all these qualities, but the complexity of Armageddon compels Us to point out once again the salutary self-defense so needed by

humanity. Man hopes to achieve communion with the Supermundane World, but for this he must be vigilant. The spiritually blind will not perceive the beauty of the Higher World, and keenness of sight must be cultivated. It cannot be gained at once. The development of vigilance results from one's desire to safeguard everything High and Beautiful. Because of this striving one will always be on untiring vigil, which leads to Beauty.

The Thinker said, "Remember, always be ready."

786. Urusvati knows how wrong people are to complain about the unexpectedness of supermundane phenomena. They will say, "We waited with all our power of expectation, but nothing happened. And then, when we became exhausted, the manifestation took place." One should say to these inexperienced researchers, "You waited for subtle manifestations with your earthly desires. Do you not understand that the earthly and the Supermundane cannot exist in the same dimension?"

One must cultivate subtlety of the senses within oneself, so that through the earthly din the supermundane manifestations can be heard. One should learn to perceive the Supermundane Light with closed eyes; it is thus that the manifestations of the Subtle World approach. And you will not speak about their unexpectedness, for you will feel their approach with your heart.

Of course, you do not often anticipate the exact nature of an occurrence, but in any case you will know of its approach. Indeed, you will sense the vibrations well in advance. Inexperienced people may think these sensations are signs of illness, for their vibrations are so unusual. But a sensitive observer will be able to adapt himself quickly to the approach of supermundane vibrations and respond to them. Thus is developed true cooperation.

Remember that people are always surrounded by supermundane influences, but usually cannot discern them. Therefore, communion with the Supermundane World must be intensively practiced from an early age, and it should be done joyously, as a beautiful labor.

The Thinker instructed, "Be vigilant, so that at any moment you can perceive the Supermundane Signs."

787. Urusvati knows that one should be able to distinguish between innate human qualities, that is, those already acquired in past lives, and the qualities developed in the present life.

Let us analyze some qualities. First of all, let us pay attention to the inborn ability to feel gratitude. This is not developed easily and requires many tests, earthly as well as supermundane. But if we meet someone who has developed this ability, we can be sure that we will find in him many other positive traits. Such a person is grateful not only for the good bestowed on him, but also for all that is given for the General Good.

It is essential that this good quality be born in the consciousness without any outside forcing. It is one thing when a small child offers thanks because his elders demand it, but it is better if in his consciousness the bright star of gratitude begins to shine. Such gratitude will be beneficial not only for the one who receives it but also for the one who sends it.

Thus let us keenly distinguish all qualities that build bridges to the Supermundane World. An ardent gratitude for all the good, for all the small, for all the great, does not become extinguished, but participates in the weaving of spiritual wings.

The Thinker said, "We shall rejoice when we perceive the quality of gratitude."

788. Urusvati knows the value of the inborn qualities of broad-mindedness and tolerance. These must be stressed especially, for people do not ordinarily think about them. They may complain about intolerance and even see it as a sign of savagery, but at the same time do not want to think about ways to develop tolerance.

Man does not want to examine the foundations upon which tolerance and open-mindedness grow, yet these qualities are akin to compassion. They teach one to look attentively into the consciousness of one's neighbor to understand the causes of his mistakes.

People should be taught, and their moral qualities awakened, but this task is impossible without looking at each person individually. Every one errs in his own way, and the reasons for his errors may be deeply embedded. It is impossible to judge a crowd by its shouting and wailing. Everyone has his own pain and is in need of individual treatment.

People must not forget about broad-mindedness and tolerance, for these bridges will be needed in the Supermundane World. The Supermundane World is needed in each human action. We do not speak about abstract morality, but about the actual building of life. The realization of the Supermundane World must be applied to every action. Only thus can one become a co-worker of the Supermundane World and properly prepare oneself for life.

The Thinker said, "Learn tolerance and it will teach you great patience."

789. Urusvati knows how carefully one must protect the great innate quality of inspiration. We have already mentioned it, but one should turn special attention to this link with the Supermundane World. The very word "inspiration" points to some kind of external guidance. Do not think that such a link can be created instantaneously; it requires many tests over many lives.

People restrict this trait to the realms of science and art for no reason. Man can be a creator in any field. High quality in any kind of labor is in itself an inspiration. Thus, any

perfected labor can be welcomed as true creativity.

Precisely at present, during this time of mass development, it is appropriate to mention the close link with the higher energies. An intense dedication to self-improvement will prompt people to understand the nature of inspiration. Pointing out the higher energies is not hypocrisy. People already know about the saturation of space and about infinity, and for them inspiration is a scientific concept.

It has been related that a certain master, whenever he completed a creation, closed his eyes and remained in full silence. Finally, his disciples asked him whether he was resting after his labors or was planning a new work. The master replied, "Neither one nor the other, for in this silence I do not think. But do not call it thoughtlessness, it is beyond thinking. I must find new sight, so as to perceive my work in a new way."

You should also learn to become renewed, to assess more deeply the quality of your labor. Let a fluttering wing from space touch you and bring you new sight and new achievement.

The Thinker ordained, "He who can be renewed from space remains young."

790. Urusvati knows the essence of man's happiness. When his life and work are in harmony with the flow of world evolution, man has no need to reject anything. He is steadfast in his path, perfects himself, and finds new strength for the overcoming of chaos.

Someone will say, "But blessed are the obstacles, so why should a happy man avoid difficulties?" We must not forget that he who walks in harmony with evolution meets with many obstacles, but his attitude toward them is different. He does not fall into despair, but joyously overcomes the waves of chaos. Let us not think that the path of happiness is easy, it can be more difficult than a life of stagnation.

But for a co-worker of evolution there cannot be any loss of strength, for the universal energy will bless him with rejuvenation. He will appear, as the ancients used to say, as an anointed one, for the Supermundane World truly sends universal energy to help the co-worker of evolution.

Every seven years man should examine his activity by comparing it with world events. One can rejoice if one's path is shown to be true and straight. But great envy will follow such a happy traveler. The cunning and the bigoted do not forgive success, but a co-worker of evolution understands the inevitable intrigues woven by the ignorant. He knows that ignorance does not follow the path of evolution. Yet, ignorance senses that its path is crooked and unfit.

The Thinker taught that people should learn how to examine and assess their path.

791. Urusvati knows that fanaticism is a very dangerous psychic condition. A fanatic deprives himself of flexibility. He cannot perfect himself or succeed. A fanatic is as if dead. Fanaticism can be contagious, for weak people fear any kind of advancement; their dark existence rests upon a foundation of dogma.

Regrettably, fanaticism tends to form around any teaching and does not permit the deepening of its foundations. Let us not enumerate the Great Teachings that have suffered because of the savagery of fanaticism. History offers many such dark examples.

But how does one battle fanaticism? It should be understood that any dispute with fanatics will only increase their stubbornness, because they believe that it is precisely they who are the true guardians of the pure teaching. A fanatic responds angrily to any challenging question. A fanatic can only grow more stubborn, and insists that the teaching that he adheres to cannot change. He does not acknowledge that learning is a living process. There can be no stagnation in Eternity; all is in motion—in the striving toward perfection.

Remember that it is impossible to dispute with a corpse. Let the corpse's putrefaction be a transformation into a new existence. Thus, do not dispute with fanatics, pass by the putrescent, and hasten toward victorious knowledge.

The increase in the number of fanatics can be stopped by a manifestation on a cosmic scale. Whether such a shock would occur in the earthly or Supermundane World is of no importance, but in any case, fanaticism is unfit for the Supermundane World.

The Thinker said, "Fanatic, how will you cross the boundary into the Supermundane?"

792. Urusvati knows the harmfulness of the worm of discontent: withering, drying, fading, dying are its products. The foolish ones will say, "But how can one fault discontent if restlessness is ordained?" Answer, "Is it possible that you cannot discern between discontent and the thirst for perfection? Joy is born out of striving for perfection and sorrow out of pitiful discontent."

Many perish in the abyss of senseless discontent. They cut off their paths, both earthly and supermundane. One should rejoice at the fact of being human. This teaches one that under any conditions one can participate in the Great Motion. Just by thinking actively, one is already moving forward on the path. Self-denial leaves no room for discontent. Each light-bearing striving for perfection will already be a victory.

People should realize that the supermundane path cannot be one of discontent. Thorns turn to roses when the wayfarer learns to love the beautiful horizon. Striving to the Supermundane World is forbidden to no one who senses how beautiful it is for those who were able to turn to it. Let passionate joy accompany those who have discovered the path of progress.

The Thinker pointed out that joy is ordained for a happy seeker, but man himself must learn to love the quest.

793. Urusvati knows that some unthinking people complain about the repetitions they find in the Teaching. These complaints are not valid, and only prove that the readers are lightminded. They do not take the trouble to compare these apparent repetitions. Only by an exact comparison will they learn that these are not repetitions, but the development of an idea. Of course, some people need repeated instruction, but in such instances, the instruction should be given in a deeper way, not just by saying the same words again.

We are not afraid of repetition, for the spiral of ascent inevitably passes over former affirmations. True, during the turns of the spiral, the expressed thought is given new, expanded form. Those who criticize stubbornly will always find things to object to, but it is of no importance, for theirs is a personal illusion. The Teaching has in mind all of humanity.

It is necessary to repeat often about the Supermundane World. The entrances into it are hidden from the majority of people. They should be reminded that without the Supermundane World their future can only be a dead end. People who cannot think clearly can only proceed by firm instruction.

The Thinker affirmed that one should not fear to speak often about the Supermundane Paths.

794. Urusvati knows that unlimited divisibility does not contradict the power of attraction to fundamental Unity. Science affirms this, and one can observe it most clearly in the realm of psychic energy.

People should not fear divisibility in life. Often it is precisely what facilitates the manifestation of Unity. People do not admit that dark forces can unconsciously assist Unity, but the clash of the forces can strike an especially powerful spark. It is of no importance whether the hammer that produces the spark is dark or light, but the stronger the blow, the more powerful and curative is the spark.

Divisibility grows particularly during the days of Armageddon. But Unity also grows. The world is striving to the Unity of Cooperation. The world understands how inexorably the new common understanding is approaching. The New World sweeps away the rotten roots. Thus every Teaching must listen for the steps of the New World. Let vigilance manifest itself everywhere, and people will understand what has evolved amidst battles and sufferings.

The Thinker said, "Learn to perceive the veil that is the Great Unity."

795. Urusvati knows that the main cause of discord lies in the individuality of

consciousnesses. There are no two grains of sand alike, there are no consciousnesses alike. Such richness of nature could have accelerated evolution, but out of it much evil has been born. It should be remembered that such evil is harmful, not only in the earthly life, but also in the Supermundane World.

Each person can assist in the lessening of evil. For this one must firmly remember about the individuality of consciousnesses, and must not coerce the consciousness of one's fellow man. He can increase friendship and cooperation, but only if he allows for differences of consciousness. Out of such understanding is compassion born. A wise man will show compassion to his neighbor in a way that will not be seen as condescending.

Discord can be smoothed in many small ways. One should not mistake a sensible exchange of opinions as discord. He who sows with kindness will reap more abundantly. We care not only about the earthly life, but even more about the supermundane existence. People must at last recognize that each one is striving toward the Supermundane World and paves his own most suitable path to it.

The Thinker advised, "Help your fellow man to be able to turn in a better and more beautiful way to the Supermundane World."

796. Urusvati knows that an expanded consciousness brings into harmony all surrounding consciousnesses, and even has its influence upon the atmosphere. Thus a kind of magnet is formed that attracts and transforms the surroundings. This condition of broadened consciousness is important not only for Earth, but also for the Supermundane World. True, the expansion of consciousness is not obtained easily. Also, many people confuse the expansion of consciousness with rote learning. They deny the possibility of the influence of psychic energy; material science, for them, is all that is destined for mankind. They cannot understand that science without psychic energy is devoid of life. How can the complex process of broadening the consciousness begin if people close the gates to higher knowledge?

Man must declare to himself, "I want to broaden my consciousness!" Only a free will can create a powerful magnet. "I want and I can." Thus will man open the first gates to the transformation of the World. But the passionate wish must be tempered with patience, for many processes take time. Such a task can be accomplished only by one who has dedicated himself to the service of humanity.

The Thinker affirmed, "Learn to want this. Become citizens of the Supermundane World!"

797. Urusvati knows about the continuity of life. Some may ask, "Why keep repeating about this well-known fact?" But this has been forgotten and rejected by the majority of people on Earth. They believe the absurdity that the passing away from Earth is a cessation of existence. Others think of sleep as an interruption of consciousness. And

the vast majority cannot even imagine the river of life, and this is why it is essential to remind them about life's continuity. One can speak about different kinds of life, but the thread of life is unbreakable.

One cannot talk about ethical law if cause and effect are not accepted as a continuous thread. People cannot perfect themselves if they do not realize that they are responsible for their free will. Especially at present, during the raging of Armageddon, it is necessary to help people not only in the earthly life, but also in the Supermundane.

Notice how lightmindedly people regard their supermundane existence. People still believe that the earthly life is the important one, forgetting that it is a brief step in a continuous journey. People, even if only in a primitive way, must ask themselves, "Is this life worthwhile if nothing exists beyond it?" At the same time, people speak about perpetual motion, but this concept of continuity does not lead them to think about the continuity of their own existence. One must repeat this, one must urgently repeat this, otherwise the New World will be just like the old one, decrepit and outworn.

The Thinker warned, "New builders, do not fall into outmoded thinking."

798. Urusvati knows about the deep significance of ancient vows of silence. It can be understood scientifically that in this way people tried to attain concentration of thought, and thus prepare themselves for the supermundane state. Indeed, it must be agreed that every effort toward the deepening of thought is useful, but let us not forget that no forcing of nature is needed for the development of the consciousness.

Man can train his thinking without forcing himself. But also, man is given speech; why should he deprive himself of communication with his surroundings? At present, mentally, without speech, only a limited expression is possible. Man can remove one hand in order to increase the abilities of the other, but is such a forced limitation sensible? Healthy thinking requires a balanced use of all organs. But man must, with all his abilities, strive toward the Beautiful.

Let us regard with respect those in antiquity who took vows of silence. They acted out of desire for self-perfectedment, but evolution demands a much broader application of man's forces. Let him actually apply all his abilities, let him live in a continuous state of gaining knowledge. Such intelligent, valiant learning will bestow a real joy of labor.

Knowledge is an inalienable right of humanity. Freedom of learning is participation in evolution. Everyone who opposes freedom of learning is an enemy of evolution. It must be understood to what extent the treasure of knowledge is necessary for the Supermundane World. As an inextinguishable light, it leads the wayfarers on their supermundane path.

The Thinker affirmed, "Let each earthly conquest be an entrance into the Supermundane World."

799. Urusvati knows that the overcoming of an obstacle is a success. The purer the motive, the higher the attainment—this briefly-stated principle is as fitting for the earthly path as for the supermundane one. Unfortunately, people resist the idea that life is a struggle. They are afraid to think about unending struggle. They do not realize that all the worlds are on trial. After reading this affirmation, they will sink into fear.

Each morning man is filled with fear for the future, instead of joy. Man takes that same fear with him into the Supermundane World; such a state impedes self-perfectment. In the Supermundane World, too, man must continue his courageous struggle, for without it he will not find the way to the Higher Ones.

Many obstacles will be encountered in the search for perfection, and the surmounting of these obstacles will be a true perfectment. One's forces are renewed only in struggle. Psychic energy itself is increased on this clear path. It is erroneous to think that the treasure of psychic energy is inalienable; it is in constant ascent or descent. Only the valiant seeker can avoid the sad descent. This counsel must be especially remembered when Armageddon is on the increase.

The Thinker said, "Overcome, and ascend!"

800. Urusvati knows that indifference is like stagnant water; stars cannot be reflected in it, and travelers are careful not to stop near it. Many such comparisons can be made. This deadening indifference is not only harmful for man in earthly life, but even more so in the Supermundane World. With it, one cannot perfect oneself and inevitably sinks into ignorance.

Do not confuse indifference with calmness. Calmness is light-bearing dawn, but indifference is darkness without a glimmer of light. Calmness is a smile of joy, but indifference is a crooked smirk. People often attempt to hide their ignorance under a mask of indifference, but such an ally is dangerous, more infectious than the most deadly disease.

Death does not exist for the enlightened spirit, but indifference is a mark of death, and may cause one to fall into a deep sleep in the Supermundane World. Such a one's heart will not awaken for the luminous flights, and nothing will rouse him from his leaden sleep. The flow of karma becomes sluggish, and a torturous struggle confronts the one who lost his way.

Man should rid himself of indifference. Let him realize his true goal. Let the traveler strive vigilantly and actively into Infinity.

The Thinker said, "Even the animals are not indifferent."

801. Urusvati knows that from time immemorial all the higher Teachers warned about

the harm of lightminded criticism. Even so, the majority of humanity is still predisposed to this flaw. In failing to distinguish between a well-founded, just judgment and critical gossiping, people do not realize what irreparable harm they inflict on their neighbors, and on themselves.

People may agree that slander is criminal, but not recognize that they, too, sometimes slander and not even realize the cosmic harm they cause. We speak here not only about physical harm, but also about supermundane harm. You can imagine how the evil of lightminded criticism acts in the Supermundane World, if this viper takes possession of the thinking of just one individual there, where all live by thought and are especially sensitive to mental shocks. A slanderer on Earth spreads harm among a limited number of people, but a supermundane slanderer strikes the multitudes.

It should not be thought that slander sown can easily be uprooted. Regrettably, these poisons have a long life and leave indelible traces in Cosmos. Therefore people should think about the responsibility they bear for their judgments. Proper instruction should contain warnings about ineradicable harm.

The Thinker warned not to dirty the path with lightminded criticism.

802. Urusvati knows that some will argue, “Why mention in a new teaching an old, incurable failing of humanity? Many words have already been spoken, warning about the harm of slander, yet this vice does not decrease, but is spreading widely. Humanity cannot be swayed by words alone.” Reply, “When offering a farewell to the traveler, it is necessary to consider his entire load. He should be reminded to take even the most ordinary things, if they will be needed on the journey. But the danger of slander must be pointed out with particular emphasis.”

Let us examine why this is so. Although slander is known to be a vice in earthly life, it has an even greater impact in the Supermundane World. But people neglect this study. They think lightmindedly that the Supermundane World is not manifested here on Earth. But every thoughtful investigator knows the many signs of subtle existence that are scattered throughout everyday life. Also, many ignorant people do not want to accept the idea that the supermundane life exists by thought. How can a slanderer survive if his true thoughts become known? His own emanations will herald his slanderous nature even from a great distance. We care not only about the earthly life, but also about the Supermundane.

The Thinker said, “Beware of unfit cargo on a long journey.”

803. Urusvati knows that the ancient Thinkers called their earthly life a duel with chaos. A lone, valiant warrior dons his heavy armor and sets out in search of the dragon of chaos. The warrior knows that the dragon lies in wait on all paths, but always in a different disguise. The warrior must draw on all his abilities to recognize the dragon of chaos. But sometimes the warrior falls into idleness and wanders aimlessly, unable to

fulfill his destined podvig.

It will be asked, “Why did the warrior have to leave the Supermundane Fortress? Couldn’t he strike the enemy from its walls, didn’t he have a spear and arrows? Weren’t there dragons’ nests near the Fortress?” But the fact is that the warrior had to seek out the most hidden monsters, in the most distant mountain passes. The more difficult the achievement, the more luminous will it be, and the more victorious the warrior on his return to the Stronghold.

Man should remember that his true Stronghold is not on Earth, and that all his earthly labors should be performed for return to the Supermundane Stronghold. Let him also understand that the quality of his labor must be high; only in quality is labor blessed. Thus can different workers meet and recognize each other by the high quality of their earthly labor.

The Thinker said, “Learn to think about the lofty quality of Be-ness.”

804. Urusvati knows that in the Supermundane World thought stands for word; thought is communication and creativeness, and forward motion. Many people believe that it is not necessary to think at all about the Supermundane World, and that one’s earthly life is the only purpose of existence. Thus does man fall into harmful error.

One should not think only about the earthly life, nor should one strive only to the Supermundane World. Goalfitness must be preserved in everything; only thus will man learn to create in the earthly life and also find time for striving to the Supermundane World. We live for the future, which is only in the Supermundane World. One’s earthly lives are small in comparison with one’s supermundane existences.

Picture a man who has entered the Supermundane World and knows only how to communicate by speech; he will find himself in a deplorable situation. He will not easily learn thought-transmission. At first he will, like a mute, repeat words silently to himself. But if those words are not accompanied by clear thoughts, communication will not be possible. Only gradually will the traveler understand how to express thoughts without words, and thus learn to receive thought-transmissions from his new neighbors, and from his instructor.

But why should one wait until one is in the Subtle World to learn the art of thinking, when one can prepare oneself for this advance while in the earthly life? Everyone, under any conditions, can perform his own experiments in mental discourse, and perhaps an answer will come to him.

The Thinker said, “Remember that words are thoughts.”

805. Urusvati knows about instantaneous illumination, which is manifested as highest inspiration and insight. Remember that such a psychic state is very rare, for many

earthly and supermundane conditions are needed for it. One can yearn for such illumination, but it cannot be forced.

When supermundane conditions are in accord with one's earthly state, the wondrous "Lotus" of illumination can unexpectedly bloom. Man cannot foresee this moment. Often the illumination is ignited unexpectedly, and may even seem out of place, at least according to human understanding. Illumination may be a rare guest, but it is not forbidden to await its visit.

One can begin with brief psychic concentration. Do not think that such efforts are of no use, for precisely in this untiring way can many discoveries be made. Unwise people may often complain that their efforts are fruitless, but where is the scale on which psychic gains can be measured? It is easier to perceive the growth of grass with the naked eye than to observe psychic growth.

Beginners should be reminded that their efforts at concentration will not be in vain. Thus can one prepare for the Supermundane World, where illuminations occur frequently if one has already acquired the habit of thinking about them. Thus everyone can, in all conditions, industriously make his way past the milestones to the future.

The Thinker said, "Do not forcibly pry open the petals of the "Lotus," which will blossom at the destined time."

806. Urusvati knows fiery equilibrium. Much has been said about co-measurement and equilibrium, but such concepts are not utilized because their main foundation has not been understood. Even experienced researchers mistake indifference for equilibrium. Everyone knows that the nature of Be-ness is fiery, but how can one apply this in earthly life? Truly, one can attain fiery equilibrium by living consciously in the earthly and supermundane life.

But one should not think that one need only immerse oneself in the Supermundane World to achieve equilibrium. On the contrary, one should actively apply all one's forces to the earthly existence, but with the understanding that this effort is needed for supermundane achievement. It would seem that this is not difficult to realize, but it is rarely achieved. Too often one tends to live in abstraction or becomes lost in the daily routine.

Do not think that equilibrium is easily achieved. It must be cultivated from one's earliest years, and for this popular books about the Supermundane World are needed. Data about the supermundane life should be collected from the literature of different faiths. Observations from contemporary life must be added to this, for only thus can one correlate the ancient legends with contemporary life.

It is a common mistake for ignorant people to insist that contemporary life is devoid of psychic manifestations. It can be demonstrated that such occurrences are indeed

frequent, but crude ignorance does not notice them. The word “equilibrium” in itself implies all-embracingness.

The Thinker affirmed, “Fiery is our nature. Let us be able to kindle our own sacred fire.”

807. Urusvati knows how important great patience is. It is thought that this bulwark of human achievement is based upon knowledge, but the special quality called tolerance is needed even more; therefore one may say that patience is tolerance. This treasured quality must be cultivated.

Tolerance is especially needed in the Supermundane World, for without this quality man builds a pitiable existence for himself. He will reject all whom he meets, for in each one he will find some trait unpleasant to him. Because of this fault he will not be able to notice the most valuable accumulations. Therefore, broad tolerance must be taught to children, even in their earliest years.

They must learn to discern the most valued qualities in others, and not exaggerate unpleasant faults, especially since so many seeming faults appear to be faults only at the time. When their consciousness grows, they will feel ashamed of their intolerance.

Useful books can be written about the harm of intolerance. Many historic examples could be cited in which so-called prestigious authorities failed to recognize the most useful discoveries of their time, and how such narrow-minded leaders became the laughing-stock of future generations. To learn not to reject is a step on the path to great patience.

The Thinker advised His disciples to develop tolerance as the means of broadening consciousness.

808. Urusvati knows the vitality of thought. Thought rushes forward faster than light. It is purified by the spatial fire and, finally, reveals its essence. A good thought, a beautiful thought, appears even more beautiful in the fiery furnace. An evil thought, a harmful thought, manifests itself in even deeper evil. These very different magnets are borne in space and influence the surrounding atmosphere.

Who benefits from a good thought? Who is affected by an evil thought? First of all, the sender himself. Not only in the earthly life, but especially in the Supermundane World, the blows of harm-bearing thoughts fall heavily on the subtle body. Evil thoughts are heavy weights, impeding advance, and the sender of such thoughts does not recognize his own role in generating them. He lightmindedly forgets his poisonous sendings, but they do not forget him. They are drawn to him and will find him anywhere in supermundane space. Similarly, good messages soar and will weave radiant wings for a beautiful flight.

These processes can be explained scientifically, for the energy of thought is subject to

scientific investigation. One should accumulate good thoughts; only they will make possible an easy ascent into the Heights. Do not think that evil can easily be burned away. The resultant fiery mark cannot be removed for a long time. Thus remember about your own helpers and harmers in the Supermundane World.

The Thinker said, "World, do not make yourselves ill with hatred."

809. Urusvati knows the healing quality of Great Compassion. People usually suppose that only the Higher Beings possess this quality. But people, in their daily lives, often come in contact with the realm of Compassion.

Truly, mercy, peacefulness, sympathy, kindness, solicitude toward people, are manifestations of various aspects of compassion. Love itself is close to compassion. Is not cooperation kin to compassion? All these good qualities have healing properties.

Psychic energy, sent with good intentions, exerts a healing action. Science should reveal how good intentions heal the nervous system. And let us not forget that he who offers compassion receives beneficial effects in the boomerang-like return of the dispatched energy.

Also, one should keep in mind that such mutual influences are especially evident in the Supermundane World. The dwellers of the Subtle World have no need for verbal expressions of feeling. The feeling itself, quicker than light, reaches the sufferer; and there are not a few sufferers in the Supermundane World who are in need of encouragement. These wandering dwellers did not wish, during their earthly lives, to hear about any future existence. They wander naked and do not even know how to cover themselves. There are many such misfortunes that were caused by ignorance. What a vast field of action is opened before everyone who knows the conditions of the supermundane life! And the compassionate one acquires doubled strength, due to his good feelings.

The Thinker used to say, "Let us reap a crop of goodness."

810. Urusvati knows the joy of achievement. This joy is luminous, but even more luminous is spiritual joy. There is no precise term for the essence of spiritual joy, but it would be the most appropriate to call it fiery joy. With the help of spiritual joy, we can sense the fieriness of all of nature. This understanding will most easily elevate us to the Supermundane World.

Understand the beneficence of fiery joy. It expands the consciousness, and draws all the best accumulations toward itself, as a fiery magnet. The essence of man is transformed and his outworn nature is burned away. It is essential to understand to what extent such regeneration is needed not only in the Supermundane World, but also in earthly life. Then, one would experience exaltation in even the most ordinary surroundings.

Urusvati could be asked how she attained this exaltation. How did the wave of fiery joy fill her spirit and open communion with the Highest Worlds? Urusvati can attest that despondency and irritation are impediments. It is not easy amidst earthly agitations to avoid these companions, but spiritual rapture burns them away.

Anger or irritation must not be thought of as fiery tension. All obstacles fall before fiery exaltation. Everyone can join the Light, but for this there must first of all be a desire for Light.

The Thinker constantly exhorted the disciples, "Let us be joyous, let us be light-bearing."

811. Urusvati knows the "Fiery Lotus." In ancient manuscripts can be found the description of man as a flowering garden; this image has a scientific basis. Actually, when the centers of man radiate they are like varied, wonderful flowers. One heart alone is like a whole flower-bed, because the many centers glow with different colors. But one should not think that such festive luminosity is frequently possible.

Usually, people pay attention to only certain "main" centers, but it is not right to call them the main ones. Man can radiate through many other centers that are no less important. Man's emanations consist of a combination of different radiations, which produce a complex, but blended tone.

Do not think that if the entire garden is not aglow something is wrong. Certain heart centers are ignited only when in communion with the Supermundane World. These centers are called pilgrims into the Supermundane World. It should be understood that the brain centers do not glow all at once. On the contrary, normal thinking utilizes only certain groups of centers, and it would not be good for all the centers to flash out at once. Only during a high state of ecstasy can a harmonious radiation of all the centers be noticed. But such a tension cannot be achieved often, otherwise the physical body would burn up.

The Thinker said, "Treasure man as a divine garden."

812. Urusvati knows that everything that exists is fiery. Eventually, when studying the human nervous system, science will notice the emanations, and will confirm the fiery principle that permeates all.

Much is spoken about auras, but their origins and effects are not understood. In the future, science will understand why radiations are sometimes called the banner of man. But in order to understand this image, the conditions of the Supermundane World must be known. When in the Supermundane World, man carries his banner; he cannot hide its light, and it is no wonder that he then may be either a powerful magnet or an object of loathing. While in the earthly life, man creates indelible effects in the Supermundane. Thus, all the sooner should people think about the quality of their radiations. Each act of good improves one's radiations. People can help themselves by helping their neighbor.

Urusvati knows that the Yoga of today—the link with the Highest—must be accomplished amidst the routine of everyday life. Not hiding from life, but transforming it is required. The fiery essence of the heart is its magnet. Precisely, the heart can open the entrance into Higher Worlds. No special asceticism is needed. Love, labor, and beauty are within the reach of all, under any conditions. Life must be affirmed upon these foundations. Children must be taught that they are the creators of their own happiness. Proper upbringing must precede formal education. Subtle energies are like a wondrous, many-stringed harp.

The Thinker said, “Fiery Banner, illumine the Higher Path!”

813. Urusvati knows the beauty of the Supermundane World. Some may ask, “What if some strata of the Supermundane World are made ugly by the ignorance of their dwellers? Not every newcomer will be able to go beyond these dark strata.”

Answer, “Everyone, if not burdened by offences against morality, can fly through the darkened strata and reach the sphere of Harmony.”

People are given powerful wings called the will; but it must not be thought that the will can be formed by oneself, forcibly. It must be cultivated, as a precious flower. And man does not know when the “Fiery Lotus” will blossom. Sometimes the lowest, everyday conditions will not be an impediment to a wonderful flowering; thus, man can prepare himself for a most important flight. He will be able to pass by the darkened strata, almost without noticing the ugliness of ignorance. Man is able to ascend to wherever the guiding magnet attracts him.

In ancient initiations the disciple had to pass through a chamber filled with most frightful images. The disciple had to proceed with open eyes, but it was up to him not to notice the surrounding horrors. This test of will preceded entrance into the Chamber of Beauty. Similar tests take place at the entrance to the Supermundane World. The traveler must strengthen his will and learn to focus his thinking toward the final consummation.

The Thinker said, “Be able to fly above all barriers.”

814. Urusvati knows the divisibility of psychic energy. One lone fire can kindle a multitude of torches without being exhausted. Similarly, transmissions of psychic energy can reach many hearts. In this must be understood one remarkable factor that is rarely noted. Transmissions in their essence reach their destination unchanged, but the details and means of expression can differ, depending upon the individuality of the recipient. That is why there are sometimes misunderstandings about seeming inconsistencies.

But a diligent researcher could compare a series of psychic transmissions and see for himself that their essence is unalterable, but that the forms of expression can vary. This proves the fiery nature of psychic energy. It evokes from the consciousness of the

recipient ways of expression most natural for him. Thus is attested the wise fiery basis of primary energy.

During psychic transmissions one should keep in mind that they may contact unexpected recipients, desirable and undesirable. This prompts one to be cautious. An experienced researcher knows how to restrain his thinking, if it could in any way be harmful.

The exchange of psychic energy is widespread in the earthly, as well as the Supermundane World. Often people think so weakly that instead of clear transmission there is only a poisonous murkiness.

The Thinker said, "Let us send clear and pure thoughts. They will not cause harm on their way."

815. Urusvati knows the ancient teachings about an easy karma. Man, during his many earthly wanderings, accumulates a heavy load of causes that lead to inevitable consequences. It must not be thought that a burdensome karma is the product only of horrible crimes. It is formed gradually, out of actions of laziness, coarseness, ingratitude, and many aspects of ignorance, but for all this one must pay, and this payment is unavoidable.

Yet the Teaching speaks about easy karma—what does that mean? A free, good will can alleviate the severity of a burdensome karma. But for this, man, in his earthly life, must acknowledge that a long tail of not yet outlived negative acts may be dragging behind him. Man can, thanks to this understanding, patiently endure his misfortunes, and with his own free will and good actions can even lessen them. Thus is molded an easy karma.

Thus, where the ignorant must pay dearly, the expanded consciousness can help to find easier ways. Man, by broadening his consciousness, helps himself to ease his path.

The teaching about easy karma relates to both the earthly life and the Supermundane. In the Subtle World man learns what he is atoning for, and may be astonished that his strong actions are not valued according to his expectations. His small actions are sometimes valued more highly. Man's heart can help him to distinguish.

The Thinker said, "It is our fortune that we are given the opportunity to help determine the payment for our labors."

816. Urusvati knows the power of a deep breath. We have pointed out the benefit of correct breathing before, and much research has been devoted to the subject, but in this book, "Supermundane," one significant fact should be pointed out. In various fields of work, when feeling fatigued, people will interrupt their work or speech by taking a deep breath and thereby receive an influx of new energy. In most cases, they do this out of

intuition, without giving thought to the process. How greatly would the power of this process be increased if it were performed consciously!

Remember that this rejuvenating breath is supermundane, for by it man summons Higher Forces. He should understand that for greater effect, he should consciously turn to the Supermundane World and affirm his inner link with the Reservoir of Be-ness.

Some workers, when pausing to take a deep breath, close their eyes. Their intuition is correct, for closing the eyes increases their concentration. We have already said that illumination can be instantaneous. Thus is performed a short pranayama, with the difference that it takes place in view of others. It is in no way lessened because of those present.

Note also that a supermundane breath is single, without repetition. This is significant, for only in a lone breath can be summoned the full power of energy. With rapid repetition, shortness of breath can occur, which harms the work.

The Thinker advised, "Understand the power of a supermundane breath."

817. Urusvati knows the power of the fiery eye. This manifestation of energy may be called magnetism, hypnotism, mesmerism, or, as in antiquity, enchantment or sacred sleep; yet fundamentally it is a fiery manifestation of the primary energy given to everyone, though in different degrees.

But why can some people make use of it easily, while others insist that they are completely deprived of it? With such a declaration, they stifle their own sacred gift. They assume that the eye is given only to see with, and forget that each glance is a transmission of energy. They do not want to understand that the fiery power flares up only when its reality is consciously accepted.

Some people seek the higher link by continually uttering a mantra, at first orally, then mentally. Yet they forget that the most powerful link is through the fire of the heart, an illumination that needs no words or thoughts. It lives in the fiery heart, and nothing can break this sacred bond.

This reality lies at the core of Truth, and one can through one's own efforts develop this power beyond description. For such a one each glance is a transmission and an act of good will. Learning this in a natural way takes time, but each psychic achievement is indefeasible, in the earthly as well as in the Supermundane World.

A refined consciousness expands through its own efforts, and one learns that it is possible to see with eyes open, and also closed. Fiery transmissions have no barriers. Indeed, man can consciously intensify his glance or can weaken it, depending upon the effect desired. Thus every person carries a fiery treasure. It is to be hoped that science will undertake the study of psychic energy.

The Thinker said, "Not the words, not the thoughts, but the fire of the heart will illumine the way of the traveler."

818. Urusvati knows the power of patience. Many cherished human qualities lose their meaning because they are without any realization of the Supermundane World. Imagine a person who, out of ignorance, denies the great Supermundane Reality. What kind of patience can he have, and to what purpose? What kind of devotion can he feel, and for whom or what? What kind of co-measurement can he know, and with what? What kind of tolerance can he have, and for what? What kind of joy, and about what? What kind of refinement? What kind of discrimination? What kind of self-perfectment, if his horizons are closed? Thus one can think of all the best qualities and see how they will be diminished by being bound to the earthly.

People dream about communication with far-off planets, but forget that they have been given the possibility to communicate with the Supermundane World. Everyone can enhance his ability to learn about the Supermundane World. Everyone, without turning from his earthly labors, can come into contact with the supermundane creativity.

We must insistently advise scientists to turn to the study of the Supermundane World. A researcher can, to various degrees, glimpse his own psychic communications with the Supermundane Spheres.

It may be correct to call the dwellers of the Supermundane Spheres not spirits, but simply inhabitants. In such a way, materialistic science will more easily be reconciled to the idea of studying the Supermundane Spheres. The results of such studies are urgently needed now, when Armageddon penetrates all spheres, and unusual manifestations exist everywhere.

The Thinker asserted, "When the foundation rock is firm the tower will be stable."

819. Urusvati knows the power of the heart. In remote antiquity people understood both the physical and the spiritual power of the heart. The strongest prayers rose from the heart, but in later times the spiritual significance of the heart was minimized and the heart came to be seen as just a physical organ. And soon the attention of people was drawn to the brain, and the heart was thought of as a secondary organ. People forgot that the heart is the sower, and the brain is the tiller and the reaper. No one would expect a harvest from an unsown field. The heart cannot produce supermundane seeds if the consciousness has lost its understanding of the Supermundane World. It can be understood that the highest degree of power will not be manifested if man does not evoke it consciously.

An understanding of the importance of the heart must develop in the immediate future. The brain should be studied, and its relationship to all aspects of the heart's activity. We do not limit the study of the heart to the point of view of psychic energy. Science should

use many approaches, and then a broad understanding will be achieved. Indeed, all brain activity, the entire nervous system, and all secretions of the glands will be studied as channels from the one source, the heart.

Nothing should be demeaned, yet man must remember where lies the center of his being. Let us not disregard the scientific achievements of different nations, ancient as well as modern. Old attainments must not be treated with contempt, because in them can be found glimmers of truth.

The Thinker said, "The heart is a sage; the heart is a prophet; the heart is a supermundane messenger."

820. Urusvati knows the power of equilibrium. In earlier times some people called equilibrium the Middle Path, Golden Path, Scale of Wisdom, Great Rhythm, Supermundane Breath. But ignorant people believed that equilibrium is nothing but indifference. Indeed, even the concept of Nirvana was subject to a variety of misinterpretations. People could not grasp that Nirvana is a state of high harmonious tension. The concept of equilibrium is equally misunderstood. But it is precisely now that the world needs the Scale of Wisdom.

It must be recognized that violent hatred can capsize the ship of mankind. A wise Helmsman is needed, not only in the earthly world, but also in the Supermundane. But whence will come an understanding of equilibrium if the science of thinking is not studied in the schools? Children should learn to discern where equilibrium and also its sister, justice, are needed.

People mistakenly presume that justice is a relative concept, that everyone has his own justice and his own good. Such a misconception can cause irreparable harm. Justice and good are vaguely understood concepts, and one must look deeply into the essence of consciousness to sense the impregnable Foundations of Be-ness.

One can look into the depths of one's heart only when there is true equilibrium, which is not the same as calmness. Equilibrium bestows insight, and requires the intensification of all one's energies. Thus, let us not forget equilibrium as a true bridge to the Supermundane World.

The Thinker advised, "Weave the wings of equilibrium, then you will not fall into an abyss."

821. Urusvati knows the power of observation. Many times have We affirmed the importance of the broadening of consciousness. Some people think that this highest achievement is unattainable and supernatural, but they are mistaken. The expansion of consciousness is a natural tendency, just as everything is natural in the earthly and in the supermundane life.

Many simple achievements must be examined in order to discern which of them are useful in the broadening of our consciousness. If we look again at these modest helpers, we will find that the cultivation of observation is an important one. Keeness of observation must be cultivated.

Only a few people bring this ability with them from the Supermundane World. In the beginning it can be developed by observing the most ordinary conditions. It is wrong to assume that only the schoolteachers should develop the power of observation. The pupils themselves should understand the value of this ability, which opens all paths, earthly and supermundane.

A little child can see that an unobservant man is like a blind and deaf one. He cannot discern higher manifestations. He stagnates in a magic circle of prejudices. He cannot hasten his advancement and remains like a stagnant pool. Can such a person be a teacher? Can he discern the impressions of the Supermundane World? Can he see the wonderful manifestations of earthly nature? Only a diligent training of observation can transform the ordinary daily way of life.

“Help the blind to recover their sight,” advised the Thinker.

822. Urusvati knows the power of vigilance. The deep significance of observation is now known to you. Yet, how can observation be developed without vigilance, without constant watchfulness? These qualities are not acquired at once, they must be cultivated. The more consciously such education proceeds, the sooner will one be able to maintain an untiring vigil. It should be stressed that no quality can be obtained by force. It is necessary to love—by one’s own free will—the acquisition of the steps of ascent. Only such a loving conquest will lead one to the open Gates.

Those on the quest should remember that every effort of theirs on Earth is needed also in the Supermundane World. To be pitied is the traveler in the vast supermundane domains who is deprived of the ability to observe and is unskilled in vigilance. The best encounters pass him by. It should be known that in the Supermundane World no one will compel a traveler. He must sense those vibrations similar to his. He will not be lost amidst the varied rhythms, but will strive attentively toward what is closest to him. Thus, out of very simple earthly knowledge are formed supermundane treasures.

We care especially that people should not turn away from earthly purposes, but in every earthly detail recognize the presence of the higher treasure.

The Thinker said, “In each drop of dew is reflected the whole Universe.”

823. Urusvati knows the power of joy. Each experience of joy in the good, even the most ordinary, heightens one’s vibrations. Thus can be shown how a joyous person is made stronger.

Especially powerful is the joy based upon realization of the Supermundane World. It should be understood that this realization does not mean that one must constantly think and talk about the Supermundane World, but that one's consciousness should become so close to the supermundane consciousness that one's heart would not be able to live otherwise.

For inexperienced people, attempting to force the consciousness creates obstacles, for the consciousness cannot be compelled to embrace the Supermundane. Only gradually can communion with the Subtle World be developed in the consciousness.

A teacher must be able to inform the students, even the youngest, about the power of subtle energies. Let the teacher begin by any means to teach the young to connect with them. For one, astronomy may be the best way, for another cosmography. They should thus start their studies. All the sciences can lead to the Highest. Only confused thinking can be an impediment to learning. Therefore learn to think; cognize the joy of thinking. Be able, amidst any existence, to strive to the ocean of joy.

The Thinker pointed out that joy in its power is equal to love.

824. Urusvati knows the power of stillness. It is said, "Stillness is stronger than thunder; stillness resounds more than a trumpet; stillness is a bridge to the Supermundane." What is this stillness that is spoken of?

For beginners, external stillness is needed; any sound, even the unimportant ones, can shock and cause pain. But for the one who knows, inner stillness is needed; his ear is open to the Supermundane World. He will abide in an inviolate stillness. But such an attainment does not descend all at once.

A spiritual ear must be open to more than earthly conditions. The aspirant masters the supermundane current and can use it at any time. Nothing can impede his communion with the higher rhythm.

The ignorant will not understand where lies the boundary between outer and inner stillness. They talk just as mistakenly about the great quality of calmness, which for them is like indifference and unconcern. But true calmness is gathered from the depths of inner stillness. It lives upon the trust based on knowledge. Nothing can destroy this stronghold of inner stillness and nothing will unsettle the calmness. Thus can some forever avoid doubt, the viper that will be crushed by the great calmness. Nothing can better arm the traveler to the Supermundane World than calmness. Only through it will be found kindness in all supermundane encounters.

The Thinker said, "Send me the wings of stillness."

825. Urusvati knows the power of victory. A victory should be kind, for then the fires of the heart are beautifully kindled. The less selfishness there is, the more luminous will be

the fires.

It will be said, "Not everyone is destined to achieve a glorious victory." No, friends, everyone can gain a glorious victory. Victory is achieved not only upon battlefields. Everyone can overcome his bad habits and thus ignite the fires of the heart. Overcoming one's faults was called in antiquity the opening of the Supermundane Gates. Certainly, on supermundane paths, one's earthly habits can be particularly harmful. Even seemingly harmless habits can enslave one.

A free man is not chained by habits. He will know how to adapt himself to any conditions and will not regret the past, for he has overcome all obstacles and is free. Man himself accumulates petty habits and is not aware that he has become enslaved, precisely by the most petty habits and prejudices. Can one hasten into the Supermundane World with such fetters? Can one freely and in friendship greet new neighbors, when one is engulfed by yesterday's refuse? It must be conceded that the litter of one's life is composed of petty habits. A conqueror does not cling to the past, but freely strives towards new creative labor.

The Thinker said, "Come, victory, and liberate me from my rusty chains."

826. Urusvati knows the power of gratitude. We have already pointed out the great significance of the feeling of gratitude, but humanity does not understand the meaning of this moving force. Therefore, let us repeat about the benefit of gratitude.

It must be understood that it is not so much the one to whom gratitude is offered, but the one who offers it, who benefits. Beautiful fires of the heart are ignited when the feeling of gratitude is born; these fires shine not only in the earthly life, but also in the Supermundane World. Therefore the realization of gratitude stimulates the loftiest vibrations.

Humanity can be divided into the living and the dead, and those deprived of the feeling of gratitude will be as if buried alive. It is necessary to teach children that gratitude—not lip service, but a heartfelt expression—is beneficial. In this way are kindled powerful fires.

The manifestation of light is needed in the Supermundane World, and the ray of gratitude will illumine the way, together with the ray of love. Indeed, gratitude is close to love, and Cooperation is born in that blessed moment of offering. Man has many reasons to render gratitude, and the festival of the spirit will shine forth in the feeling of pure offering.

The Thinker said, "Teacher, teach me gratitude toward all, near and far, visible and invisible."

827. Urusvati knows the power of creative labor. We need not repeat about the value of

physical creativeness; this has been sufficiently proved by the process of evolution, but people do not fully understand mental and spiritual creativity.

People will say, "It is not bestowed upon us to become creators." Yet, at the same time, they themselves, not noticing it, create beautifully, psychically, and such creativeness is necessary for their progress in the Supermundane World. Therefore, We affirm the art of the imagination, which facilitates progress in the highest realms.

However, dreaming should be benign, and should not be self-serving. It should not promote ugliness or cruelty.

Let one's imaginings be beautiful. Let them create a better future for humanity. Let them create heroic images. Let them penetrate into higher, Supermundane Realms. Let them lead one to know the Higher Beings. Only Thus can one's efforts be fruitful. They will strengthen one's consciousness as a creator, and will produce precious vibrations for the Common Good.

Thus every thinking being can participate in the great universal creativeness, and the humblest co-worker can help create a rainbow bridge to the Supermundane World.

The Thinker affirmed, "Create in the heart and fill the World with beautiful harmonies."

828. Urusvati knows the power of a charitable nature—an ancient concept, misunderstood and badly interpreted. People say, "How can there be a desire to do good when man is enemy to man?"

It must not be forgotten how often We have condemned militant evil, and called for the defense of good. But one's free will must teach one to know the difference between defense and attack. People who have defended will understand when it can cease being benevolent.

First of all man should wish well to all of humanity. He should understand that destroyers will be pitiful exceptions, and that the essence of humanity is good. Only with such an awareness can one prepare oneself for the Supermundane World. Nowhere else will there be so many encounters as in the Supermundane World, and the armor of good will be the most reliable armor. But for this, one must prepare oneself, in the heart and in the mind.

One day soon, thoughts, both good and evil, will be photographed. Then physicians will be able to come to medical, scientific conclusions, and demonstrate which thoughts are more beneficial for the human organism.

People should think by the ways of true science. If the heart as yet cannot prompt where truth lies, then scientific deductions will help mankind to approach the Supermundane Ways. That which is predestined must be illumined by all fires.

The Thinker said, "Teacher, teach me to wish good to others."

829. Urusvati knows the power of victory over the past. People revere the historian who is an investigator of truth, and not a slave to preconceived ideas. But there are multitudes of such slaves who impede evolution. Even in ordinary life, the past is a cruel master.

One who is enslaved to the past cannot think about the future, and thus ceases his advancement. Such tragedies take place not only in earthly life; they are particularly terrible in the Supermundane World. There, the slaves to the past take on the burden of all their past existences. They feel oppressed under this load, for they cannot sort out for themselves the complexities of the past. No one taught them to calmly accept the past and apply it toward the future. They do not know that with a sensible attitude toward the past, they could even ease their karma.

But most earthly dwellers cannot deal properly with what happened yesterday or a week ago. Even the smallest past incident becomes for them a cruel persecution. It deadens their every striving toward the future.

Every mistake must be a bridge to new knowledge, not an obstacle. Every erroneous stumbling can be a stepping-stone to the future. There are many mistakes in life; they can all be turned into fiery good if they have not undermined one's courage.

Let us not wail and blame our fate, which is but a logical consequence of human deeds. In the schools, during classes in psychology, a true attitude toward the past should be taught.

The Thinker said, "Let victory over the past open the gates to the Future."

830. Urusvati knows the power of victory over fear. What is fear, this dark enslaver of humanity? The scientist says that fear is a spasm of vibrations caused by a disharmonious lack of understanding. Careful thought will show that fear is born of ignorance. Many definitions of fear could be cited. They all attest that fear weakens the will and thus renders one defenseless. But the most essential aspect is that man himself invites fear, by not understanding the Supermundane World.

Can one give in to terror, knowing about the Supermundane Law? The courageous researcher knows that the human essence is indestructible, and that the strongest paroxysm of vibrations can be overcome by the will. But the necessary tension must be developed. No one can be protected from fear if he does not wish to overcome it himself.

Man should always remember that disharmony can weaken him, and he must consciously protect himself with the shield of will power. We have already spoken about

development of the will. It should not be thought that disharmony can be overcome with calmness alone. Any blow implies a counter-blow. Evil returns to its sender. Who would need a sword, if the enemy's arrow could be turned back to its sender, just by the power of will?

"Truly, the conquering one must be on incessant vigil." Thus instructed the Thinker.

831. Urusvati knows the power of victory over self. People may say, "This battle is beyond the strength of human nature. We do not even know how to begin such a battle." However, each entrance has its own key.

Do not think of yourselves as unprecedented heroes when you begin your attack against the monster of ego! First of all, wage the battle against your "I" and try to replace "I" with "we." It can be seen that such a replacement is not difficult, especially if you recognize that none of your actions can be exclusively yours, for every act is performed by both earthly and supermundane groups. No one can insist that he acts without strong co-workers. Only those who are foolish and ignorant fail to notice how their actions are shaped.

Science affirms how powerful are the supermundane currents. Science already can grasp thought transmissions. It is fitting to replace the "I" with the powerful "we." The man who creates is wrong to think that his creativity is his own. He should think about his visible and invisible co-workers. His labor will be no less valuable if it is shown to be a collaborative achievement. Thus the concept of personal property will be easily transformed into one of property owned in common. Earthly treasures are in man's care, and he will arrive in the Supermundane World not burdened by a heavy load.

The Thinker said, "Man, you can begin the battle with the self at any moment of your life."

832. Urusvati knows the power of victory over slavery. I do not speak here about slave ownership—a kind of slavery that should by now have been abolished, as a shame of humanity. We speak now about inner slavery.

Man carries within himself an inclination toward a most abhorrent slavery. Man is full of enslaving petty habits. Do not think that these habits are harmful only in the earthly life; they are far more harmful in the Supermundane World.

Clumsy and slow is such a wayfarer in the Supermundane World. He alone deprives himself of the more subtle perceptions. He cannot respond to subtle calls. He cannot sense subtle rhythms, for he is deaf and dumb, enslaved. The Teacher cannot communicate with slaves.

It should be remembered that freedom requires a high discipline, and those who manifest disorder and confusion cannot be regarded as free. One may pity those

pseudo-free ones who disrupt precious vibrations. They do not understand how widespread and long-lasting is the harm they cause to space. And so, let us weigh which of our habits weaken our free will. Let us understand that we can become builders or destroyers. Manifest understanding of true freedom.

The Thinker pointed out, "Do not be slaves, but manifest beautiful freedom."

833. Urusvati knows the power of victory over carelessness, which causes great harm. People attempt to hide behind ideas that are familiar to them, and thus preserve their lack of concern. For example, people are always ready to hide behind their faith. They will say cunningly, "If we have faith, the rest will follow." In this way, they create for themselves a lazy indifference. They will not be happy to hear that concern and constant striving are required.

How does one tell people that the Supermundane World is full of indomitable striving? What examples could sufficiently demonstrate what indifference leads to in the Supermundane World? One can cite the example of drunkards who lose their way. Such aimless wandering is an apt image.

How can one understand and explain the temporary state of absence of thought that We allow ourselves? This does not indicate a lack of concern, but is for Us a time for renewal of forces. People do not understand that the renewal of energy is an absolute requirement for psychic development. But, even during those moments of absence of thought man does not lose the link with his Guide, nor does his consciousness slumber. On the contrary, it grows keener, ready for new perceptions. Many energies can be either an insurmountable wall or blessed wings. Let the higher energies find man open to receive them.

The Thinker advised, "Do not have friends among careless people."

834. Urusvati knows the power of victory over darkness. What is new in this? The need for enlightenment and the significance of the broadening of consciousness were indicated long ago. Human emanations were recognized in the past, but it must now be added that man can increase his emanations through the power of his will. Of course, this should not be told to novices, who might attempt to strain their wills without expanding their consciousnesses.

One must not forget about the constant, enlightening phenomenon of learning, which is called the torch of victory. Only with it is man able, by the power of his will, to increase his ability to bear light. This will help man in the Supermundane World, and he will become a true light-bearer. He will help himself and his surroundings, a guiding light for the broadening of consciousness. Man should constantly remind himself that he can, through his labor, kindle this inextinguishable, sacred light.

The wayfarer in the Supermundane World should send gratitude to all those who helped

him to kindle the salutary torch. Yet, it is not easy to conquer the darkness of ignorance. We shall not tire in asserting the harm of ignorance. Man must never think that the monster of ignorance has been conquered. There is much work for the tiller in the field of knowledge. The condition of Earth itself proclaims the illnesses of humanity.

The Thinker declared, "Light-bearers, increase the strength of your Light."

835. Urusvati knows the gift of equilibrium. Humanity in its ignorance attempts by all means to violate this precious gift. Among the many destroyers let us not forget those two ugly nonentities, despondency and irritation.

Since they are so harmful, why call them nonentities? The reason is simple, because anyone, even a weak man, can conquer them if he wishes. Truly, the causes for irritation and despondency are usually petty. Everyone can feel ashamed of those times when his will was weak.

Likewise, when he is on the way to the Supermundane World man will regret the burden he has imposed on himself. The load cannot be thrown off when crossing into the higher spheres. Particularly burdensome are those small accumulations that on Earth are regarded as harmless. Like a fog they wrap themselves around a darkened consciousness. Man understands with difficulty how unwise he was to disturb the precious equilibrium.

Fools think that equilibrium is something cold and deadening. They cannot understand the intensified vibrations and rhythms of the motion of ascent. Yet, unless they realize on Earth the harm they cause themselves by beclouding their insight, they will wander in the supermundane regions. Therefore let us remind them, whenever possible, about the harm of irritation and despair.

The Thinker said, "He who gives in to irritation and despair cannot think about Infinity."

836. Urusvati knows the gift of insight. People often confuse this gift with goalfitness. They ask, "What difference is there between such close concepts?" Goalfitness can be cultivated amidst earthly conditions, but insight is developed over many lives, and is deepened in the Supermundane World. It is a great asset.

Man correctly understands events from an external point of view. But man can also sense when a path can lead him astray, and though he may not be able to point to the cause of his feeling, his heart knows that something should be avoided. Usually people will call such a feeling intuition, and they will be right, but they have to first admit in their consciousness the existence of intuition.

Such intuitive feelings must not be ridiculed. Man can be illiterate and at the same time bear within himself this gift of intuition. Intuition commonly is regarded as directed into the future, but it is a help to the present and works throughout one's life. Thus let us

treasure the accumulations gathered over many lives and during labor in the Supermundane World. Let us not forget that one must labor there too; mental creativeness is by no means as easy as the ignorant think it is.

The Thinker declared, "Manifest insight in everything in your life."

837. Urusvati knows the gift of divisibility of attention. Persistent intensification of the will can increase one's ability to pay attention simultaneously to different objects. Do not think that such a gift is only inherent in some geniuses. Everyone, in the course of different existences, can develop the ability to keenly observe his surroundings and answer different questions. One can write letters to several people at once; thoughts can be sent to all parts of the world, simultaneously. This ability could be called the "threshold" of the spirit's divisibility.

It is necessary, from one's early school years, to develop attentiveness. This is needed for the Supermundane World. Without it the traveler will find himself surrounded by a great variety of new impressions and thus will lose the ability to assimilate them. Without having trained his attentiveness, he drowns in waves of unfamiliar vibrations and sinks into chaos.

It should not be thought that each new dweller in the Subtle World will at once be given a Guide. He must first find within himself the ability to understand mental guidance. True, the language of thought is the same for all, but anyone who has not developed this ability to think cannot achieve an understanding of such help. Therefore We advise you to not neglect thinking about the Supermundane World during your earthly days. Watchful attentiveness can reveal many things not perceptible to the ignorant.

The Thinker advised that one think every day about the future life and intensify attention to the far-off worlds.

838. Urusvati knows the gift of living creativeness. Man creates constantly, consciously or unconsciously, physically or mentally; whether awake or asleep, man continues to create, and in this he fulfills his higher purpose.

Man cannot help but create; when he is creative, he is in contact with the highest energies. Of course, we cannot compare the creativeness of a great thinker to that of a savage; they are incomparable, and yet they will both be in contact with the fundamental energy.

When engaged in creative activity, one is constantly ascending or descending. One can imagine an apparatus—a psychograph—that can register the smallest vibrations of human creativeness. The line it draws will be quite complex. Subsequent to the exaltation of heroism can come pitiful despair or destructive fear, or irritation. The apparatus would register the fall, but could rise again in the rapture of love and joy.

It is impossible to imagine today's man as ever-ascending. Such a constant, ceaseless ascent is possible, not only for a person, but even for an entire group or for all of humanity. However such an expansion and unification of consciousness is still a dream, but every dream is a command to oneself, and the Great Forces will hasten to help the bold spiritual toiler.

Something similar takes place in the Supermundane World, but earthly man should remember his responsibility in the task of world construction. Thus, in the beginning, let us remember that man creates constantly.

The Thinker said, "Who can indicate the limits of human creativeness? Infinity itself is the measure."

839. Urusvati knows the gift of labor. Humanity is beginning to understand labor as having great value. We regard labor as the highest standard, but many still think that it is a curse. Where does such an unjustified idea come from? It is because of a lack of understanding of the Supermundane World.

People do not want to know the first principles of the supermundane life. They do not realize that labor is liberation from the ego, that most harmful impediment to the attainment of supermundane creativity. Labor of high quality permits man to rise above the ego. A creator, at the time of true inspiration, does not think of himself. A worker striving for better quality cannot be enslaved to his ego. Therefore, the gift of labor is liberation from selfhood.

Selfhood can be eradicated by the mind, but are there many who can think in such a lofty way? Labor can help people and protect them from the imperfect conditions of life. People do not use labor enough as a safeguard against falling into the depths of vulgarity.

Searching for higher quality is already a striving into a better future. For good reason the Yoga of Labor was offered to humanity as a direct path to achievement. Let us not be silent about the need for labor, even in early childhood. Family and school must mold the future laborers and creators.

The Thinker said, "Prayerfully let us accept the gift of labor."

840. Urusvati knows the gift of courage. Because of opposing vibrations, an audacious individual can become afraid, but a courageous hero is fearless. Manifesting courage is more than just an earthly attainment. Courage is also developed in the Supermundane World.

A seeker who desires to enter the path of courage receives Help from the Highest. Though he will be exposed to many terrors, he will know that his essence is inviolate, and even the most terrible will not upset his rhythm. With this firm armor the hero

proceeds in his earthly life. He can be assured that he has received a great gift.

I can hear the grumbler whisper, "What is new in this? Does not man already know about the benefit of courage?" But he does not know, and the grumbler himself does not attempt to cultivate this valuable quality within himself. One can tirelessly develop the quality of courage in any circumstances of life, and in this striving one can recall long-forgotten accumulations. Active courage is always beautiful, but this is not known by the grumbler, for he does not strive to the beautiful. For him podvig is just an empty word. He does not understand why the hero cannot tolerate a vulgar way of life. The grumbler cannot calculate the true benefit of courage; even in his life in the bazaar a little courage would be of value. But the grumbler prefers to vegetate in the soil of timidity, rather than be kindled by podvig. After all, podvig can be performed in the humblest kind of life. People do not understand that courage is the shortest path.

The Thinker taught that one must proceed into the Supermundane World filled with courage.

841. Urusvati knows the gift of learning. The skeptics will ask, "Can learning be a gift? Is it not an achievement of our free will?" From the point of view of narrow materialism it is so. But refined, exalted thinking understands that learning needs Supermundane Cooperation.

Every thinker can recognize that beyond the mere accumulation of facts is the more elevated level of knowledge, and this is already a higher gift. One cannot refine one's receptivity by earthly reason alone. A true scientist realizes that his knowledge contains some kind of higher threads, which provide an unexpected expansion of what was already learned.

Such an event—when the Higher Guides consider it necessary to interfere for the sake of the Common Good—may be unperceived. But the results would be greater if the scientist consciously recognized and accepted the Higher Guidance; then the Supermundane World could manifest itself in all its glory. The human heart senses expansion, as if ready to receive something Great. Such moments may lead to illumination, but one must learn to accept this current of Beneficence. Forced measures are not needed. One has only to open one's heart and summon in thought the Great Teacher.

The Thinker said, "Teacher, bless me in my learning."

842. Urusvati knows the true meaning of supermundane standards of measurement. Researchers in supermundane science often wonder why earthly dates do not coincide with supermundane ones. This circumstance often promotes doubt in those who are not firm in their resolve. Only by profound study of the conditions of the Supermundane World can one understand that supermundane measures cannot fully coincide with earthly ones.

A man standing on a mountaintop will think and feel differently from someone who is in a deep valley. Supermundane and earthly measures differ even more. In the Supermundane World measures correspond with the essence of those events upon which Our Indications are based. Only a keen observer can perceive the inner connections between events that relate to Our Indications.

Often secondary events can seem insignificant and irrelevant, and only an attentive, keen eye can see a noticeable connection. An unprejudiced scientist will then point out, "Truly, the Supermundane World is close to the earthly one, yet the higher measures must be carefully observed." Thus it can be seen that the supermundane language cannot be the narrow language of Earth.

The heart is always indicated as a focal point of man's essence. Only the heart can listen to and understand the light touches of the Supermundane World. This must be remembered.

The Thinker said, "Teacher, teach me to understand the whisper of the Supermundane."

843. Urusvati knows the true meaning of joy. In ancient India there was a community of physicians who were called "creators of joy." They believed that for successful healing the patient had to be surrounded by joy. They had learned about the healing properties of joy that attract the best vibrations, both mundane and supermundane; by this method, the patient's condition was improved and his cure proceeded successfully.

Physicians of other schools ridiculed the creators of joy. They could not admit that the quality of vibrations assisted the physical healing. Nor could they imagine the spatial power attracted by psychic influences. Such influences should not be commands, but a festival of the spirit. Also, it can be seen that when the physician speaks with joy, the patient more readily trusts him.

Not only the physical substance of this remedy but also its subtle, magnetizing effect on the process of treatment, work in cooperation with the best forces of the patient. Whether near a patient, or in the entire scope of life's creativeness, do not forget the healing quality of joy. Find the resourcefulness to summon joy even during difficult days. Find the strength to create joy, for there are many possibilities in space to kindle bonfires of joy. Truly, joy is the best guide on the supermundane paths.

The Thinker said, "Teacher, help me to unite with the Supermundane Joy."

844. Urusvati knows the true meaning of labor. We affirm labor as the universal value. We call labor the source of healing rhythm. We repeat that labor provides real joy to the worker. We place labor into the foundation of the family and the state. But now We must add one more, the most significant quality of labor—that it gives joy not only to the worker himself, but also to others.

Any labor undoubtedly gives joy to someone. The joy may not be great, but it might also be vast. The manifestation of universal joy is produced by labor.

Let us not forget that in the Supermundane World such joy is incorruptible. It creates gratitude. This unity of vibrations helps the traveler in his supermundane pilgrimage. In this special attention must be given to the fact that the gratitude is not directed to the laborer personally, though these pure feelings will follow him on Earth as well as in the Supermundane World. He will not know those who are grateful to him. The most treasured step on the ladder of ascent is the impersonal, self-healing step upward.

Cooperation is valued when it is strengthened by devotion. Thus let us understand labor as an action of united joy.

The Thinker saw labor as supermundane joy.

845. Urusvati knows the true meaning of friendliness. The luminous emanations of friendliness are a good guide on Earth and also in the Supermundane World. Sincere friendliness is especially needed in the Supermundane World. The energy of thought and the evident emanations exclude any possibility of deceitful intent. In earthly life friendliness creates new possibilities. A friendly glance at one's enemy is not a sign of weakness, but, on the contrary, a sign of advantage.

People should be educated in the realization of the benefit of friendliness. The full value of this quality may not be understood quickly, but undoubtedly an elevation of consciousness will take place. Once again, during this education the harm of hate and revenge should be taught. This is particularly needed now, when malice and hatred are enveloping Earth with a ruinous shroud.

Do not think that these reminders are simply abstract moral precepts. The planet is ill, and people add to its destruction. Therefore, let us gather every grain of friendliness. Let us fill space with transmissions of friendliness. We do not know who will be reached by our sendings of kindness, but they will carry with them a pan-human benefit.

The Thinker advised, "Send out thought of kindness. They will reach their destination."

846. Urusvati understands the true meaning of forgetting. The sages say, "Nothing disappears, everything has a reason." If something has sunk into the depths of consciousness, there is reason for it. If we study that reason, we will find that the forgetting was beneficial.

People also wonder why a memory long-forgotten sometimes emerges unexpectedly from the consciousness. There is a reason for this. Unforeseen vibrations may have awakened the slumbering memory, or the individual may have needed to acknowledge something long ago experienced, or perhaps the Supermundane Guides found it necessary to remind him about his responsibility.

We do not have in mind that careless loss of memory that comes from lack of discipline. We regard this as a dangerous vice. Children should be protected from falling into undisciplined carelessness. People often happily admit to negligent forgetfulness, not realizing the kind of vice they are confessing to.

Forgetting is natural. It collects treasures in the consciousness, and guards them solicitously until their destined time.

In truth, it is impossible for one to remember all the details of one's past. Only in the Supermundane World do the details appear to one, as saviors or accusers. It is impossible to remember, and to accept or reject every detail. For one who strives, forgetting is nothing but the preservation of treasures whose hour will come like a lightning bolt of illumination.

We value the person who knows how to manage accumulated treasures. We are ready to help to summon out of the treasury the needed vibrations.

The Thinker said, "I will also accept forgetting as a gift."

847. Urusvati knows the true meaning of compassion for the less fortunate. Let every act of compassion be a step of your ascent.

A fool beats his exhausted donkey and thus does only harm. But a wise master lets his donkey rest and feeds it, and thus receives benefit. It is the same with the ignorant. It is wrong to rebuke the ignorant in anger, for such abuse is only harmful. But there will be benefit if one makes allowance and finds appropriate words. It is not easy to empathize with the ignorant, but a thoughtful person will understand that when a passage is low, one must stoop to proceed.

Much has been said about compassion, yet every act of compassion requires that one know how to bend to the level of the needy one. Indeed, this affords a glorious ascent. In the Supermundane World, mercy and compassion lead to a speedy ascent. The pilgrim learns to harken to the voices of pain and is imbued with thoughts of healing, which, like wings, bear him aloft.

Man should constantly seek for opportunities to act with compassion. Schools should teach the benefits of compassion, and that negative judgment is fruitless. It can be avoided if one remembers that destruction is, for us, not equal to construction. Let us leave destruction to the wisdom of Cosmos; let us create.

The Thinker said, "Teacher, point out to me the way to ascend in compassion."

848. Urusvati knows the true meaning of inspiration. In many languages, this word clearly refers to influence from without. People love the word inspiration, but often

misuse it, not considering its origin.

Even those few who know the origin of the word differ in their understanding of it. Some accept that there is some external personal influence, while others think that an impersonal energy is involved. There is no reason for disagreement, for in every personal action some impersonal energy is at work. It is time for people to recognize the true meaning of the words they utter.

But is it possible to discuss the meaning of inspiration without an understanding of the Supermundane World? No one can acknowledge the cooperation of Higher Forces when he denies their existence.

The word “inspiration” is especially used by artists and scientists. The reason for this is clear since these individuals can more often receive influences from the Supermundane Spheres than ordinary people. The influences would be more frequent if people accepted them consciously, but regrettably the existence of the Supermundane World is generally not acknowledged.

How can recognition of the Supermundane World be expected, when people are so engulfed by hatred and destruction? Even so, the word “inspiration” has not yet been expunged from the dictionary! It can be hoped that teachers will appear in the elementary schools who will explain the great meaning of inspiration. Children should hear about Supermundane Cooperation. This idea will not cause harm, but will touch them like beautiful wings!

The Thinker said, “Teacher, inspire me to better creative work.”

849. Urusvati knows the true meaning of enthusiasm. This beautiful concept proves the communion that exists between the Higher Worlds and the forces of the human spirit. Those who deny the existence of the spirit and the soul should not use the word “enthusiasm,” yet they love to repeat it, not really understanding its meaning.

They make use of the thoughts and words that fill supermundane space and at the same time deny the existence of the unseen life and the invisible influences existing there. It is not surprising that the concepts known to the ancient world that we are obliged to speak about have become completely distorted.

People of the ancient world created many words of great significance. They knew why these words were needed for humanity, but the centuries have swept away the meaning of many great concepts. Human thought turned to the daily routine and to what people mistakenly thought was progress in life. Ignorance came upon them, stealthily and unexpectedly. Dry reason, instead of a broadening of their horizons, narrowed them down to a state of ignorant negation.

It would seem that scientists should seek and not engage themselves in negativity.

Enthusiasm must descend upon the consciousness of a scientist, and he must evaluate its significance. However, by denying the guidance of Supermundane Forces, the scientist weakens himself.

Enough has been said about the conscious creativity that brings clairvoyance and clairaudience, but to achieve these one must first understand what kind of powers he will manifest and what kind of Cooperation is ready to help him. Only then can true enthusiasm be affirmed.

The Thinker advised that even in daily life one should not forget about enthusiasm.

850. Urusvati knows the true meaning of kindheartedness. The beautiful concepts of goodness and kindheartedness should not be demeaned by the ignorant. To them a good-hearted person seems foolish and is not to be trusted. What can be higher than a striving toward beneficence, toward good? It is the wise man who directs all his forces toward good. And when he is in the Supermundane World he will not regret his striving, which, as a magnet of good, will attract to him the best companions on the path.

People in the earthly state dream about cooperation, but in the Supermundane World it is even more keenly experienced. It strengthens the spirit and multiplies the psychic energy. While on Earth, people attempt to raise their consciousness with all kinds of yoga, in order to approach the Higher World. But the Supermundane World demands much greater tension in order to advance. Continuously, without ceasing, the pilgrim in the Supermundane World must move forward—or fall backward, like a stone dropped into an abyss. Goodness offers protection against this, but man must first acquire true goodheartedness. It will help to avoid irritation, violent anger, and malice.

We are not talking about unimportant and impractical matters. The world is so engulfed in hatred that the life preserver of good is indispensable. Man should search for the many forgotten or corrupted concepts. He must learn to apply them in their true meaning. Much good can be found buried in the dust of the ages.

The Thinker insisted, “Put on the armor of goodwill and you will become unconquerable.”

851. Urusvati knows the true meaning of grace. Primary energy, grace, psychic energy, fiery energy, prana—there have been many names over the centuries, but the meaning is one. Life-giver, channel of the creative force, impeller to knowledge—thus can people understand grace. But people are far from understanding the foundations of the universe, and will ask, “If the primary energy fills space, why does it not act equally on all of humanity?”

Those who question do not know that there are no two people alike, or that the energy must be acknowledged, invoked, and accepted. An ignorant person is like a patient who demands immediate effect from a remedy. After the first dose he is ready to deny. Thus

acts the one who does not acknowledge the primary energy. Likewise, an ignorant person does not understand that one must know how to invoke the energy. The pure will must be tensed so that the fiery magnet is activated. The magnet cannot come to life without the cultivation of the will.

It is also difficult for man to accept grace in earthly life. Like a bird of paradise, grace will beat its wings against its cage, losing its best feathers. He who accepts grace must keep the wonderful bird free, but how to treat it so that it does not become a pitiful prisoner? People have invented many different ways to adapt their everyday lives to the grandeur of the beautiful energy, but often without giving a thought to the meaning of the word grace.

The Thinker rejoiced when he sensed the presence of grace. He said, "I was touched by the fiery bird, the messenger of the Supermundane World."

852. Urusvati knows the true meaning of faith. People speak about blind faith, but We affirm the seeing faith. Faith is knowledge, but knowledge is divided into that of the mind and that of the heart. It is not easy for people to discern the dividing line of this knowledge, but they must understand that knowledge of the heart cannot be acquired if there are no supermundane accumulations.

Truly, it is not possible to advance in the Supermundane World if the fiery magnet of the heart has not been activated. It should be understood that the magnet must be developed to the fullest possible degree in the Supermundane World so that it may shine forth in the earthly life.

Many ways were invented by people to artificially ignite the magnet. But others thought that only spiritual development could add to the development of the magnet—these were closer to the truth. Bodily exercises cannot develop spirituality. Only mental discipline can produce elevated heart-knowledge. But how can one explain to people that every day and every hour are important for supermundane achievement? The mind can impede the heart and deprive it of precious insights.

The Thinker said, "My knowledge is limited, but I have faith."

853. Urusvati knows the true meaning of striving. People often fail to distinguish between the spiritual striving of the heart and the physical tension of the reasoning mind. Unfortunate misunderstandings can bring disastrous results. One can beat one's head against cold stones, but the descent of creative energy will not take place.

You may wonder how one learns to distinguish between the various energies. In order to accept the current of higher tension, it is necessary, first of all, to refine one's consciousness through lofty thinking; thus will come the expansion of consciousness and the kindling of the fire of the heart. This illuminating state can come upon one quite unexpectedly.

More than once have We reminded you that the measures of the Supermundane World are different from the earthly ones. Only by understanding this can one grow accustomed to the Supermundane World. No routine practices or exercises are needed; only thought can elevate man. Only during focused thinking can man feel the presence of the inner fire.

In the ancient teachings can be found indications about the precious talisman that is found in the heart. Truly, it is possible to compare the fire of the heart, kindled by supermundane energy, to a talisman.

People should not think that they must retreat to the life of a hermit in order to properly develop their consciousness. Amidst daily life on Earth can be found beautiful striving, and such podvig will be even more wonderful. But the striving must be sharpened, like the arrows of an experienced archer.

Teachers in schools should speak about the power of lofty striving. Moments of silence should be introduced, when children can direct their thoughts to the Beautiful. Such moments may evoke the fiery sparks in their hearts.

The Thinker advised people to gather together, and in silence to direct their thoughts to humanity.

854. Urusvati knows the true meaning of open-mindedness. Humanity can be classified into those who allow and those who deny. The first carry within themselves the seed of the New World; the second produce only cosmic rubbish. However, if one wanted to draw a line demarcating these two types, one would be amazed at how tortuous the line would be.

It is quite astonishing that among the deniers one can find great leaders and scientists. They do not realize that their creativity could increase through liberation from the darkness of self-imposed denial. Only in the Subtle World will they understand how much they have impeded their own progress.

But in earthly life, such deniers are beyond help. Only a strong shock can expand their horizon. Special attention should be given to children, for their consciousness is not yet polluted.

Some think that We offer only moral instruction, but they forget that We are laying the foundation of the Fiery Yoga. For its natural development, a moral foundation of life is necessary. Only a pure heart will not be reduced to ashes by the fiery link with the Highest Forces. It must not be forgotten that people need constant reminders, but they must be given instruction in different forms, according to their capacity and state of mind. Truly, the Teacher must be vigilant and resourceful.

The Thinker advised, "Inspect your own locks, and make sure that you can open them."

855. Urusvati knows the true meaning of friendliness. In his very nature, a Yogi is friendly. He examines every human manifestation thoroughly, and if he finds a particle of good in it, he bases his judgment on that particle. But if the Yogi senses just cosmic rubbish, he will sweep it away, knowing that this kind of decay can be transformed only by fire. A Yogi understands that it is impossible to judge anything correctly by its changing state. It must be examined in its various stages of manifestation, prior to forming any judgment as to its essence.

Understand that this is the basis of friendliness. It is better to err on the side of good than to judge harshly. But the heart of a Yogi will not be deceived; his sensitive vibration will make no mistake in recognizing cosmic rubbish.

Supermundane vibrations can recognize infallibly the decay of a human being. In time it will be possible to utilize these refined vibrations in earthly life too. But one should not expect the appearance of such sophisticated apparatuses any time soon. The coarsened state of humanity is evident, and it is not yet possible to break through the armor of ignorance. Yet, evolution is proceeding.

The Thinker asserted, "Maintain friendliness as a torch in the darkness."

856. Urusvati knows the true meaning of striving. All labor requires concentration in order for the quality of labor to be heightened, but such concentration is external. We wish to remind you about inner striving. Such striving should be familiar to everyone, but in fact it is rarely seen.

Man must familiarize himself with the Supermundane World and show full understanding of the Higher Helpers. But how will he know his treasures, if no one tells him about them? From childhood, people are kept separate from the Supermundane World, and are forbidden to even think about anything "supernatural." They grow up, like the blind in a forest, directionless, until they knock their heads against trees.

Such a big shock is needed for one to be illumined by the inner light. Then one's search begins, and Higher Help becomes possible. In truth, the seeker will notice that his striving enhances the quality of his achievement. Help comes as if by accident, when something is found or someone is met.

Man should free himself, the sooner the better, from his absurd ideas about the accidental nature of events. There is cause in everything, and it is wise to find its source. Striving, like the force of a magnet, increases the power of the seeker. An inner striving will not impede one's labors. On the contrary, as an incessant pulse it affirms the ascent. Man should think about the ceaseless activity of the heart and understand it as an example of incessant striving.

The Thinker said, "A magnetic arrow knows its direction."

857. Urusvati knows the true meaning of rest. We have already said that rest should be a change of labor, but there are other beneficial ways to rest, such as communion with the Supermundane World, enrichment of knowledge, contemplation of the grandeur of nature, and human creativity. Some will call these ways of rest a broadening of consciousness, others a liberation from ego, and others, a victory of the spirit. They will all be right. The rapture of lofty perceptions can transform one's life, if one is able to sustain the valuable inner vibrations.

It is regrettable that people can so rarely make use of these true values. Usually, negative feelings impede recognition of the most beautiful. Rather than take the given opportunities to rest, man sinks into irritation and harms not only himself, but all his surroundings.

The true nature of rest should be explained in the schools. Rest brings health to the spirit and the body. Let the young builders of life find a balance between labor and rest. Let them find the time to think about the Supermundane World. It is possible that they may start with ridicule, but later plain logic will compel them to think more deeply. They may start thinking about astronomy, or chemistry, or any branch of physics, and will stumble upon something as yet unknown to them. Especially now, when people begin to think about energies, it can be expected that inquiring minds will understand the breadth of possibilities that transform life. Unfortunately, people are still too far from freedom of thought. May thought liberate the oppressed slaves!

The Thinker said, "Labor is the liberator, and thought is the guide."

858. Urusvati knows the true meaning of faithfulness. Adamant—thus was called this quality of loyalty in ancient times. Loyalty, steadfastness, and unwavering determination build a stronghold against doubt, wavering, and treason. Radiant faithfulness is a wonderful manifestation. Yes, yes, yes, it is time for people to learn about clear imprints produced by their emanations.

Initial experiments performed in the study of emanations have produced discoveries that have already attracted inquiring minds. At present, when scientific instruments have been refined and enhanced, scientists should without delay continue with further experiments. The significance of the study of emanations is enormous. The New Era is in need of affirmation of subtle energies.

Similarly, medicine will progress when people understand how beneficial positive emanations are, and how harmful are the emanations of malice. The fact is that emanations do not perish, but saturate the surrounding space. People search afar for the cause of epidemics, but they should look within the human organism. The quality of emanation also has great significance in the Supermundane World, where the subtle body brings with it its own, customary emanations. The individual there can be a

creative Magnet, but can also be a repulsive monster. It is not easy to rid oneself of ugly accumulations. Therefore it is wise to surround oneself with a salutary light. But, for this, one must first of all accept the Supermundane World and strive to it in full faithfulness.

The Thinker advised, "Remember that loyalty is a reliable shield."

859. Urusvati knows the Ineffable Essence. The divisibility of all that exists is unlimited, yet in each separate part can be found the smallest "something" of the Ineffable Essence. The ancient thinkers, the alchemists, called this "something" "The Treasure of the Mother," "Eye of Jupiter," "The Stronghold of Victory." Now science has come to the realization that this basic particle should be studied.

One may ask how the alchemists, with their imperfect apparatuses, could cognize the finest particles of Be-ness. Indeed, only by way of psychic cognition. We speak about this early example in order to remind you that even perfect apparatuses must have the participation of psychic energy. Science must attempt to solve its difficult problems, but it is time to acknowledge the role that psychic energy must play.

People often boast about their lack of belief, and then indifferently throw together many incompatible concepts.

The Thinker said to those proclaiming their disbelief, "You do not have to believe, but you should know."

860. Urusvati knows the meaning of the expansion of consciousness. There is much confusion and lack of understanding about this concept. Inexperienced researchers think that such expansion comes from without, and that the lucky recipient need only accept with gratitude this highest gift. Such researchers forget the law of free will. They would be distressed to learn that expansion of consciousness comes not from without, but from within. Only the fiery magnet of the heart, ignited by lofty thinking and striving, can attract the highest energies. The power of the highest energies transforms the consciousness and makes it receptive to knowledge of the Laws of Be-ness. People do not value the magnet of the heart and thus diminish their own significance.

It is impossible to believe that the Higher Forces would coerce the free will. On the contrary, the beautiful fact is that man is the initiator of his own ascent. Cooperation will develop depending on the power and purity of his thinking. Thus, man alone prepares his place in the Supermundane World.

The appearance of the Teacher depends on a high level of thinking of the seeker, in whom a low consciousness can act like soggy clothing weighing down the body of a drowning man, making rescue most difficult! Of special importance is the expansion of consciousness leading into the future. A person with a broadened consciousness understands the past as a bridge into the future.

The Thinker said, "Strive to the future, it is calling."

861. Urusvati knows the true meaning of love for the future. It has long been said that life is an uninteruptible current. It can be said that life is a flight into the future. But many people fear the future. Some are sadly reconciled with its inevitability, but only a few love it. It is right to call these few the winged ones. They sense how their invisible wings carry them over the planet. They can discover great truths and can become true scientists. They are confident that none of their discoveries will be lost. They greet each day as a new possibility. They love victory, and stand up against ignorance.

Whence is born in these workers a readiness for incessant labor? Love is a powerful impeller. Love is a magnet and the beginning of achievement. Love for the future is the most powerful impeller and it safeguards the worker from stagnation. Love makes possible the understanding of the Supermundane World.

People often speak about meetings with their dear ones in the Supermundane World. They do not love the future as a fiery victory, but it is good that they dream about the Supermundane World, if only for the dear ones. Yet, how beautiful the Supermundane Path can be for the aspirant who strives to the future! He will lose no time in seeking the solutions to the problems that occupied him in his earthly life, and he will find the Higher Guides.

The Thinker said to children, "Love the future, and your wings will grow."

862. Urusvati knows the true meaning of love for nature. An Agni Yogi loves nature. In its smallest and greatest manifestations he perceives beauty. He feels the grandeur that saturates space. The Yogi knows that for him nature is a window to the far-off worlds and an entrance into the Supermundane World.

It is essential to remind people about the significance of nature, for many do not know how to observe it and do not perceive its importance in their lives. One can see in many children an attraction to nature, and, particularly, to the heavens.

The teacher can observe that there are two kinds of children, and should help those in whom burns the fire leading to the far-off worlds. The existence of these qualities indicates the precious accumulations of former lives. One may expect from such children labor for the common good. This is kindled in them by exaltation before the grandeur of the Universe. But adults often dismiss the most precious traits of little children. Urusvati remembers how her own beautiful vision was ridiculed. Thus, many remarkable manifestations of higher energies are seen by ignorant people as empty nonsense. It is long overdue for true scientists to come to the help of the little children, whose eyes and ears are open.

The Thinker said, "Love Nature and it will teach you to ascend."

863. Urusvati knows the true meaning of assimilation. I have already spoken about containment, tolerance, and understanding, qualities that must be crowned by assimilation. Synthesis can be developed only through assimilation. What is assimilation? With the expansion of consciousness must come the absorption of what has been learned. It becomes, as it were, one's own. With such a treasure the traveler enters radiant into the Supermundane World, for his inner light has been increased.

Such a provident traveler, in most cases, keeps a clear consciousness, and does not need rest through sleep. True, there may be cases of sickness when rest is needed, but even in that condition the assimilated treasure will shorten the period of inactivity. An enlightened seeker strives to the future and on all paths thinks about creativeness. The magnet of his heart will be drawn to the Cosmic Magnet and will propel the heart toward thought-creativity.

"Beautiful is the attainment of thought-creativity." Thus ordained the Thinker.

864. Urusvati knows the true meaning of compassion. Maitreya, the Lord of Compassion, impressed this pan-human feeling on the future mind. Yet the confusion of the present world is great!

Many physicians will be needed to cure humanity. Psychic epidemics are increasing, together with the bodily ones. Compassion can arm physicians for their urgent battle.

There are some feelings akin to compassion, but only compassion itself is without selfishness. Pity, for example, can be somewhat patronizing, and even charity can have selfish motives, but compassion aids the suffering, taking the entire burden of pain upon itself. It studies the cause of the pain and offers psychic energy to revitalize the ailing psyche.

Psychic illnesses should be understood in a broad sense. People enter upon a path of confusion and thus grow helpless. Much energy for good is needed to support, to not offend, and to express hope in the simplest of words. A sick person can be quite vain and one should not give the impression that his faults are known. Truly, compassion is the most tender and sympathetic feeling. Let us not forget how a subtle feeling helps in the Supermundane World. It reveals the magnet of the heart, and its power makes one invincible.

The Thinker asserted, "Compassion is the crown of the future."

865. Urusvati knows the true meaning of instant illumination. It was said long ago that in a single sigh we are transported into the Supermundane World. A simple statement, yet much perplexity has accumulated around it.

After partaking of a heavy meal people sigh, but are not transported anywhere; nor are they transported into the Supermundane World when they sigh during life's misfortunes.

Man sighs when angry or irritated, but only becomes more rooted into the earth.

The process of illumination is very complex and difficult to understand. Very few grasp that many conditions are necessary for illumination to occur. First of all, tranquility of the heart is needed, but this is not an easy state to achieve. Both inwardly and outwardly it strengthens the link with the Highest.

Man is not able to cognize with his mind when and why the beneficent moment will come. The reasoning mind is a poor adviser! Instead of giving help, it can mislead. Only the heart can sense the sacred stillness and in this striving true straight-knowledge is developed.

Developed people can live a life filled with supermundane experiences without being diverted from labor and creativity. The very highest quality will fill the labors of such an enlightened individual. A beautiful illumination descends upon the heart, and man transforms his life into an unending podvig.

The Thinker taught, "Hold the entrance pure, so that the Messenger may enter."

866. Urusvati understands the essential cause of harm in malicious speech. It is time to acknowledge the primary energy, and to stop separating moral concerns from the physical side of things. It has long been necessary for humanity to understand the significance of emanations and vibrations, yet, despite all evidence, humanity continues to deny the simplest laws of nature.

Humanity repeatedly hears about the harmful effects of evil thoughts and speech, yet continues to fill the world with such poison, not aware that it causes widespread degeneration and other calamities.

It is time to examine reality with the eye of the true scientist, and, in medical terms to point out the irreparable harm of evil thinking. It is time to speak in the schools about the pernicious harm of the malicious curses that children hear in their homes. But the world has a shortage of teachers and no one warns the children about the consequences of such evil speech.

It is not only drunkenness and narcotics that destroy the organism; evil thinking is no less effective in opening the centers to every possible malady. An evil man is defenseless against pernicious influence. It is not the light of the Supermundane World that surrounds him, but darkness. It is time to understand that evil is a decomposing force, and in evil a healthy generation cannot be born.

The Thinker went to the bazaar, warning, "Hurry, free yourselves of the fetters of evil thinking." The fools only laughed at him.

867. Urusvati knows the true meaning of auto-suggestion. Many regard this concept with

disdain, but proper auto-suggestion is a true staff on both earthly and supermundane paths.

People should understand that self-command toward good and the General Welfare will attract Supermundane Help, and victory will come when one commands oneself to overcome the obstacles. Such a victory through self-command shortens the path. It also should be known that in a beneficent command vibrations are created that unite one with the Higher Forces. But even such simple ideas must almost be forced into the human consciousness. Man pictures only dimly his best gift—free will. He does not realize the responsibility this advantage places upon him. How will he make use of free will if he does not understand the power of self-command?

It was said long ago that man should first of all conquer himself, but what kind of victory would it be if man were not imbued with the will to good? Let us remember that auto-suggestion is truly a scientific concept. Everyone, under any conditions, can develop it, and the Supermundane Dwellers will rejoice at seeing new possibilities for cooperation.

The Thinker said, "Friend, light your lamp. Welcome guests will appear."

868. Urusvati knows the true meaning of psycho-life. Even the ignorant, and the dull and obstinate, cannot deny the existence of the psychic world, though they attempt to hide it under absurd names. Of course, it is not to be expected that such people could realize the great significance of the psycho-life, since even more advanced people have not learned to embrace it in all its significance.

Humanity must increasingly be reminded that evolution intensifies the psycho-life, and that it is essential to learn to perceive the vibrations of this higher energy.

Man realizes that psychic energy protects him from illnesses, and from doubts and depression. But, even more than providing such protection, psychic energy can transform one's entire existence. Likewise, psychic energy leads one into the Supermundane World. Affirming the new consciousness, the influence of psychic energy can be observed in all details of daily life, but for this one must respect its existence.

Man is too occupied with the physical aspects of life and deprives himself of the experience of illumination. Man can find at least a moment to mentally tune himself to a higher tonality, but for this it is necessary to understand the importance of the psycho-life.

Again We suggest to the school teachers that they point out the beauty of the psycho-life. But how many teachers can realize its meaning? Humanity must ease the burdensome lives of teachers so that they can clarify for themselves the essence of the psycho-life. Presently, the world is in such confusion that it is important to repeat about the principle of psycho-life.

The Thinker asserted, "The Psychic World knocks at the entrance. Hasten to open the door."

869. Urusvati knows the true nature of thought. You already have heard about the art of thinking, about the broadening of consciousness, and about the mental command, but now it is necessary to learn about the basic quality of thought. Thinking is the sharpener of psychic energy. It intensifies it and directs it into space. The stronger the thought transmission, the more powerful will be its interaction with the current of primary energy.

Thus, man is a constant conductor of the most powerful energy. An explosion of this energy is like an electrical discharge—the shorter the transmission, the stronger the explosion. Therefore We advocate thinking with brevity, so as to create a series of repeated explosions. Such repetition is the most powerful, but one has to grow accustomed to the brevity of expression. Some people can transmit thought in lengthy sendings, but the result is like a pool of stagnant water instead of a tempestuous torrent.

It should be remembered that the energy of thought is a fiery energy, and thus the comparison with an explosion is fitting. Likewise, it should be known that even the most ordinary mental sendings should be brief ones. Everyone is acquainted with the act of suggestion, and for success one must know how to send the briefest command.

In order to become familiar with the Supermundane World, brevity and clarity of thought are good guides. It is inadvisable to mumble incoherently when you seek a better road. Even children should be taught the importance of brevity and clarity in words and thoughts.

The Thinker said, "Let the explosions of thought merge with the great current of whirlwinds."

870. Urusvati understands the importance of broadness of outlook. A yogi possesses an outlook that is unlimited. A person who shuts himself in the dungeon of negation cannot be a yogi. It is said that the yogic nature is formed gradually over many incarnations, but this does not mean that man in each incarnation should not seek opportunities for ascent.

Everyone must understand that he will meet with so many new conditions in the Supermundane World that only the breadth of his perceptions will help him to grasp the meaning of it all; even when faced with contradictions he will be able to perceive their cause, and instead of denying them will enrich his accumulations.

Man rarely admits that contradictions can be of real benefit to him, but for a yogi, contradictions are merely a challenge for great victory. Young people should begin to understand how a broad outlook provides them with the best wings.

Many examples can be cited of people who gained victory because of their broad outlook. Even when they encountered seemingly insoluble problems, they could find their way thanks to their broad approach. Thus one can think of breadth of perception as the shield of a yogi.

The Thinker pointed out, “Friends, learn to think in a way that is broader than the broadest!”

871. Urusvati knows the true meaning of continuity. Most people fear this natural phenomenon, and invent many explanations to support their desire to believe in interrupted existence. Some of them even believe that sleep is an interruption, forgetting that sleep brings the renewal of rhythm and contact with Higher Forces. Others go still further; they do not want to understand that departure from the earthly state is simply a change in a person’s state of being, and hope that so-called death ends life.

The phenomenon of continuity is an aspect of the beauty of World Creation. It can be understood as a form of tension. One may garb oneself in a new garment, but the seed of the spirit lives in continuity. It not only lives, it also responds to the Cosmic Magnet.

Is humanity in such a low state that it does not realize the beautiful law of ascent? If we cannot dare to hope that man will fully accept the law of World Creation, let him at least harken to the harmonious voice of nature, and admit the existence of the supermundane life. Thus We shall find a point of contact and can restore mankind’s consciousness to health.

The Thinker used to say, “Accept continuity, it will lead you to the Gates of Eternity.”

872. Urusvati knows the true meaning of influences. Man constantly experiences the effects of many influences, from astro-chemical rays and cosmic currents, to the flow of human thought—everything can uplift or repress the consciousness. It will be asked, “How then can the free will act if man is enslaved by so many different influences?” To such a question you will often have to reply, “The free will determines the main direction of man’s activity. If the will directs him to the creativity of good and to the common welfare, man can develop such a strong magnet that the most powerful influences will become his helpers.”

Truly, the heart that has learned self-denial can gather around itself a beautiful flower-garden of influences. Thus, once again, science unites with morality.

Especially now, one can observe the poisoning of humanity by an excess of electricity and the intensification of radio waves. We can point to many examples of scientific discoveries that, misused, proved to be poison for humanity, not only physically but also psychically. It is time to think about the Supermundane World and about the significance of psychic energy. We will not tire of repeating about these foundations of existence. They have been forgotten by humanity or distorted to the point of harmfulness.

Lightmindedness is impermissible in situations where the fate of the planet is often decided.

The Thinker said, "Let us evoke good influences, as faithful allies."

873. Urusvati knows the true meaning of renewal. Few are those who rejoice at the renewal of consciousness. Most people fear the least hint of renewal, and each one experiencing such renewal is surrounded by others who becloud it.

Try explaining to someone that his consciousness is outworn and needs renewal, and you will only provoke his animosity. Although he may speak about the motion of all that exists, about the constant development of the foundations—he will nevertheless be frightened by the word "renewal," as if it might knock the ground from under his feet! Thus, one's acceptance of the idea of renewal becomes, as it were, a touchstone by which to measure one's ability to perfect oneself.

The same measure can be applied to test the degree to which one's consciousness is open to the Supermundane World. One who is capable of understanding the Supermundane World will welcome renewal. Such purification of the foundations is necessary for every world viewpoint. Do not think that anything is immovable, for everything moves and develops. Only with such a conviction can one enter joyously into the Supermundane World. Only thus can one advance and renew one's consciousness.

The Thinker said, "Just imagine how the worlds will flourish, if man admits the joy of renewal!"

874. Urusvati knows the true meaning of readiness. A yogi is inflamed with readiness for the creating of good. Under all conditions of life one should be ready for the creating of good. If podvig cannot be performed physically, a mental achievement is always possible.

Probably, you will be asked, "What significance can a mental achievement have?" Answer, "In the Supermundane World all achievements are mental, therefore in the earthly life mental achievements have importance. After all, full readiness for podvig is born in thought, and it is thus ready to be manifested at the least opportunity."

We value highly the one who is ready for podvig. Such a flaming consciousness is like the guiding beacon of a lighthouse. One can imagine how far this fire of readiness shines! It possesses healing qualities and provides help to lost travelers everywhere; therefore let us firmly remember that readiness for podvig is an essential part of it.

Can an achievement take place without mental readiness? A strong armor for victory must be created, and magnanimous readiness for podvig must burn day and night.

The Thinker advised, "Be ready for podvig!"

875. Urusvati knows the true meaning of self-defense. It is said, "Be like an island of defense and ascend the highest rock. Let the supermundane whirlwinds envelope you and blow away the dust of the road."

When the dust of doubt is blown away, you will have the strength to resist all enemies, and you will not be alone. The supermundane breezes will strengthen you and Our Shield will cover you. But the most powerful help will descend only at the moment of your most intense self-defense. Thus, self-defense is a call to Us.

One should not implore and insist. We are not deaf, and the tension of self-defense is already the best call. It is necessary to repeat about the meaning of self-defense. People have forgotten that they have within themselves an atomic power, which should be turned against all evil. It will not err in finding where evil is, for it does not act for the individual but for the General Good.

The Thinker asserted, "Let self-defense be intensified to the highest degree."

876. Urusvati knows the true meaning of self-affirmation. Some people do not understand the difference between self-importance and self-affirmation, and are surprised to see signs of self-affirmation in the statements of great Teachers. Such people do not know that self-conceit comes from low egoism, whereas self-affirmation is born from self-denial.

Truly, great Teachers utilized self-affirmation for the assertion of the Truth they brought to the world. Such self-sacrificing affirmation can be called podvig. It indicates that the Teacher accepted his responsibility fully, and could even use "I" instead of the usual "We." In the Supermundane World, too, one can see such self-affirmation when used to strengthen weak consciousnesses.

An unwavering command is like a salutary arrow. People strongly need an undelayable command. Only a free will can tell when the time for self-affirmation has come. Then the Teacher can affirm the Truth with the seal of His command. And people should learn to recognize the blessing.

The Thinker solemnly indicated, "When you carry an entrusted treasure carry it with the fullest degree of self-affirmation."

877. Urusvati knows the essence of self-knowledge. The ancient saying, "Man, know thyself," has been distorted by weak and lazy minds. They hasten to proclaim it as something superhuman and unattainable. But self-analysis is always possible, under all circumstances.

Test yourself and observe what has been laid deep in your consciousness. If despondency or offence should live long within you and burden your heart, you must

consciously eject them. You should know that they cause many illnesses, and impede your spiritual advancement. When you accept this simple explanation, your reason will tell you that it is harmful to succumb to poisonous influences. In the very same way, you will ask yourself about other destructive feelings, and you will summon your free will to expel the enemies, both earthly and supermundane. And if you feel that the podvig of self-sacrifice is close to your heart, you will understand that these gates will lead you to luminous victories. Thus, examine your own nature; your heart will not deceive you.

The Thinker said, "Let self-knowledge be a celebration for you."

878. Urusvati knows the true meaning of self-criticism. For some it is like a millstone around the neck, for others it is a gateway to achievements. Let us not behave like slaves under the burden of the millstone, and impede our way into the Supermundane World!

One should not look back and thus stumble on the stony path. Only forward, untiringly forward! Let each mistake be a stepping stone to a new victory.

Let us not misunderstand the high concept of humility, with which one must stand before the grandeur of the Cosmic Laws, before the realization of the Higher World, before the inspiration of the creative Fire. However, climb boldly on the ladder of achievement, and let nothing impede spiritual daring! Science should confirm how much the vibrations of the ascending spirit are needed. The consciousness, out of its depth, prompts man that the way to victory has been ordained for him.

The Thinker said, "Do not set out on a long journey overburdened, but provide yourself with a torch of hope."

879. Urusvati knows the true nature of self-protection, the rhythm that creates the vibrational, protective net. It should not be thought that such a net can be given from outside. It must be created, at least in the beginning, by the individual himself. Free will must lead man to the realization of his need for protection.

The archer shoots his arrow, but the distance it flies can be tripled if the supermundane link is strong. We have already indicated that the highest Help can be given only when a decision is made freely. Only in this way is cooperation developed; in the Supermundane World the law is the same. Our help will not be delayed if there is a strong and conscious desire for cooperation.

Thus, amidst all conditions of life, one must master the art of self-protection as a defense against attacks by one's enemies. One's shield must be ready to accept the arrows of the enemy. It is not an exaggeration to remind about the battle, for it is the threshold to victory.

The Thinker said, "I shall not forget about self-protection, for it will affirm my readiness

for battle.”

880. Urusvati knows the true meaning of self-control. Ponder upon this idea, which is based on the cooperation of one's psychic centers. You know the harmful effect of everyday disruptions. They are all the more harmful, even destructive, in the psychic realm. It is time for man to firmly realize the existence of the power of the psychic energy that lies within him.

People often speak about psychic energy, but its presence is rarely realized. Likewise, the great need for the utilization of psychic energy in the Supermundane World is rarely understood. The path to realization is not simply given to man. He himself must command his psychic centers to sharpen their activity. The result of such a command may not be seen at once, but the rhythmic beat of the free will, like a pulse, will indicate the life of the heart. Thus, by this continuous pulsation, is created the harmony of the centers.

The Thinker said, “Friends, poor friends, take possession of your treasures!”

881. Urusvati knows the true meaning of personal striving. All of mankind can be divided into the striving ones and the aimless wanderers. Why then do We call it personal striving? Because this quality cannot be evoked externally. It must be sparked from within. It is usually engendered in the Supermundane World, as a seed that sprouts in one's new life.

It may be observed that striving can be directed to good as well as to evil. Regrettably, man is often directed to evil, or, in other words, to ignorance. From an early age, it must be emphasized that ignorance is evil. This ancient truth has still not been assimilated.

Schools still do not offer a clear idea about the need for constant learning. Rarely do teachers know how to instill the joy of learning. The offering of limited information, uninspired by creative thought, will not strengthen striving.

Each act of creativeness can be called magical. I affirm that true striving is creative. All conditions in life offer possibilities for creativity. How beautiful is the torch-light of creativeness for the traveler in Infinity!

The Thinker affirmed, “I will gather the seeds of striving in order to create a Garden of Beauty.”

882. Urusvati knows the true meaning of self-assurance. It was said long ago, “Triumph over your self.” But it is equally right to say, “Assure yourself.” A victory frequently prompts a reverse blow of pride, but self-assurance strengthens one on the path of evolution.

Few people realize to what extent a self-assured consciousness helps one in the

Supermundane World. Everyone should accept, in his own way, the importance of self-assurance, which does not, in any way, exclude Higher Guidance. On the contrary, man must freely choose to be permeated with the presence of the Great Teachers, since forcing one to accept a Teacher would be a violation of the free will.

There are very few who can picture existence in the Supermundane World. And those who read about the Supermundane World rarely apply to themselves what they have read. They cannot envision a future life, or imagine wanting a worthy life beyond the limits of Earth. But such dreams, strengthened by receptivity, can be transformed into reality in the Supermundane World. There, thought creates, and in the earthly life thought should build castles of future podvig.

When the Thinker was absorbed in reading, or in a mental discourse, and the disciples wanted to urgently question him, he used to tell them, "I am arming myself."

883. Urusvati knows the true meaning of self-torment. Agni Yoga, which leads the way to the Fiery World, warns against all kinds of torment, all kinds of torture. Harmonizing of the fiery centers is painful and requires much care, and when the yoga takes place amidst earthly conditions, each incidence of cruelty becomes unbearable.

We have pointed out before that cruelty is a sign of savagery, and that people should abhor this dark side of mankind. It should be recognized that refined organisms are especially tortured by dark actions. Humanity cannot yet claim to be free of savagery; on the contrary, one can see that the opposite is true. Agni Yoga is directed to the curbing of such savagery.

The last period of Kali Yuga can be a bloody one. One can imagine how thick grow the emanations of blood! The earthly world, just as the Supermundane, is in need of purification and a refining of the centers. Let us be grateful to those heroes who transmit the call for the podvig of self-sacrifice.

The Thinker, when asked about the basis of earthly life, answered, "Human, be more humane!"

884. Urusvati knows the true meaning of self-destruction. Certain two-legged ones, thinking only of the physical, earthly world, consider it just another form of homicide. They are unaware of a worse crime—that of psychic destruction. Only very few understand that self-destruction is, in its essence, psychic murder.

Truly, humanity finds itself in a most dangerous condition. People destroy the spirit, and thus deprive themselves of psychic energy. It is hard to imagine how ill humanity is; this plague is spreading over the entire planet. The most populated regions are especially vulnerable to this epidemic of self-destructiveness. People do not think about the image of themselves that they will take into the Supermundane World. Religions have failed to provide a convincing basis for morality, and now are unable to find common ground with

science. Instead of a Great Unity, one finds a pitiful disunity. Fragmentation is a sign of weakness. Where then will wandering humanity go? First of all, physicians and teachers are needed. They can warn of the dangers, which indeed are great!

The Thinker said with regret, "Awful is the spectacle of the wandering self-destroyed ones!"

885. Urusvati knows the true meaning of self-healing. "Friend, command yourself to be healthy"—thus did the sages of Hellas sometimes end their letters. In remote antiquity people already knew that beyond all medicinal remedies, beyond the right nutrition, beyond magnetism, beyond prana, everyone has a healer within himself, but they must know how to summon him.

The ability to heal oneself must be developed from early childhood. Man cannot suddenly, when already ill, demand a miracle. Self-healing can take place only if one's spiritual lyre has already been tuned.

Believe Me: One's inner physician will be on alert, and one's consciousness will summon him, but only if one's spirit has learned how to summon the power given to man. In addition, harmony with the Supermundane World must be achieved. Truly, these strings between Earth and the Higher Worlds will resound as a strong, summoning command. He who has cognized the Supermundane World is able to command for the good of mankind. It must not be thought that We speak about some giants of the spirit, for a measure of achievement and restoration of health is given to everyone.

The Thinker said, "Be able to make your inner healer your friend."

886. Urusvati knows the true meaning of self-enlivening. Love life in all its timelessness and endlessness. The worst illness is being tired of life. It awakens all the sleeping enemies of man, who is now perishing from sicknesses in a form of self-destruction that is akin to suicide. Its consequences can be seen in the Supermundane World. By it, man is deprived of independence of action. He wanders about without purpose and loses the opportunity for self-perfectedment. Such spiritual degeneration is difficult to outlive.

Man doesn't realize that his earthly depressions, fears, self-pity, and raging malice can cause great calamities! He thinks that his fits of ignorance will pass without trace. Yet, each cause has its consequence, and as long as their free will continues to protect the drifting ones, they should consider the continuity of life.

How many have assimilated this basic truth? Regrettably, only the smallest number keeps in mind about the Supermundane World, without which it is impossible to love and cherish the earthly life. Agni Yoga and Karma Yoga amply stress the importance of labor in earthly life. Many times has it been said, "Love labor, and thus become co-workers of the higher energy."

The Thinker said, "Friends, love both the earthly and supermundane life. Do not fear the Fiery World."

887. Urusvati knows the true meaning of self-preservation. Even narrow, material science allows discussion about the instinct for self-preservation. The study of animals reveals convincing examples. The instinctual behavior of dogs offers evidence of the presence of the Invisible Worlds. Man regrettably has lost this faculty. Life in heavily populated cities, in particular, corrodes the most valuable aspects of human consciousness. And science, by denying the Spiritual World, leads humanity into ever-increasing insensitiveness.

People ridicule belief in the Supermundane World, and therefore it is impossible to tell them how beneficial the instinct for self-preservation will be on their paths in all worlds. Only a few can sense how great is the need to develop this instinct, not only for the earthly, physical life, but especially for the refining of psychic sensitivity. Each manifestation of life must be studied attentively, but for this it must be allowed into the consciousness, otherwise the dog may overtake the man.

Let us not be astonished if the new generations find themselves in a worse situation than the previous ones. They will be stifled by technocracy, and there will be no one to tell them about the art of thinking. It is essential to encourage their best instincts, in order that a faculty for healing self-preservation may develop among them.

At times the Thinker laid his hands upon the head of a disciple, and said, "Is not thy vigilance falling asleep?"

888. Urusvati knows the true meaning of humanity's self-stupefaction. Think about this urgently, think about it! Humanity has never been so greatly poisoned as it is now. People do not want to understand that all kinds of alcoholic drinks, smoking, and so many other poisons, decompose the human nature. They do not want to realize that in the midst of such poisoning a healthy new generation cannot be conceived. People do not acknowledge that they infect space with their poisonous breath, and that by this madness they prepare for themselves a terrible existence in the Supermundane World.

But how can they accept these truths if they deny the very idea of the Supermundane World? It is small consolation that there are institutions dedicated to the restoration of people's health. These are like small islands in a boundless ocean.

We have spoken many times about the poisoning of the planet, but this call remains a cry in the wilderness. People busy themselves with the invention of new harmful substances. And, filled with malice, they do not think about their own poisonous emanations. People, in their mental torpor, not only do not think about others, but even their own instinct of self-preservation is becoming dim. Do not think that Our warnings are exaggerated.

The Thinker said, "Friends, keep on repeating about the restoring of life's health."

889. Urusvati knows the true meaning of self-obscuring. With pity do we turn to the weak-willed ones. They have already gathered many accumulations in the Supermundane World, and could have applied them during their earthly life, but their burdensome daily routine trampled these best flowers of the Supermundane World. The weak will cannot withstand such a calamity; it shatters and falls into shameful cowardice.

Timid drifters are ashamed of the memory of their former accumulations, and thus become harmful negaters, perhaps more harmful than the ignorant. Everyone has met such weak, soul-sick people, whose inner discord brings them to disintegration. When you do encounter them, treat them with compassion. Of course, they are solely responsible for their failings, but it is often family life that crushes their weak will. Understand them as sick people. Do not severely criticize them, for, by doing so you will only antagonize them. They must once again pass through a hard path of learning. May they provide themselves with a firm will in the Supermundane World.

The Thinker said, "Beware of self-obscuring, because darkness is contagious."

890. Urusvati knows the true meaning of self-liberation. One cannot liberate forcibly. A physician can forbid certain habits to a patient, but as soon as the danger has passed, the patient will usually return to his old ways.

Fear, irritation, lies, envy, slander and all other enemies of man must be banished, but without the free will it is impossible to conquer them. It is sometimes said that vices must be outlived, but in trying to prolong this transitory state people use this as an excuse to procrastinate. Therefore it is best to replace the idea of outliving one's faults with a command to liberate oneself. Verily, a firm will can, like a sword, cut away bad habits.

It is especially easy to get rid of these vermin for one who has cognized the Supermundane World. Only with the realization of continuous life can one firmly drive away all harmful thoughts. For the sake of one's unavoidable future, one must intensify one's will for immediate self-liberation.

While crossing into the Supermundane World, one will value the liberation from the dark burden that impedes one's flight. Truly, why torment oneself with small leaps when one can fly beautifully? Why remain behind when one can advance?

The Thinker advised, "Love the beautiful feeling of self-liberation!"

891. Urusvati knows the true meaning of peacemaking. A yogi is peace-loving. A yogi avoids quarrels, and prevents them as best he can. A yogi knows the healing quality of

peaceful emanations. A yogi has realized that such emanations prepare for him a warm welcome in the Supermundane World.

How does a yogi come to such a realization? He develops co-measurement and goal-fitness. He understands that malice destroys the bridge of advancement. He has tamed irritation, recognizing it as incompatible with human dignity. A yogi manifests strong striving toward creating peace. Even the smallest pacifying act is a beautiful achievement. It is especially valuable in these times when humanity is destroying itself with hatred. When a word about Good is deemed out of place, the yogi values the thought that protects the weak and persecuted ones. A yogi may not know whom his luminous thoughts will help, but he will not tire of sending them out into space, like a purifying offering: "Let there be good in the World."

The Thinker told a youth who wanted to become a yogi, "First, become a Peacemaker."

892. Urusvati knows the true meaning of self-forgetfulness. People are usually afraid of such concepts as self-forgetfulness and self-denial. They associate them with poverty and rags. But those who work and create know that when striving for higher quality, they forget themselves. A natural renunciation of self-centeredness has taken place. They have liberated themselves from their personality. In the same way one can see that in the Supermundane World man forgets about self, and rises toward beautiful achievements. This step of ascent is mastered without forcing.

Let man sense these wings during his earthly labor. We affirm creative activity as the best means of ascent. People do not often understand the great beauty of self-renunciation. They prefer the self-absorption of earthly life. They do not know how easily a pit of refuse can be transformed into the beginning of a beautiful garden, and make a mistake in thinking that such a transformation is not possible for them. Everyone can be a valiant conqueror of precious realms of thought.

The Thinker said, "At least think, and you will thus acquire wings of self-forgetfulness."

893. Urusvati knows the true meaning of self-destruction. To a yogi all kinds of suicide are alien. A yogi understands the great harm of the premature ending of one's own life. A yogi understands to what extent he can harm not only himself but also his entire surroundings. Each violence against life is a disturbance of harmony, and heavy is the price for any attempt against the rhythm of cosmic order.

It can be noted that, possessed by a blood-lust, humanity grows increasingly mad. However, it is not physical murder alone that is impermissible, but also the psychic arrows sent to others. Also, the despondency that destroys living Prana is contagious. It can be imagined how many suicides, direct and indirect, are taking place!

Yet, earthly scientists are silent about such a poisoning of life. Few studies are being made on the different chemical structure of tears of joy, sorrow, and anger. The

radiations and emanations of the body are insufficiently investigated, even though apparatuses exist that could be used for this. But mankind does not wish to think about the Supermundane World and the meaning of such self-destruction.

The Thinker said, "Learn to beware of inflicting harm upon your near and far ones."

894. Urusvati knows the true meaning of self-regeneration. Man should realize that he can regenerate himself, no matter what his condition. However, if he is not cognizant of the Supermundane World he can easily fall into despair and imagine that nothing is left for him, and that he faces inevitable doom.

One can imagine the pitiful state of such a person when he enters the Supermundane World, which he has denied. He has convinced himself of its non-existence, and, despite his conviction, finds himself in strange surroundings, where difficult, painful conditions confront him.

Even in a difficult situation such as this man can regenerate himself, but to do it he must develop a strong will. And let those who have cognized the Supermundane World reassure him that crossing into the Supermundane World is as easy as entering the next room. Let them explain that only he can light up his new home—why wander in darkness, or use someone else's light, if one can have one's own and even help others? But help is an art that must be developed by labors in the earthly life.

Thus man can arm himself with the weapon of Light. Thus uninterrupted self-regeneration can take place; this is one of the most exalted feelings.

The Thinker said, "Friends! You can call self-regeneration self-encouragement."

895. Urusvati knows the true meaning of self-testing. All worlds are being tested. Those who have understood this truth also understand that every particle of the Universe, however small, is continuously being tested.

An intelligent person can discern the tests, whether without or within. He gives himself a task and, as long as the task brings good, he does not fear it, no matter how difficult it may be. At any time, when necessary for the good of humanity, he will willingly put his life at risk.

Throughout history the legends about the Play of the Mother of the World have been known. The courageous self-tester will also reach a level of participation in Her Play. When facing difficult tasks, the only way to approach dangers fearlessly is through self-renunciation. Then the dangers crumble as if under a hero's sword. Truly, the one who tests himself can be called a hero. He prepares for himself a glorious entrance into the Supermundane World, where he will strive at once for new quests. His subtle body will provide him with new opportunities and he will apply them valiantly for his perfectment.

Let us not forget that many supermundane travelers become timid and thus deprive themselves of great achievements.

The Thinker said, "Friend, test yourself on each step of ascent."

896. Urusvati knows the true meaning of self-induced lethargy. We have pointed to the many ways of independent activity that help to develop yogic qualities. However, there are also undermining ways, such as self-induced lethargy, laziness and lassitude, which are harmful not only in the earthly life, but also in the Supermundane World.

The "eagle eye" of the yogi was described long ago. This fiery and ever-alert quality is achieved by a yogi through prolonged contemplation. A yogi strives toward mobility and clarity of thought. A yogi has learned that he must be vigilant in order to advance. Such vigilance must occur even during sleep. It provides, so to speak, a threshold to the Supermundane World.

But a yogi can pass into the subtle state while in full consciousness. It is not necessary to be in a semi-conscious state for this; such a vegetative state will not bring anyone to transformation. Yet, there are many slumbering wanderers who pollute space, and thereby harm all that surrounds them in the Supermundane World.

A yogi knows that self-perfectment is needed not only for him but also for the common good. How can we explain to people that they live for the success of evolution? How can we protect space from pollution?

The Thinker said, "Friend, remember about the 'eagle eye'."

897. Urusvati knows the true meaning of self-induced stupefaction. One who sleeps can be awakened, but a stupefied one is almost beyond help. Man sinks into a life of daily routine and does not live, but vegetates. Stupefaction crawls into his being like a worm. He is so unhappy that he is unaware of his calamity. He loses his keenness of thinking and is unable to find renewing ways. He loses completely his exalted striving.

But the main calamity awaits him in the Supermundane World. He cannot grasp these new conditions. He cannot perfect himself, because the daily routines he brings with him do not correspond to the new surroundings. He is afflicted with his dullness, and it is difficult to help him, because he did not learn how to attract supermundane forces during his earthly life.

This kind of stupefaction can be seen as one of the most dangerous illnesses, for the brain becomes atrophied and loses its receptivity.

The Thinker asserted, "Warrior, you will not be victorious with a dull spear."

898. Urusvati knows the true meaning of self-adulation. Most people are accustomed to

picturing a yogi as an alien creature living in caves, standing on his head, striving only inward, concentrating on himself. Rarely do people picture the yogi as a toiler striving for the good of humanity.

A yogi loves labor and offers himself in self-denial for the betterment of people's lives. Whether a yogi occupies the highest earthly positions or the most modest ones, he continues to strive for higher knowledge.

If someone proclaims himself a yogi, do not believe him. A true yogi will never call himself a yogi or admire himself. Even if, for the sake of good, a yogi affirms himself, he does it not in self-interest, but for the advancement of the people.

A yogi loves labor passionately. He loves self-perfectment. He will not tire of working, for he knows why he follows his earthly path. The Supermundane World is open to the yogi. A yogi does not experience an interruption of life. He proceeds in full consciousness in different bodies and hastens toward higher knowledge.

We do not deny any yoga, but, now particularly, We affirm the Yoga of Labor. Karma Yoga is linked with Jnani and with Bhakti. One cannot labor without knowledge or love. Thus, the yogi brings his life's experiences and offers them to mankind.

The Thinker said, "Friend, love labor. It will forge wings for you."

899. Urusvati knows the true meaning of willfulness. Some people do not understand the difference between willfulness and the free will, though there is a distinct difference. Free will, properly applied, acts according to the law of cosmic rhythm. It produces good, whereas willfulness produces disharmony. One who lapses into willfulness can cause unimaginable calamities.

Ignorance is the mother of willfulness. A person in this miserable state knows nothing about the Supermundane World. He believes that he is, in every way, a self-willed creator of his own fate. When the supermundane laws become known, it will be seen that the path of willfulness is a wrong one. The process of Cosmic Justice cannot be set aside. It would be like a diver trying to find pearls in the depths of the ocean without being properly trained. Willfulness is a bad adviser, and carries destruction with it.

The teachers must tell children about the difference between the victorious free will and destructive willfulness. Let the children understand how beautiful is the way of free will, when man, through universal law, will be the builder of the Future.

The Thinker warned against the madness of willfulness.

900. Urusvati knows the true meaning of self-distrust. If conceit and willfulness are ruinous for a yogi, then self-distrust is also harmful. People do not understand the border between conceit and self-distrust, but not all psychic boundary lines are evident.

Only when in a state of harmony can one discern the differences.

True, cognizing of the Supermundane World also teaches one how to see the harm of one's own self-distrust. Let us picture a person ailing with self-distrust. He will be unhappy in the Subtle World, for he will be unable to sense its reality. He does not trust himself, and will believe the supermundane reality to be a hallucination.

But how can one learn to recognize absolute reality in the earthly world? People, from early age, learn about the relativity of things, and this prevents their looking beyond the boundaries of the earthly, coarse body. However, a yogi learns to have faith in his "third eye." It opens up only gradually, through the exercise of the will.

The yogi should also recognize the Supermundane World, which will be revealed to him as absolute, beyond doubting. A yogi affirms without conceit what he sees, and nothing can shake his conviction. Thus a yogi enters consciously into the Supermundane World, as a welcome and awaited guest.

The schools should find simple words to describe the Supermundane World, as a place where everyone who desires to advance can find beauty.

The Thinker said, "Learn to live simultaneously in both the earthly and Supermundane Worlds."

901. Urusvati knows the true meaning of self-induced anger. A yogi must not succumb to anger. Enough has been said about the harm of the poisons produced by losing one's temper, but no less harmful are the constant precipitations of the anger itself. This is often caused by ignorance, and can start from the least dissatisfaction, growing into a tangle of constant irritation. The best forces become poisoned, and an undeveloped space grows over with weeds, instead of becoming a beautiful garden.

In the Supermundane World anger is pernicious. The emanations of anger turn away the best help. He who becomes ill with anger is drawn to strata that could easily have been avoided; not to mention the contamination of space and the harm that is inflicted on the environment.

It must be recognized that the emanations of anger are powerful and project to great distances, equally in the earthly and Supermundane Worlds. A fit of fury is like black lightning, but a self-induced state of anger is like poisoned food.

The Thinker said, "Don't converse with an angry person."

902. Urusvati knows the true meaning of self-enslavement. People love to talk about freedom from slavery. They care about other people, but forget about their own need for liberation.

What is the slavery of every day, of every hour? Man has bound himself with petty habits. He has ensnared himself in a cobweb of prejudices. How can such a chained captive fight for the freedom of mankind?

Can a yogi bow before the petty demons of daily routine? Can a traveler in the Supermundane World proceed freely under a load of petty, prickly habits? Man so fears to disturb the smallest particle of his daily routine that he does not sense how to approach the renewing of life. It is impossible to affirm freedom, when slavery rules.

The Thinker warned, "Before thinking of the freedom of others, liberate yourself."

903. Urusvati knows the true meaning of self-torture. All Teachings condemn torture and the inflicting of anguish. Only ignorant fanatics allow torture as a remedy in life in spite of the fact that innumerable generations have proved that tortures led humanity to stupefaction, not to perfectment.

The highest yogis did not allow self-torture, for they well knew about the Supermundane World and understood the dark karma that the tormentor weaves for himself. They were in contact with the Supermundane World and knew what scientific and spiritual perfection was possible. Thus man should remember that his self-inflicted cruelties will oppress him instead of bestowing wings.

It would seem that this truth should be known to people, but earthly realities reveal the opposite. Therefore one should speak about the harm of torture, whether physical or psychic. It is time to acknowledge the Supermundane World with all its laws.

The Reminder of the Thinker: "Dark is the one who brings torture; luminous is the one who brings beneficent joy."

904. Urusvati knows the true meaning of self-depletion. Harmony and balance have been ordained, but one who is weary cannot make use of them. Many have perished from overwork, but many also have perished from idleness, from a stupor of the brain; both extremes border on suicide. People perish because of lack of knowledge of supermundane conditions.

To understand the true nature of people, it is necessary to also understand the Supermundane Life. People fall into extremes, not achieving the oft-mentioned harmony. Those who do not know about rhythm and vibrations cannot understand harmony. The ignorant suppose that only yogis can live a life of harmony, and dismiss the essential point that the middle way of harmony was taught to all humanity. They consider the middle way to be a kind of mediocrity, whereas the Supermundane World is founded upon harmony, and every newcomer embraces it as a salutary principle.

If everyone understood more deeply the foundations of the Supermundane World, they would be able to apply them in their earthly life. The schools should teach an

understanding of harmony. The manifestation of balance can improve the health of all of life.

The Thinker affirmed, "Man, cognize the power of equilibrium."

905. Urusvati knows the real causes of self-debasement. Of the many negative qualities degrading the dignity of man, ingratitude must be noted. A fool, filled with egoism, shouts, "What I do not see, does not exist; what I do not know, does not exist." Such people cannot cognize the Supermundane World. They do not understand whence can come the needed help and where should be paid the most fervent gratitude.

A stubborn resistance to thinking about the Higher Worlds induces dullness and, even in earthly life, man becomes unappreciative of the surrounding beneficence.

He does not accept that often a small gift brings a big result. An instructor, when teaching his pupils to give thanks for even the smallest gift, acts for the Good. Thus again we must turn to the Supermundane World.

The Thinker affirmed, "A yogi is never ungrateful."

906. Urusvati knows the real causes of self-debasement. Another trait that degrades man is coarseness. Coarseness is the darkness of ignorance. Coarseness is alien to a yogi. A yogi refines his thinking and thus lives in both worlds.

It can be stated that, unavoidably, a great number of crude manifestations are being brought into the Supermundane World. But these lower spheres of the Supermundane World are not visited by ascending travelers. Only the Higher Teachers, because of their compassion, visit the dwellers of the coarse spheres. Yet even the highest Spirit suffers, when contacting the atmosphere of coarse vibrations.

It is difficult to imagine how contaminated the Earth is with coarseness! People are surrounded by a kind of epidemic. Only a strong will can break through the strata of infection without being affected by it. The consciousness can protect one, but it must be clear. It is not easy to avoid indirect influences of the lower vibrations, but the command of the will can create a shield, and then the Supermundane help can easily reach the pilgrim.

The Thinker warned, "With all your strength eradicate coarseness."

907. Urusvati knows the real causes of self-debasement. Cruelty is a trait that degrades man, and forges for him a cruel karma. A yogi cannot be cruel, for he is in contact with the Supermundane World. He knows how dark are the spheres in which the cruel people dwell. He knows how difficult it is for these dwellers to elevate themselves. He knows that cruelty in earthly life brings no benefit. A yogi manifests the greatest intensity in order to redeem human cruelty with compassion.

A yogi knows that most cruelty is caused by ignorance. The ignorant must be re-educated, but the time required for such education is long since the ignorant do not recognize what is best for them. They do not understand that cruelty is both physical and psychic. The latter is especially abhorrent. Yet how can one speak about psychic cruelty to a person who rejects the very idea of the spirit? The battle against cruelty will be a real podvig.

The Thinker reminded, "Cruelty creates a cruel karma."

908. Urusvati knows the real causes of self-debasement. The desire for revenge demeans man. A yogi does not seek revenge for he knows that it acts like a boomerang. The yogi also knows that in the Supermundane World revenge is a crime, and such criminals plunge into the darker spheres. Their vibrations do not permit them to rise and their path toward ascent is a lengthy one.

You know that a Yogi is not without defense. His thought is sharper than a sword and truer than an arrow. Yet a yogi will send such an arrow only when he is convinced that it is not he alone who faces harm, but others too—even humanity.

It should not be thought that the actions of a yogi are ever retributive; it would be better to compare them with those of a solicitous gardener who destroys weeds. True, a yogi may often choose to send an arrow to an unexpected target, and people will not understand the reason for the sudden calamity that results.

I speak again about the arrow of the yogi, for people often tend to imagine a yogi as somehow removed from life and uninvolved with the common good. Using examples from history, schoolteachers should teach that revenge is unacceptable.

The Thinker said, "Understand clearly how degrading revenge is."

909. Urusvati knows the real causes of self-debasement. Wavering of thought and feeling brings about extreme ugliness. Understand this word in its true sense. Ugliness comes from a loss of clarity and an immersion in chaotic refuse. Ignorant people may fear losing freedom of thought, not understanding that incoherent wavering is not freedom.

A yogi knows the limitlessness of thought, and is full of striving for the good of humanity, for the current of evolution. He has chosen a clear-cut path and it would be unfitting for him to degrade himself by wavering. He acknowledges the laws of the Supermundane World and wishes to choose a short path, for only in this state of tension will he make contact with beauty. He knows that beauty is the Guiding Star, and that it can be cognized only in an understanding of the Supermundane World. There, too, many waverers can be found, and their path is long and tortuous!

The Thinker remarked with kindness, “Do not waver, it will only make your head dizzy.”

910. Urusvati knows real causes of self-debasement. Self-flattery and self-admiration are alien to the yogi. Like a winged messenger, a yogi strives into the future. Like a solicitous physician, a yogi foresees the onset of psychic illnesses and hurries to prevent them by his thoughts. Whence comes such indomitable striving into the future? Of course, from the realization of the Supermundane World.

A yogi knows that the duration of earthly life is but a small part of supermundane existence. A yogi has learned how close and simple is the transition into the Supermundane World; it is performed for the sake of the future and teaches man to comprehend Infinity.

People usually fear the concept of infinity. They prefer, in the lowest routines of their life, to prepare for themselves a gloomy existence in the subtle body. They reject the power of thought and so lose a powerful weapon. They strive to self-deception, forgetting that Truth is the best adornment for a thinker.

The Thinker told His disciples, “Do not worry if a thought dispatched by you did not reach its destination. Perhaps it was attracted to another place, where it will be of greater benefit. Good thoughts are needed everywhere.”

911. Urusvati knows the real causes of self-debasement. Absolute power degrades man. Despotism is a sign of extreme narrow-mindedness, and one who seeks such power is bringing about his downfall. A yogi avoids autocratic power and declares himself a servant of Good. He draws this awareness from his realization of the Supermundane World.

A yogi has great respect for Hierarchy. He knows that there are many Hierarchs above him. But ordinary man faces a difficult step in achieving an understanding of Hierarchy. People do not like what they perceive as subjugation. They consider themselves to have unlimited power, and in their egoism abandon all thoughts of Infinity. In refusing to learn to love the beauty of Infinity they cannot love Hierarchy, unaware that without that love the path of achievement can be easily lost. He who fears Hierarchy is also afraid of the Supermundane World—fear is a poor guide.

No imagined autocratic power can save one from fear. Truly, autocratic power is an eternal sickness of fear. But a yogi, as a Servant of Good, having come to know his Teacher, becomes stronger than any despotic tyrant.

The Thinker said, “Friends, before you are the wondrous steps of ascent.”

912. Urusvati knows the real causes of self-debasement. A yogi does not succumb to self-deception. Beginners will ask, “Where is the boundary, where is the foundation, where is the correct decision? What helps a yogi to find true reality and not sink into

mirages of the imagination?” You already know what science calls intuition. Some scientists devote much attention to intuition, and do not deny that man, when in a state of nervous stimulation, can come to a correct decision.

Now, let us imagine a yogi, who has intensified his nervous sensitivity and raised his consciousness to reach into the Supermundane World. He will not use conjectures of the mind, but will listen to the voice of his heart, an antenna that receives the waves of direct communication. The stronghold of the yogi is not in the brain, but in the heart.

Science is as yet unable to understand the true value of the heart. The ancient world often referred to the power of the heart, but the rational mind insisted that the brain was preeminent, and thus impeded the surest striving. Until recently the heart was thought of as almost magical, and the conventional scientists stood aloof from such beliefs, so as not to be seen as dreamers. A whole dictionary could be made out of proscribed, but valuable concepts. Let us wish that the scientists become more free.

The Thinker said, “What can be colder than an extinguished hearth? What can be deader than a silenced heart?”

913. Urusvati knows the real causes of self-debasement. Many degrading qualities darken humanity, each of these dark qualities gathers around itself many related ones, big and small. Linked together, they form a chain that can hinder even those of strong will.

The powerful growth of darkness makes more urgent the need to photograph human emanations. By doing this, it will soon be possible to observe remarkable phenomena. Sometimes it will be seen that a bad thought is weakened by an outside influence, and that a good thought can also be darkened by something external. Such manifestations confirm the influence of the Supermundane World.

The lesson of such influence can be affirmed not only by ethicists, but also by biologists. We insist upon scientific research. For many years We have repeated that science is approaching a true way of cognizing the inner powers of man, but in reality very little has been done in this direction. Even the Supermundane World remains for scientists a bugbear of superstition, and We therefore have to act like woodpeckers!

The Thinker advised His disciples to watch themselves, as a way of refining their receptivity.

914. Urusvati knows the High Path. Beginners will come and say, “Point out the way, we are ready.” Tell them, “Let it be so, let us try. Know how to develop the power of observation. Know how to understand what you read. Know how to strive without restraint into the future.”

The beginners will smile, and say, “Is that all? It is an easy start. We have had the power

of observation since our early years, as our teachers attested. Our school recorded our ability to remember our lessons. And finally, who does not dream about the future?" Then the self-praising ones should be corrected. "Who can praise your powers of observation, when you fail to pay attention to the many events happening around you? Are you capable of truly grasping what you read? Can you understand the meaning beyond the letter? And you do not know at all how to strive into the future, for half your consciousness is stuck in the past. Thus, even the initial path is not easy. Besides, you are afraid even to think about the Supermundane World. What kind of future is there without striving to the Higher World?"

The Thinker said, "In ignorance even the difficult seems easy."

915. Urusvati knows the High Path. Love is the key to its entrance. Love is the power of overcoming. Love is the healing spring, the inexhaustible. It is said: Lofty is the Yoga of Love. Some people regard the path of Love as the easiest, but for others it is the most difficult. The heart in which malice and cruelty live cannot love.

Many people are unaware that their storerooms are full of malice, and they cannot overcome their base feelings. They may pretend to heed what they hear about the victory of Love, but their essence is dark, and they will enter the Supermundane World without a torchlight.

The highest vibration of Love cannot be taught if there is no seed of it in the heart. The fire of Love burns powerfully. It should lead to the High Path.

The Thinker taught His disciples to distinguish between love and malice by looking into the eyes, "Long ago it was said that the eyes are open wounds. The testimony of such currents of the heart can be trusted."

916. Urusvati affirms the High Path. One must not shout in the bazaar about the Highest. But it is everywhere beneficial to point out the guideposts. Somewhere scientifically; somewhere, like a fairy tale; somewhere, austere, and somewhere beautifully. To each one in accordance with his consciousness, to each one in accordance with his understanding.

A yogi is often reproached for speaking in different ways at different times about the same truth. But ignorant people cannot understand that a yogi speaks about different aspects of truth to different people. The tolerance of a yogi should be greatly appreciated when he sows the seeds of good without thinking about the harvest. Karma alone will determine the harvest. Yet nothing is lost in space. Seeds that do not sprout in earthly conditions will produce their shoots in the Supermundane World. Thus it is even more necessary to assimilate the reality of the Supermundane World.

It is difficult to imagine the benefit of good for empty space, but when one knows about the peopling of Infinity, it is easy to perceive the need for good thoughts. A thought

penetrates more quickly into immeasurable space than into the house of one's neighbor, and through the magnet of attraction will find its application—so long as one loves the High Path.

The Thinker said, “A solicitous physician will know how to prevent the onset of illness.”

917. Urusvati assimilated the High Rhythm. A yogi knows that to harmonize the centers while amidst raging chaos is not easy. A deep inner concentration is needed in order to grasp the higher vibrations. However, even well-wishers can be disruptive.

Two extremes should be noted. On the one hand, there are those who unexpectedly begin to receive Supermundane Messages and, instead of paying attention to and studying them, they regard such manifestations as unimportant and dismiss them. On the other hand there are the credulous ones, who regard each psychic flash as an attainment and initiation.

It is impossible to reconcile such extreme ways of thinking. Such people cannot be spoken to in the same language, or with the same words. One would have to tell them separately about their errors, fully prepared for them to take offense, and instead of good, harm would result. It is better to hint cautiously, and let life itself stop the errant ones. Each of them has at least a glimmer of understanding about the Supermundane World. In time their insights will grow stronger, and the day will come when there will be a possibility of true heart to heart discourse.

The Thinker said, “Friend, of what use is self-perfectment if you cannot recognize the Common Good?”

918. Urusvati knows active Silence, which is what We call the brief silence sent by a yogi prior to the beginning of his labor or speech. Those present would say that he is concentrating, but those who know realize that the yogi is sending a sign into the Supermundane World, asking for cooperation and guidance. Words are not needed for such a transport of the consciousness.

The yogi knows how to send his energy both downward and upward. He does not always know whence the help will come, for his work can reach different realms. An experienced Guide will come if the work is directed to the Common Good. One can discern by the yogi's emanations how the influence of the High Scientists affects him. One may be sure that a moment of tense silence can immediately summon High Help. The silence then ends with a deep sigh.

The Thinker reminded, “In one sigh we are transported into space.”

919. Urusvati lives in a state of fiery Illumination. The nature of a yogi is fiery, kindled by constant concentration and elevation of thought. In their daily lives, people glimpse the higher energies, but do not notice them, and the opportunities are thus extinguished. No

one has told them that their natural talisman of psychic energy must be ignited, otherwise it can remain unmanifest in its repository.

Likewise, no one has told them that the lightning of the Supermundane World can reanimate them if the spark of their consciousness has forged a magnet. This kind of reciprocity has a decisive importance in the Universe. But no one has warned the one entering upon the path of Yoga that fiery influences can be quite unpleasant.

The earthly and Supermundane fires have much in common, and the one who approaches a fiery podvig can understand what will compensate him for his passing pain. He knows that he enters into cooperation with the Higher Forces, and the realization of higher podvig raises him above chaos. Then can man be named a conqueror.

The Thinker smiled, "I burn, I burn, yet I am not consumed."

920. Urusvati has mastered the Yoga of thought, which is what We sometimes call Agni Yoga, in order to affirm that thought lies in its foundation. Thought is fiery. Thought is limitless. No one can define the boundaries of the dissemination of thought, which is speedier than light. Thus, it can be understood that thought will be the best link with the Supermundane Worlds. Man's thought should therefore be worthy of illumination by the fire of space.

The greatest pity is when the traveler in the Supermundane World feels that he must be ashamed of his former thoughts. The record of thoughts is ineradicable; it flashes before the eyes of the newly arrived one.

The Yoga of thought could be preferred to the Yoga demanding physical suffering. A brief pranayama, light diet, and striving of thought gain free entrance. One can accustom oneself to constant pranayama, just as to constant communion with the Supermundane World. Then, the earthly life will not be an obstacle to one's ascent.

The Thinker repeated, "Thought is lightning."

921. Urusvati experienced the transformation of life. Life is dark without the transformation of the spirit. Gloomy is the stagnant life of those two-legged negators who do not realize the cosmic disruption they cause to evolution. When evolution is delayed, or damaged, then powerful energies must be expended again. The karma of negators cannot be stopped; and the cosmic harm inflicted by them must be repaid again. Why disfigure life, when it can be beautifully transformed?

Everyone can create a link with the Supermundane World through the power of thought, and a transformation of the meaning of earthly existence will occur, from within. Why should one wait for an external impulse? One must generate in one's own consciousness an indomitable striving toward the Supermundane World. One must love

such thoughts and find the moment to grasp this silver thread of higher knowledge. This knowledge can begin with just a small crumb, but every meager accumulation is already invincible. It can lead to a powerful transformation of one's entire life.

"The transformed life is beautiful." So said the Thinker.

922. Urusvati overcomes currents from afar. We say "overcomes" in order to define the difficulty of this attainment. It is a mistake to think that with the elevation of one's thought, currents and vibrations will be assimilated more easily. With the heightening of thought, one faces powerful new tasks. That is why the ladder of achievement in Infinity is not easy.

Regrettably, science advances too slowly, and the most significant realms remain unexplored. Astrochemistry is still seen as fantasy, and it is only relatively recently that the attention of observers has been directed to sun spots. The boldest of scientists have even begun admitting the influence of these explosions upon the psychic life of humanity.

Such explosions are obvious manifestations, but myriad less-evident radiations from the far-off worlds constantly act upon man. People often feel unwell or become ill, with no apparent reason. Earthly physicians blame such episodes on the usual physical ailments, without considering the possibility of supermundane causes. They do not study vibrations. They have not heard about prismatic vision. They are not informed about the power of psychic energy.

The most mistaken doctors are the psychiatrists, whose work involves a realm that is still largely a mystery to them. The harm that can be inflicted by such doctors is incalculable. We can all see right now that psychic illnesses are on the increase. The actual conditions that surround Earth should be studied, including the so-called brown gas, which prevents the approach of better vibrations. Truly, such obstacles must be overcome.

The Thinker said, "In surmounting, there is joy."

923. Urusvati has felt the Fire of Space. Glimpses of the fiery elements were already noted in remote antiquity; in all mythologies there is found a deity of Fire, usually of dual nature—destroying and healing.

Even now people argue about the nature of Fire. They do not understand how it is that this powerful element can sometimes be so beneficent. They have no knowledge of the Universal Magnet which can be found in all that exists.

If man's psychic energy is refined and strong, it will find cooperation with the Fire of Space. From such reciprocity will come good, not harm. Moreover, if people knew about the Supermundane World, they would see for themselves that everything is based upon

fiery energy.

Urusvati can confirm how often Fire is manifested in life, without causing pain. But to experience this one should approach naturally, and accept the entire scope of manifestations, the smallest and the greatest. They will occur unexpectedly, but will flash up in accordance with the laws of the Supermundane World.

The Thinker said, "Inspiration is in Fire."

924. Urusvati knows the sound of Silence. Great manifestations take place in silence. At the same time, it has been said that Silence can be louder than thunder. One should know the difference between the living silence, full of supermundane harmonies, and the dead silence, when the currents of the Higher Worlds are cut off.

It should be understood that blood pulsations and brain waves have nothing in common with Supermundane soundings. People do not understand that the noise in their ears is not a sign of some kind of achievement. People either deny all such manifestations, or regard them as signs of a lofty achievement. But the soundings of Silence, like powerful chords, ring out, filling all of existence; joy abides in these harmonies.

One should learn to discern the fundamental chords. At times they fill space like a resounding string; at times like many-voiced choirs; at times they resemble a majestic symphony, but sometimes one can hear the song of one Voice. Thus can be heard the Music of the Spheres. Space resounds with a special rhythm at every moment.

The Thinker sometimes, during a discourse, would become silent as if listening, and say, "How beautiful is the sound of the Supermundane World!"

925. Urusvati values the "multihued diamond." This is what we call true knowledge, to which there can be many approaches. A superficial reader will think that We often repeat the very same things, but reveals his inattentiveness by not taking the trouble to compare indications given at different times about the same subject.

One can see that there are no repetitions, but simply different facets to the one Diamond. An experienced observer will see that the different reminders correspond to varying cosmic and psychic conditions. The Teacher knows how cautiously He should touch the consciousness of the disciple. The very same truth, repeated in varied forms, can be more easily remembered, and thus a new path toward achievement can be opened.

Do not hesitate to find the most easily understood words; keep in mind the unsteady consciousnesses of the listeners. Often a complex concept is easily assimilated, whereas the simplest one seems unclear. Then, choose another time, and knock at a different door. It is easy to understand that the entrance through the heart appears to be the simplest, but only one who himself has a resounding heart can find this entrance.

The Thinker directed the attention of the disciples to the Supermundane World. He asserted that one's subtle body will find the most beautiful refracted colors of the Diamond.

926. Urusvati can reconcile adamant loyalty with flexibility of thinking. "Always at the ready," says flexibility. "I will not betray," asserts loyalty. To many people, such concepts as flexibility and loyalty seem to be incompatible. Fanatics of loyalty consider flexibility of thinking to be treasonous, and those devoted to flexibility believe that an immovable idol can never lead into the future.

But the Yogi understands the value of both flexibility and the Adamant of loyalty. The Yogi's equilibrium helps him to look forward, clearly and vigilantly. He is sufficiently acquainted with the Supermundane World and knows how necessary flexibility of thinking is in that realm. Yet, the Adamant of loyalty preserves for him his destined place. The elevated nature of a Yogi cannot manifest without the reconciling of such opposites.

People often fear precisely those concepts that are the most important for them to grasp. So many harmful misunderstandings destroy achievements! People will have to understand the idea of Great Unity! But they continue their ignorant disunity, even in the Supermundane World. The Teachers are greatly concerned when They see so much discord and the impossibility of bringing unreasonable people to their senses. True, it is possible to influence them through suggestion, because the will of ordinary people is not very strong, but this kind of influence would be an intrusion. Only voluntary realization of Truth is permissible.

The Thinker said, "Guard the Adamant of loyalty in all ways."

927. Urusvati strives toward the Science of Life. People will think that biology is meant, but, I regret to say, modern biology cannot be called the Science of Life. It is impossible to imagine the study of life without the psychic, spiritual life, and without the Supermundane World, with all its influences upon earthly life. This is why modern biology can be called only a chapter in the Book of Life.

Few people ponder upon the connections between the sciences. However, it is impossible to study astronomy without studying chemistry and astrochemistry, or physics and astrophysics. We have pointed out that the grandeur of the Supermundane World must not be cheapened, but there are few who pay attention to Our warnings, and people continue to demand new things without having fully assimilated the elementary fundamentals of life.

We have spoken often about such lightmindedness, but only a few question their understanding of what was already indicated long ago, or ask themselves whether they have learned to pay attention to the manifestations surrounding them. Just as before,

the sky is simply a blue void for them. Just as before, they are deaf and blind, and revelations about the Supermundane World are perceived as frightening phantoms. Man is still unable to trust what his own heart tells him. Physicians cannot be of help to such a person, for they themselves are ignorant of biology in its true, full scope.

The Thinker pointed to the fathomless sky, and taught his disciples to love Infinity.

928. Urusvati opened the gates of Yoga; from early childhood, visions and dreams were impressed upon her mind. Usually children do not pay attention to such manifestations or they begin to be afraid of them, thus breaking the link with the Supermundane World. But the yogic nature collects into the consciousness all received psychic messages.

Often, due to ignorance, people near the child deride and burden the path of natural Yoga. We know the many tests endured by sensitive organisms. Perhaps this struggle is particularly valuable, for one's weapon is sharpened by battle, and is less prone to rust.

People complain at the absence of connection with the Supermundane World, yet often fail to recognize significant phenomena. It is precisely in the earthly life that the supermundane signs burn vividly, and will surely attract the attention of those who can see. Yet man would rather rub his eyes in disbelief than accept having seen something unusual. People are better at driving away than at attracting. We particularly recommend the Fiery Yoga, for it provides a way of natural development. One should learn to accept the fundamental fiery nature of all that exists. Only by learning to love the primary energy can one attract its cooperation.

The Thinker taught the love of Yoga. "It will enrich the earthly pilgrimage."

929. Urusvati is outliving her inherited burden. Humanity should study the foundations of heredity. But this will be possible only when science is liberated from superstition and limitation.

Many accumulations have piled up on man. Heredity of one's personal incarnations, heredity of the clan, heredity of one's people, supermundane heredity, and also the many influences of accidental encounters, which imprint themselves on the psychic nature and change it.

Indeed, scientists of limited mind can observe heredity only within the context of the family; in other words, within the most narrow limitations. They occasionally do observe those inherited traits that may appear even after several generations. But they cannot make the more sensitive observations, because they do not believe in reincarnation or in the Supermundane World.

It is impossible to properly observe man within these narrow, ignorant limitations, but one may hope that science will free itself and will achieve true insights.

Every Yogi understands that he succeeds in throwing off inherited burdens only by elevating his yogic nature. The Yogi knows that contemporary science will mock his achievements, but it is real life that helps the Yogi in his ascent. A Yogi is more of a realist than the foolish negators.

The Thinker reminded, "Liberate science, hasten to remove its fetters."

930. Urusvati does not fear danger. A Yogi knows that people live in constant danger. Since the danger is ever-present, there is no point in fearing it.

People complain about their vulnerability. They have no idea that the Supermundane World is in contact with them. They say, "A dog has an instinct and presentiments, but people have lost these abilities forever." But these complaints are not true. People sense beforehand and foresee a great deal more than they think. Unfortunately their attention is distracted by everyday needs, and the opportunities for observations of subtle phenomena are lost.

When people act correctly because of some unheard command, they think that their own mind made the best decision. They regard their presentiments in the same naive way, and would rather relate them to an upset stomach than to the Supermundane World. It would take a great power to persuade such blind ones to see and understand their surroundings. But why await miracles when all of life is filled with subtle manifestations!

The Thinker smiled, and said, "Is it possible that you would fear each messenger?"

931. Urusvati knows how to guard what has been entrusted to her. Such safeguarding elicits two extreme opinions—that the sacred can be entrusted only to specially tested people, or that the Supermundane Law, the Law of Nature, will find its own best way of dissemination. As usual, extremes are imperfect, and the truth lies in the middle.

Truly, one cannot leave the treasure of a most Sacred Teaching to only a small group of people. But it is also wrong to strew it on the road, where it can be appropriated by hostile entities. This means that one should bestow in accordance with the consciousness of the recipient. But how does one weigh the consciousness of another in order to detect a friend and co-worker? In each case, the proper way to safeguard the entrusted is by listening to the promptings of the heart about what should be given out. This ability is refined through long experience; it is especially valuable when it can be applied in life, and it cannot be exercised without cognition of the Supermundane World. People should think more often about the beautiful application of the Supermundane Laws.

"Thinking of the Beautiful, we attract to ourselves beautiful worlds." So said the Thinker.

932. Urusvati drew the Supermundane World to herself long ago. Through what kind of

attraction is such a coming together attained? No pleas or commands can help, no tears or praise can help, if the heart is closed. An ancient psalm proclaims wisely, "My heart is open." He who said it recognized the fundamental magnet.

An open heart is a victory over earthly limitations. Some will say it is too late for us to transform our hearts. They prove their ignorance with such a notion. They do not understand that the word "late" must be banished from their dictionary. Life is limitless and uninterrupted, and it is never too late for any achievement.

Most people cannot imagine that learning is continued when one is in the Supermundane World. The most ignorant people try to avoid Moral Teachings, even here. One can pity the idlers, but they cannot be justified. They must understand how they pollute their own consciousnesses. Only the basest savage refuses to think about the future.

The Thinker said, "Hasten to open your hearts."

933. Urusvati has observed the massing of populations. In earthly history there have always been periods of great population congestion. No one gathers the multitudes, no one leads them, they converge by themselves, and such a mob can cause great calamities. We call such a manifestation swarming.

This can be observed among people and animals. The same thing happens in the Subtle World, where crowds wander aimlessly and disturb the harmony. It is difficult to trace the cause of such wanderings, but it can be found in the varying combinations of planetary currents and radiations. Earthly scientists could observe these psycho-planetary manifestations, but few pay attention to psychic occurrences.

Some observers have believed that the planets may be ill and their emanations poisonous. Of course, science calls such observers mad, and almost included Flammarion among them. But there is observable proof of links between the worlds and the life of humanity. And yet, most scientists do not recognize the filling and overcrowding of space.

Observations of sunspots should be regarded as a primitive approach. A universe of innumerable luminaries provides innumerable observations. And the combinations of astro-chemical currents can explain the ebb and flow of the Ocean of Life.

The Thinker asked people above all to think freely, and said, "Freedom of thought is the path of progress."

934. Urusvati acknowledged the cosmic nature of man. People often talk about Macrocosm and microcosm, and at the same time, do not see their main foundations. They do not admit the existence of the primary energy, the Supermundane World and the spiritual basis of everything. What kind of Macrocosm could it be without basic

foundations? It would be a poor ruin and the microcosm would be a pitifully deformed creature.

Some insightful scientists sense that even in their most brilliant discoveries something is lacking. They understand inwardly that the laws discovered by them are only partial and can be extended to new boundaries. But, since from their early childhood no one ever spoke to them about the law of the spirit, they do not find within themselves the courage to seek unlimited knowledge. Examples can be cited of serious researchers who concealed their broad observations. They were afraid to go beyond the boundaries of their limited science. In secret they read the works of great thinkers but would never admit to their own new paths.

However, if we imagine that all of humanity is transformed from deniers into unrestrained observers, what scientific progress would take place! It can be understood that the legend about "The City of Light" would then become reality.

The Thinker said, "There will come a new scientist, bold and unlimited."

935. Urusvati understood that people can be transformed through better vibrations. It may be asked, "Which people and which vibrations?" This must be explained or there will be misinterpretations. You know well that no one can be forcibly transformed. People must voluntarily desire their transformation, or at least reveal a readiness to receive those vibrations.

Also, the quality of vibrations should be understood. Until now, vibrations were judged rather primitively. Thus, the color blue was believed to be calming, and red irritating, but there are many shades of blue and also many shades of red. Among the reds, there is the ruby-red, very healing and full of higher vibrations. Among the blues, there can be "dead" tints that carry low-spirited vibrations. It is often said that green is good, and yellow is coarse. Such descriptions are primitive. There can be found greens with irritating vibrations, and yellows full of tranquility.

Also one should remember about sound, which can affect each person individually. Of course, in the future science will discover many ways of testing for the best results. Then, people familiar with the Supermundane World will recall the great diversity of emanations, which, while diverse, are grouped harmoniously according to their vibrations.

When the observations of scientists have become sufficiently refined, the same harmony could be developed on Earth. But in order for scientists to be able to investigate those vibrations, a special love must be revealed for the subject.

The Thinker sometimes asserted, "Love at least something, so as not to be left without the light of Love!"

936. Urusvati forefeels and foresees. These two words exist in all human languages, but only few people understand their meaning. On the one side there are the superstitious, and the interpreters of dreams, and on the other, the negators, who, like the superstitious, obstruct intelligent understanding. Only a small number of keen-sighted ones are prepared to study mankind's abilities. Some people reach such a level of absurdity that they even envy the sensitivity of animals. They do not understand that man possesses a higher intuition, but usually does not accept it. And when the consciousness glimpses something that later occurs, this straight-knowledge is seen as accidental.

Indeed, since books about psychology do not mention psychic energy and the life of the Supermundane World, people have difficulty finding the sources of knowledge. You will say that the Supermundane Guides at times can help to find useful books; Urusvati can confirm it. But for such cooperation the heart must be opened and supermundane vibrations assimilated. But this condition is rarely found.

The Thinker said, "Love the science of forefeeling and foreseeing."

937. Urusvati reveres Karma Yoga. All yogas are related to each other; Agni Yoga and Karma Yoga can be regarded as sisters. Agni Yoga leads luminously into the Highest Realm. Karma Yoga ignites the sacred fire of labor.

People rarely revere the life of labor that molds a better karma. People do not think about the quality of their labor. They are unable to acknowledge the joy of creativeness. To them it may seem like chains. They are unable to love daily labor and are unaware of the spiritual ascent that comes from it. No one ever informed them that great wings are created in great labor.

But how can man be expected to understand Karma if he is not aware of the Supermundane World and therefore has never pondered on it? Why would he want to achieve, if he does not know the goal? Agni Yoga will be for him an empty dream he will never have. He will fear Fire and will not understand its beauty. Without beauty he cannot learn to love the Fiery World.

How will you be able to explain to such a man the great labor that will teach him to perceive fiery vibrations? He should at least once in a while sense the inspiring quality of labor, and will thus plant in his heart a beautiful seed of Agni.

The Thinker lamented the inadequate quality of labor.

938. Urusvati thinks correctly about the combining of the elements. Usually, in human thinking, all that exists is divided into harmful and good, but people forget that out of poisonous combinations healing substances can be derived, and by blending beneficial ones harmful combinations can be obtained.

The same happens with people. One can see how a poisonous nature can produce positive combinations, whereas good people can, as a group, be transformed into a most harmful community. The effects of these combinations are clearly seen in the Supermundane World. Inexperienced observers are astonished when they see that those who were enemies on earth can approach one another quite peacefully, and even join together in their quest for perfection. The reason is simple: on Earth they could not understand each other because of surrounding vibrations, but the Subtle World changed the vibrations, and sworn enemies come together. In the same way, faceted stones, when shaken together in a bowl, find the most compact arrangement of contact.

Hints of such transformations can be found in different Teachings; in essence nothing new takes place, but the individual becomes changed because of the combination of the elements. Everything that was dormant in him is stirred up by the least touch of the highest energies.

The Thinker consoled the complaining ones, “We will even transform harm into good.”

939. Urusvati knows the difference between the truly striving ones and the cunning pretenders. Often demands for something new are heard. At first one can rejoice, but later it turns out that these strong demands come from people who do not know the fundamentals.

They do not wish to strive to knowledge, and think that they can wilfully leap over the fundamentals and gain something new. They do not understand that the nature of learning is a gradual progression. Do not think that such ignorance is only found in earthly life; exactly the same can happen in the Supermundane World. Some of its inhabitants believe that they can jump over several steps and master something extraordinarily novel. They do not even stop to consider where such a leap will take them!

The consequences could be quite deplorable. Nothing useful would take place; on the contrary, a delay would occur that is harmful from the point of view of Karma. It is sad to see to what extent these people avoid studying the Fundamentals. Even if they had leafed through the Writings sometime in the past, they failed to grasp the meaning of the Teaching.

Many petty, cunning people can present themselves as initiates in order to learn about new things as yet unknown to others, but they do not know how to love to study!

The Thinker often warned, “What is the use of the new to you, until you have learned the fundamentals? The leaves are at their greenest only when the roots are strong.”

940. Urusvati values clarity of thought. Yes, yes, a pure, clear, and commanding thought can be called spatial thought. An arrow must not be blunt; an arrow must not be too long. Likewise a command of thought must be sharp and brief.

Quality of thinking is needed, both for Earth and also for the Supermundane World, where communication is by thought, and an ability to think clearly is especially needed. Imagine a dweller who is used to thinking in tangled and lengthy ways. He will experience great difficulty in communicating with those around him. Also, he would not know how to receive the lightning bolt of a brief message. Worse, he would have to now learn what he could not learn in his earthly life.

It is pitiful to look at such inarticulate ones, for they become tangled in a labyrinth of dark, weak thoughts. Their emanations are weak and will not light up their path. One may say that they present a useless burden to the Subtle World, instead of being luminous co-workers. They will regret that during the days of their earthly existence they did not find the time for the work of mental progress.

The Thinker said, "A great many treasures can be packed into one's luggage."

941. Urusvati loves the sounds of the Supermundane World. The supermundane harmonies are healing and inspiring, but they are often interrupted by the noise of battles, wailing, and the roaring of mad crowds. Much energy is required to transform these earthly moanings into harmonious sounds.

One would think that people would know to what extent earthly sounds fill space and overwhelm it, and would therefore be more considerate about the quality of their sendings.

It is time for scientists to investigate the nature of the atmosphere. If one's psychic energy can create the strongest poisons, then one's emanations will be poisonous. We have spoken many times about the sickness of the planet; it should also be mentioned that the encircling space will also be contaminated. Rather than hope that Prana will transform the poisonous spatial atmosphere into a healthy one, would it not be better for man to abstain from poisoning everything around him?

Man, as a microcosm, bears a great responsibility, and it is time for him to realize that the filling of space with harmful poisons is not in line with evolution. It should not be thought that someone, somewhere, will set right the madness of people, who themselves, in their everyday life, should do good and useful things. Even amidst the poorest of existences, general human advances can be made.

The Thinker warned, "Do not pollute the atmosphere."

942. Urusvati does not tolerate lies. Only the smallest part of humanity struggles against the lie. Some fight against it for moral reasons, whereas others already understand the cosmic harm of the lie. Indeed, since thoughts and words live in space and emit vibrations over immeasurable distances, how many dark and false inventions appear and poison the planet!

The Supermundane World, too, suffers from human lies. And the liars themselves will have to face their own poisonous sendings. They will then understand how gravely they infect space. The cosmic harm of the lie should be taught in schools. The moral teaching will penetrate deeply into the consciousness of students, and the scientific demonstration of its irreparable harm will change their thinking.

Thus the Thinker bade, "Greet those strong ones who fight against the lie."

943. Urusvati, in her search for Truth, strives to the simplest solutions. Harmony lies in simplicity. Complexities do not lead to harmony, which is needed to nourish the planet. Because humanity is far from cooperation with the Supermundane World, do not be surprised that it is necessary to speak daily about the living links with the Subtle World.

It will be impossible to stop the poisoning of Earth if spatial harmony is not found. Harmony should be seen not as something abstract, but as a system of earthly order. It can be observed that great scientists often began with complicated ideas, and then arrived at the simplest. They were true seekers and were impelled to search for the most simple, great, constructive harmony.

You already know that disharmony is destructive, and harmony is constructive. The developing of the Highest Science will lead to the Healing Source. We have pointed out the significance of music, both on Earth and in the Supermundane World. Let youth accept the lofty harmonies which are needed for Earth, and also for the Subtle World.

The Thinker said, "Yes, yes, yes, there exists the blind faith and the seeing faith; be among those who see."

944. Urusvati studies the Supermundane World without personal motives. Many turn to the Supermundane World for personal reasons. Some seek meetings with departed dear ones, others want to gain advantage and success, and others think about the Supermundane World only when in danger or need. Such limited appeals have nothing to do with study, and are only flashes of egoism.

Not receiving what they want, people turn away and even become deniers. They do not realize that through a narrow door only a small part of nature can be seen. Yet, if you tell such people about the need for broad research, they will not find within themselves the necessary impulse to dedicate themselves to the beautiful process of gaining knowledge. They do not understand that understanding the boundless Supermundane World requires the deepest concentration.

In their egoism, people forget their own desire to study and are even willing to harm their own dear ones if they stand in the way of their desires. These seekers of personal gain cannot imagine that they impose themselves on the Supermundane World. They do not even wish to wait until the necessary favorable conditions have been created. They

neither observe nor study, and overlook the most beautiful phenomena. Yet, without study, without striving, it is impossible to even imagine the Supermundane World.

The Thinker pointed out, "Study the Supermundane World scientifically, inspiringly, and untiringly, not for yourself, but for humanity."

945. Urusvati knows the unrepeatability of the manifestations of the Supermundane World. The boundless abundance of the Supermundane World should demonstrate the various aspects of Existence, but for the ordinary scientist it is precisely this fact that keeps him from accepting the investigation of the Supermundane World as science. Long ago We insisted upon scientific foundations, but scientists want their science to be precise. They forget that such precision is relative, and depends on many factors. Scientists prefer to move slowly along their beaten path and are afraid to look into unknown realms.

We accept scientific logic, but cannot allow scientists to be cowardly. They are afraid of the unknown manifestations of the forces of the Universe. They refuse to understand that the unrepeatability of phenomena should be the very thing that attracts them.

The understanding of Supermundane unrepeatability prompts one to think of the many earthly obstacles. A true researcher will say, "I shall observe the most subtle manifestations. Amidst the many varied conditions, I will probably find the connecting threads that will lead me into the New World." But not all will speak thus, and the Supermundane World will remain a fairytale.

The Thinker admonished His disciples not to fear Infinity.

946. Urusvati has assimilated the continuous supermundane currents. Even an exalted, refined organism does not assimilate such transmissions easily. Let us recall the pain that accompanies sendings of the Subtle World! The earthly armor opposes with all its power the reception of the supermundane voice. Each earthly sound thunders and vibrates as if amplified by a megaphone. The heart is terrified even by the least rustling.

Sacred pains are caused by the incompatibility of earthly and supermundane vibrations. The most natural approach from the Supermundane World seems like an unendurable intrusion, but the strong will overcomes the first stages. Finally, the sacred pains weaken; the rustlings, or even screams, no longer unsettle one, and cooperation with the Supermundane World becomes familiar. Having reached this level of achievement, the researcher can see that the supermundane current works incessantly, but it is man himself who rejects the valuable messages.

Many excuses are invented to explain this away as a matter of chance or because of an ailment. Truly, only a valiant, free will liberates man from superstition and tells him, "Fainthearted one, listen more attentively."

The Thinker reminded His students often, "Listen to each other."

947. Urusvati knows why a Yogi appears unremarkable. People love to embellish their idea of a Yogi with symbolic attributes. But they forget that Yoga is a link with the Highest, and that this privilege must belong to everyone. Thus, the yogic state is a natural condition, but people turn away from it and in doing so reject the basic purpose of their lives. They have rejected their better destiny and will bear the seal of their unnatural condition.

Many examples could be cited of Yogis who remained completely unnoticeable while in the midst of a crowd. They did not wish to be noticed. They did not need the tunic of an initiate to bring benefit to all. Also, remember that the light of the Yogi is in his heart, and that he often deliberately dims his radiations in order not to be seen.

The Thinker reminded His students often that a Yogi, though a bearer of Light, passes unnoticed.

948. Urusvati knows that the Yogi brings joy and health. We confirm that the emanations of a Yogi can be healing and joyful. He actually does bring these gifts. He is connected with the Supermundane World, from which he draws his precious strength.

His heart is full of supermundane harmonies, but he does not impose harmony. It is a joy to borrow from the Supermundane Treasury. One can overcome one's illnesses. Prana comes as a blessing, a panacea that restores one's health. No magical formulas are needed; it is sufficient to immerse oneself in the aura of a purified spirit.

One should not doubt the Supermundane World. Let the entrance be broad and trust be at the threshold. Man must remember the brief command: "Do not doubt!"

"The worm of doubt kills joy and health." Thus did the Thinker urge the doubting ones. "And dark will be your face."

949. Urusvati knows that the Yogi can be called the one who sacrifices. What can be sacrificed by him, who has already renounced all earthly riches? But the treasure of the Yogi is always with him: his labor, his thought, his will and all his great energy. From these sources he can draw untiringly, and what is given is replenished by the supermundane prana.

The Yogi serves as a living link with the Supermundane World; this honorable cooperation is not easy. Chaotic earthly accumulations cause pain and exhaustion beyond measure. But the Yogi is a true sacrificer and knows that the Common Good is not achieved easily. As a sensible manager of his resources, he does not allow overfatigue. He knows that all extremes should be avoided. He will immediately inhale the prana and give rest to his organism. This rest will not be a lengthy one, for the Supermundane World hastens to replenish the loss of energy.

The Thinker said, "We give and thus receive. We sacrifice and thus enrich ourselves."

950. Urusvati knows that the Yogi can be called a sower. He sows good untiringly, not for himself but for humanity. Whence then is gathered the store of good? It cannot increase by earthly means alone. It is sent from the Supermundane World, and the Yogi must be always ready to accept these valuable sendings.

The Supermundane World sends its communications by day and by night. They contain not only general advice, but Instructions for everyday events. Thus one can see how close the Supermundane World is to the earthly one, but only the Yogi can discern the indicated dates and understand the language of the Supermundane World. The sendings are brief, for each moment is filled with them. Therefore people must regard Yogic Service with great respect. Truly, the state of the Yogi is not only exalted, it is also devoted to service for the Common Good.

The Thinker asserted, "Incessantly sow the Good."

951. Urusvati knows that the Yogi can be called a peacemaker. The Yogi radiates peace for the sake of the Common Good. The Yogi ends quarrels. The Yogi does not tire of talking about the Good.

Much patience is needed to overcome human conflicts. What is the source of this invincible patience? It grows from the realization of the Supermundane World. The Yogi knows how each earthly quarrel, each hatred, will resound in the Supermundane World. They increase amidst the subtle energies. Therefore man should not permit himself to sully the Supermundane World. The Yogi not only heals the surrounding space, he also can strike there where the infection has become incurable.

The Yogi's thought is like an arrow, and he will apply all his understanding in accepting responsibility for the purifying of space. Most people will never understand the self-denial of the Yogi, in spite of which he walks valiantly to the luminous goal.

The Thinker used to say, "Ancient is the teaching about World Peace; the various creeds have assimilated this command. Do not consider it unrealizable."

952. Urusvati knows that the Yogi can be called a builder. Many majestic constructions are created because of the mental command of the Yogi. Many architects have been inspired by the projected thought of the Yogi. Sometimes these sendings were received over great distances, but there also have been personal meetings with Yogis, who never revealed their identity.

Do not believe it if someone calls himself an initiate. The Yogi does not reveal his sacred knowledge. Likewise, the Yogi-builders do not call themselves architects, but say that someone else gave them useful advice.

Truly, upon the face of the planet are rising the milestones of humanity. The mind whispers that in the foundations of many structures lie special thoughts. Invincible magnets attract and purify the attention of the contemplative man. We spoke long ago about these magnets that lie in the foundations. One can trace how the invisible paths form a protective net upon the Earth.

The Thinker taught, "Be builders."

953. Urusvati knows that the Yogi can be called farsighted. Through the grey veil of the earthly everyday life the Yogi distinguishes the contours of the future. People may ask why We call the Yogi farsighted instead of clairvoyant. But We wish to see the Yogi as quite human.

We have no need of fakirs who stand on their heads. We have no need of sorcerers with a halo of clairvoyance, selling their crumbs of prognostication for money. We wish a true Yogi to be a good sower, a servant of the Common Good. This entreaty must be remembered, for people forget the simplest, most urgent advice.

What then is the source from which the Yogi draws his keen insight? Again, from the same Highest Source, and from the Supermundane World. From there, just as from the summit of the mountain, the inevitable events of human life can be seen. There the Yogi sharpens his inner vision. Let us not consider this ability to be supernatural; on the contrary, it is accessible to everyone, but people are too distant from the highest spheres.

The Thinker asserted, "Find the simplest path to the Higher World and learn to love it."

954. Urusvati knows that the Yogi can be called The One Who Harkens. Truly the Yogi pays attention to each summons of the heart. The Yogi does not respond to cunning curiosity. The Yogi rejects malicious pretense. One should be aware that the heightened vibrations of the Yogi are so refined that he can instantaneously sense the emanations of people!

The Yogi acts in accordance with the instructions of the Supermundane World, but he still maintains his free will. His vibrations are so refined that he is in constant consonance with the Subtle World.

Often the Yogi senses, like lightning bolts, the sendings that come to him. But these are infallible, as much as are those that come so clearly that he can put them into words. Only in exercising his thinking can the Yogi attain subtle vibrations.

One can call thought fiery, because fire lies in the foundation of thinking. Also, understand that attentiveness must be developed from babyhood. Even if it is inborn, the doors must be opened for it. Even if the nature of the Yogi has been already

outlined, in his life, like that of a hero, he must be armed for podvig.

The Thinker taught, "Without attentiveness the laws of the Universe cannot be studied."

955. Urusvati knows that the Yogi can be called grateful. In the Supermundane World gratitude will always be a valuable quality. Because of his link with the Subtle World, the Yogi understands the significance of gratitude. It has already been said that gratitude is valuable to the one who feels it. At each action of good, the fire of the heart shines brightly and fills the emanations with healing.

Yet people persistently do not want to understand the significance of giving thanks. No one has spoken to the children about the inner meaning of the sendings of good. They can only in their own way grasp the benefit of gratitude. Sometimes they are compelled to repeat some senseless gratitude, whose inner meaning is not even explained to them. What meaning can there be in the senseless repetition of words not even understood? Remember that so-called prayers, uttered without understanding, are of no consequence. People who pray in this way have no bridge into the Supermundane World, and wander lost in the desert, not knowing how to reach the Garden of Beauty.

The Thinker taught, "Learn to understand gratitude. It will build the Abode of Good."

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Foreword to the first edition (1930)

In the traditions of all peoples there have been legends of pilgrims who set stones along their path in order to find their way back to the source. "On Eastern Crossroads," by Josephine Saint-Hilaire, may be regarded in this light, and we feel that each of these superb fragments so carefully gathered by her adds its sparks to the texture of truth, and reveals the steps of the most ancient traditions. In the variety of subjects, in the work, there is no feeling of a personal impress; it is like a wreath of flowers, gathered not with special concern for the specimens, but out of love for the beauty of the entire meadow. One may feel how during many travels each new contribution to the work was added without any negative thought, and thus was gradually filled the collector's bag of benevolence.

It is valuable to feel that no one is urged to accept these traditions in any one direction. But readers may be enriched in their intuition regarding the constructive aspects of the story of mankind. Thus we see how the minds of the nations collected and preserved for ages the great images as evolving sparks of their genius.

These sparks should be guarded with equal solicitude by ourselves and our posterity. It is chiefly necessary that we should regard with reverence these traditions, nor demean them, but let us apply them to our spiritual necessities in the most constructive and most appreciative way. Thus, let the travelers from the past salute the future!

divider

Often the so-called Apocrypha preserve many traces of reality taken from authentic texts. In these unexpected tales and parables scattered among the peoples of Asia we

learn precisely what images live in the folk consciousness.

From Altai to Ceylon people dream of the Great Teachers, recalling from antiquity fragments of their lives and bringing the tale closer to the character of their country.

To gather these Cryptograms of the great thought means to glimpse the souls of the peoples.

A Page from the Sacred History of the Lord Buddha

The Beginning of the Path

The Lord Buddha verily left the town of His birth. Verily He meditated beneath the tree of wisdom. Verily He taught in Benares. Verily He concluded his teaching in Kushinagar. But the centuries have added their many tales.

The Lord departed from His native place on horseback accompanied by a servant-courier. The road lay northwest, along the valley of the river. The hurried journey lasted for two weeks. Beyond the mountain passes, the trail for horses ended. Further on, the hunter's path continued.

Here the courier left him, but in farewell said, "Prince, Brother, when you will reach the hunter's hut, give him this chip of wood." And he gave him a piece of wood with three signs.

For seven days the Lord traveled the path. Upon the eighth day he reached a hut. The door stood open and a tall old man dressed in a dirty old surplice chipped some wood.

The Lord approached him in greeting, as is the custom of India. But the hunter laughed and pointed to the tree. The Lord remembered the piece of wood and handed it to him. The old man carefully examined the signs and then pointed kindly to the table inside the hut. The Lord understood the invitation and partook of the venison and honey. Then the old man, by gestures, bade the Lord rest.

When Lord Buddha awoke, the sun had just illumined the snow. The hunter was not in the hut, but from the courtyard the strokes of his ax resounded. Soon, however, his figure appeared at the door and he offered to the Lord a drink of honey. Then the old man took a sack and a spear and pointed to the sun. The Lord understood it was time to depart and taking His staff left the hut. The old man bowed thrice before Him and indicated that He should follow.

Approaching the brush he pushed aside the branches and disclosed a narrow path. He beckoned to the Lord to follow him and quickly strode forward, pointing to the sun. Thus they walked until midday. The forest became less dense and the rumble of the river could be heard. They emerged at the river's shore.

The old man arched his bow and shot an arrow. They awaited in silence. The Lord took

off His remaining adornments and offered them to the old man. But the latter indicated to cast them in the river.

On the opposite shore a tall man appeared, pushed out his bark and set out in their direction. His garment was edged with fur. And his face was quite dark and broad. Reaching the shore the stranger bowed to the Lord and invited Him into the bark.

The Lord wished to bid farewell to the hunter but he had disappeared unnoticed. The stranger also preserved his silence. Reaching the shore they mounted horses and began to ascend the mountain.

During the night they reached the boundary of snows and at dawn descended into the Abode.

The Predestined Maitreya

The eyes of the child Prince opened early to the miracles of the world. Naught escaped his penetrative attention.

The King said, "Perception is the crown of the Lord, but the strength of His arm is His shield. Let Him strengthen His arm with the bow. Let the children of the noble Kshatriyas compete with the Prince."

The Queen Mother added, "If penetration is the crown of the Lord, and the strength of His arm is His shield, then the glory of the Lord is His mercy and His wisdom. I would that my near one should be surrounded by the Devas of Wisdom who created the Vedas."

Then an old sage turned to the King saying, "Reverend Mother, and thou, Lord, command me to combine your wishes. Command me to bring unto you her whom we call the daughter of the Great Nag, whom we have sheltered in our house. And for seven years have we marveled at her wisdom and the strength of her bow. Verily she is worthy of the hand which has inscribed the wisdom of the Vedas."

"Let her be brought here," commanded the King.

The wise councilor brought a young being, saying, "Maitri, send the worthiest greeting to our King."

Unheard of was it to see a seven-year-old girl in a white garment, her bow and arrow in hand and a dagger in her girdle. The crown of heavy dark hair was not restrained by the fillet of the Nag and the eyes peered out sadly and sternly.

The King said, "Maitri, if you can send the arrow, transfix yonder peacock."

Maitri bowed to the King and said, "I may not take life from an animal; but permit me,

King, to pierce an apple on the top of the apple tree.”

The King commanded Maitri to be companion to the Prince and greatly admired the wisdom of her who was found on the shores of the lake.

Many years did the Prince spend with Maitri, calling her at times Stern One, or Glowing One, or Warrior, or Seeress of the Wisdom of Nagi.

Maitri opened before him the door of the Path.

When the powerful Lion returned and with the roar of Truth mantled the mountains, Maitri guarded for Him his best pupil and pronounced, “She shall glorify the sight of Thy labors.”

The Lord of Truth answered, “Maitri, manifested Councilor and Keeper. Thou who hast hidden thy wisdom from the crowd. Thou shalt assume My place as the Lord of Compassion and Labor. Maitreya shall lead the nations towards Light. And the arrow of achievement shall bestow the apple of Knowledge.”

What has been said is as true as that the Temple of Knowledge shall be erected near the site of the glorification of the Teacher.

What has been said is as true as that the pupil of the Blessed One shall give her name to the Temple of Knowledge.

The base of the manifestation of Truth is affirmed by the labors of life.

Given in Chorten-Karpo.

Departure

When the time came for departing, the Blessed One said to His Wife, “Let us go.”

And thrice he said, “Through the darkness of night, in the midday heat and in the ray of dawn.”

But at night the tigers roared and in the heat the snakes crawled forth and towards morning the monkeys came in hordes.

“I am still afraid now,” said the wife.

“This is also for the good,” said the Blessed One. “Without a call, by your own steps will you be bearer of the Teaching.”

And the elephant trumpeted seven times, proclaiming the date of the next meeting.

Commands

Well I praise thee, Ananda. Because without call walks She who affirms.”

And the Blessed One perceived in the Heaven upon a veil the destiny of the Light of the Mother of the World.

Here the Blessed One says, “All for everything forever.”

“Observe four laws: The Law of Containment, the Law of Fearlessness, the Law of Approach and the Law of Benevolence.”

The Elected for Achievement

How did Buddha elect disciples for achievement? During work, when fatigue already possessed the disciples, Buddha asked the most unexpected question, awaiting the promptest reply.

Or placing the simplest object before them, He suggested that they describe it in not more than three words or not less than one hundred pages.

Or setting a pupil before a sealed door, He asked, “How will you open it?”

Or ordering musicians beneath the window, He made them simultaneously sing hymns of entirely dissimilar contents.

Or noticing an annoying fly, He asked the pupil to repeat words unexpectedly pronounced.

Or passing in front of the pupils, He would ask them how many times He had done so.

Or noticing fear of animals or of natural phenomena, He set them the condition to master it.

Thus the powerful Lion tempered the blade of the spirit.

Buddha’s Favorite Pastime With His Disciples

And one should not forget the favorite pastime of Buddha with His disciples during moments of rest.

The Teacher cast into space one word, on the base of which the disciples built an entire thought.

There is no wiser test of the condition of consciousness.

The Foundation of the Teaching

People do not comprehend the foundation of the Teaching of the Blessed One—the

foundation is discipline. Spiritually and physically the monk of the community strove to remain on the path. The first years he endured a severe probation. He was forbidden to kill himself with ascetic practices. But he was ordained to lead the battle by the one origin of the spirit.

Thus austerely did Buddha instruct His disciples.

Verily they knew joy only in the spiritual battle. Hence are the thorns of the path spoken of.

Only when the will of the disciple was engendered as a lion and the silvery rein of spirit held its glow over the feelings of the pupil, then only did the Lord cautiously open the curtain and assign a task.

And gradually the pupil was initiated into the Mysteries of Knowledge.

The Renunciation of Possession

Once a pupil asked the Blessed One:

“How shall one understand the fulfilment of the Covenant regarding the renunciation of property? One disciple renounced all things but the Teacher continued to reproach him for possession. Another one remained surrounded with objects but did not merit reproach.”

“The feeling of possession is measured not by objects but by thought. One may have objects and still not be a possessor.”

Buddha always advised to have as few objects as possible in order not to expend too much time upon them.

The Condemnation of Fanatics

Buddha addressed the Brahmins: “To what has your isolation brought you? In order to procure bread you go to the general market and you value the coins from the bag of a Sudra. Your isolation may be termed simply plunder. And your sacred objects are simply instruments of deception.

“Are not the possessions of the rich Brahmins a desecration of the Divine Law? You consider the south as light and the north as darkness. A time shall come when I will come from the midnight and your light shall be extinguished. Even the birds fly north to bear their young. Even the gray geese know the merit of earthly possession. But the Brahmin tries to fill his girdle with gold and to hoard his treasures under his hearth and under his threshold.

“Brahmin, you lead a contemptible life and your end shall be pitiable. You shall be the first to be visited with destruction.

"If I go northward, then shall I also return from there."

Three Arhats

Three Arhats persistently besought Buddha to permit them to test the power of miracle. Buddha assigned each of them to a dark room and locked them in. After a considerable time the Blessed One called them out and asked them what they had seen. Each related his different visions.

But Buddha said, "Now one must agree that miracles are useless because the supreme miracle you have not perceived. Because you could have sensed existence beyond the visible. And this sensation could have brought you beyond the limits of earth.

"But you continued to realize yourselves as seated on earth and your thought attracted waves of the elements to earth. The inflation of the elemental images evoked cataclysms in various lands. You shattered rocks and destroyed ships in the gale.

"You, for instance, have seen a red beast with a flaming crest. But the fire evoked by you from the abyss demolished the houses of the defenseless ones. Go and help!

"You saw the lizard with the face of a maiden. You impelled the waves to wash away the boats of the fishermen. Hurry to bring help!

"And you have seen the eagles in flight and the whirlwind has destroyed the harvest of the toilers. Go and repay them!

"Then where, Arhats, is your usefulness? The owl in the hollow of the tree has spent its time to greater use. Either you labor on earth with the perspiration of your brow or at the moment of seclusion exalt yourself above the earth. But let not senseless invocation of the elements be the occupation of a sage!"

Verily, the feather which falls from the wing of a tiny bird creates thunder in the far-off worlds.

Shepherd and Sannyasin

A shepherd beheld a man seated in meditation beneath a tree. Seating himself beside the man, he tried in emulation also to think.

He began to count his goats and mentally to figure out the profit from the sale of the wool.

Both sat silent. Finally the shepherd said, "Lord, of what are you thinking?" "Of God," answered the man.

The shepherd asked, "Do you know of what I was thinking?"

“Also of God.”

“You are mistaken. I thought of the profit from the sale of my wool.”

“Verily, also of God. But my God has nothing to barter. Yours must first go to the market. Perhaps on the way He may meet a robber who will help him to turn to this tree.”

Thus spoke Gautama.

Go to the bazaar. Think quicker in order to return.

The Trader of Monkeys

On a ship traveled a trader of monkeys. In his leisure he taught them to imitate the sailors in spreading their sails.

But a storm arose and the sailors hastened to lower their sails. The monkeys, knowing only how to spread the sails, followed the sailors and hoisted them again.

The ship was lost because the trainer foresaw only clear weather.

Thus related Buddha, the Restorer of the Lotus of Life.

A Parable About the One Who Questioned

Dgulnor was considered the wisest one. He had the happiness to find a Teacher who came from the Sacred Subterranean Land, but who was bereft of his tongue and right hand.

The pupil, constantly aspiring, asked a question and the Teacher nodded.

The pupil asked two questions and the Teacher nodded twice.

Soon the pupil asked incessant questions and the Teacher unceasingly nodded. Three years the questions continued and for three years the Teacher nodded.

“Then according to thy experience everything can happen?”

And the Teacher not only nodded but bowed to the ground and opening his garment at the breast, revealed on his bosom the image of the Blessed One bestowing with both hands.

Thus was affirmed wisdom. And the creation of life was exalted.

The Wheel of the Law

The Blessed One told the Parable about the Wheel of the Law. To a skilful copyist came

a revered man who gave him the task of copying an appeal to the Lord for which he brought sufficient parchment.

Immediately after, a man came with the request to copy a letter full of threats and also gave a parchment urging that the work be finished quickly.

In order to give the latter preference the copyist changed the rotation and hurried with the second order, taking the parchment of the first one in his haste.

He of the threats was highly pleased and hastened to pour out his venom.

Then came the first customer and looking at the parchment said, "Where is the parchment which I gave?" On hearing what had occurred he said, "The parchment for the prayers bore the blessing of fulfilment whereas the parchment of threats was devoid of effect.

"Unfaithful man. In violating the law of dates you have bereft prayer of its power which could have aided the sick. But above this, you have brought into action threats which are full of unparalleled consequences.

"The labor of the Arhat in blessing my parchment is wasted. Wasted is the labor of the Arhat who stripped evil of its power. You liberated a malicious curse into the world. It will inevitably react upon yourself. You have pushed from the way the Wheel of Law and it will not lead you but will break your way."

Do not write laws upon a dead parchment which will be carried away by the first thief who approaches.

Carry the Laws in spirit and the breath of Benevolence will carry before you the Wheel of the Law illumining your path.

The unreliability of the copyist may bring catastrophe upon the whole world.

The Sense of Necessity

Whence originated the controversy between Buddha and Devadatta?

Devadatta asked, "Wherefrom to begin each action?"

The Blessed One answered, "From the most necessary. Because each moment contains its necessity and this is called the justice of action."

Devadatta persisted, "How is the evidence of necessity ascertained?"

The Blessed One answered, "The thread of necessity crosses all worlds but whoever has failed to realize it will remain within a dangerous chasm unsheltered from the

stones.”

Thus Devadatta could not distinguish the line of necessity and this darkness impeded his way.

The Seeker for Buddha

One pure man wished to see Buddha. By keeping his attention upon a wide variety of objects his hands did not embrace wise images and his eyes did not penetrate objects of reverence—the manifestation did not come.

Finally, the seeker, bending low in prayer, felt how the thread of a web descended on his forehead. He cast it away. Then a clear voice rang out, “Why dost thou reject My hand? My Ray hast followed thee. Permit Me to embrace thee.”

Then the sun-serpent became atremble in the man, and he sought the rejected thread. And in his hands it turned into forty pearls. And each bore the Image of Buddha. In their center was a stone and upon it the inscription, “Valor— despair—joy.”

The follower of Buddha received joy because he knew the path to it.

To the Great Illumined

To Him of the great Illumination came a pupil, seeking a miracle, “After the miracle, I shall have faith.”

The Teacher smiled sadly and revealed to him a great miracle.

“Now,” exclaimed the pupil, “I am ready to pass through the steps of the Teaching under thy guidance.”

But the Teacher, pointing to the door, said: “Go! I no longer need you.”

The Rescue of Man

The Blessed One sat above the waters of a deep lake. In the depths one could discern an entire world of fish and seaweed.

The Blessed One noticed how this world resembled kingly palaces. “If man would sink there, with the soles of his feet he would destroy these ephemeral palaces but he himself would choke. Out of such depths the spirit of man does not rise.

“But,” smiled the Teacher, “for everything there is a remedy. One can break through the rock and drain the lake. The snails will have either to dry up or find another place of existence. But man will not perish.”

The cradle of an infant is like the shell of a snail. Give the children air. Do not permit them to crave objects of their kin, but let each child meet the sun without a trail of

tatters.

Parable of the King of Maragor
Thus spoke the Blessed One to Narada.

The Lord of Jataka said to his favorite Councilor, "Know you the work of the King of Maragor? Have you heard his name? Are his deeds familiar to you?"

The Councilor, peering about, whispered, "Lord, this evil name is unutterable! All Darkness conceals the traces of his deeds."

"I give you a mission. Gather a hundred trusty men and find means resourcefully to traverse the Lands of Maragor. Describe to me minutely all his customs. And if you encounter the King himself, tell him I do not fear to pronounce his name."

Ten years passed. The Councilor returned, wiser in countenance but filled with confusion. By now not one hundred but a thousand accompanied him.

"Lord, much labor did I spend, to which a thousand witnesses are before you. But the task is unfulfilled. Endlessly we questioned the people; numberless were the countries we traversed. I say to you, Lord, the most startling—the King of Maragor does not exist nor do his evil customs!"

"Good," said the Lord. "Can you take an oath by your words?" — "Before you are a thousand and one oaths."

"Then take your witnesses and walk through all squares and temples. Proclaim and inscribe on the pillars that which you pronounce.

"My son, you fulfilled the mission. By your labors you smote the beast of darkness. The phantom of fright vanished, for no one fears that which is known.

"Maragor is revealed as the fear of mankind and is annihilated by the labors of valor and devotion. Be my son; you have destroyed the darkness!"

Precepts to the Ruler of Rajagriha

Once the Blessed One visited the Ruler of Rajagriha. The Ruler called attention to the immaculateness of his reception room. But the Blessed One said, "Better show the cleanliness of your sleeping chamber, of your bath and your hearth. The reception room is contaminated by many unworthy ones. But there where your consciousness is created, let it be spotless."

And the Blessed One said, "Distinguish between those who understand and those who agree. He who understands the Teaching shall not tarry in applying it to life. He who agrees will nod and extol the teaching as remarkable wisdom but will not apply this

wisdom to life.

“Many have agreed but like a withered forest they are fruitless and without shade. Only decay awaits them. Those who understood are few but like a sponge they drink in the precious knowledge and are ready to cleanse the horrors of the world with the sacred liquid.

“He who understands cannot but apply the Teaching, because realizing goal-fitness he accepts it as a solution of life.

“Do not waste time with the agreeing ones; let them first demonstrate the application of the first call.”

Thus is attributed to the Blessed One the goal-fitting attitude to the newcomers.

From the Life of Christ
The Star

What Star was it that guided the Magi? Of course it was the Command of the Brotherhood: To hail Jesus, to safeguard, and to bring some means to the poor family.

We walked over the face of the earth not knowing the exact spot. The Commands of the Teraphim directed us or led us from day to day. When we heard, “It is near!”, we had just lost all signs of habitation.

Could one expect a miracle of so unprecedented an Annunciation in the midst of camel dung and the braying of donkeys? Human thought attempted to locate the future prophet perhaps near a temple or at least majestic walls.

We received the Command to halt at a humble inn. In the low-ceilinged house with clay walls we stopped for the night. A fire and a small oil lamp filled the room with a red glow.

After our meal we noticed that a servant poured out the remains of the milk into a separate amphora. We said to her, “It is not right to save it.” “But,” she said, “it is not for Thee, O Lord, but for a poor woman. Here behind the wall lives a carpenter. Recently a son was born to him.”

Extinguishing the fire, we laid on our hands and asked, “Whither shall we go further?” Came the answer, “Nearer than the nearest. Lower than the lowest. Higher than the highest.” Not understanding the meaning we besought a Command, but we were told, “Let the ears hearken.”

And we sat in the darkness in silence. And we heard how somewhere beyond the wall a child had begun to cry. We began to mark the direction of the cry and we heard the Mother’s song so often heard in the homes of husbandmen: “Let people count thee a plower, but I know, my son, thou art a king. Who, save thee, shall raise the best seed,

the most fruitful. The Lord shall call my little one and say, 'Thy seed alone hast glorified My feast. Sit with Me, king of the worthiest seeds.' ”

As we heard this song three knocks resounded in the ceiling. We said, “In the morning we shall go there.”

Before dawn we donned our finest garments and besought the servant to lead us in the direction of the cry. She said, “The Lord wishes to visit the family of the carpenter. I had better lead you around for here one must pass through the cattle fold.” Recalling the Command, we chose the shortest way.

Here behind the manger was a tiny dwelling leaning against rock. Here by the hearth was a woman and in her arms—He. What signs accompanied? He stretched out His little hand and on the palm was a red sign. Upon this sign we placed the most precious pearl of those we brought.

Bestowing the treasures and the sacred objects, we warned the mother of the need of wanderings and at once we turned back crossing the same manger.

Behind us the mother said, “See, my little one, thou art the king. Set this diamond upon the forehead of thy steed.”

We departed bearing in mind the sign of the red star upon the palm.

Then, also, had been said, “Remember the day of the red star upon the forehead of the warrior.”

The Way of Christ

Thus shall we begin the story of His life, that the unmutated word shall be inscribed upon earth.

For thirty years He walked repeating the word so as to impart it to those who would not receive it. The Teachings of Buddha, of Zoroaster, and the old sayings of the Vedas, He learned upon the crossroads.

Perceiving pure eyes, He asked, “Know you aught of God?”

By river barges He awaited the travelers and asked, “Do you bear aught for me?” For it was need that He cross with human feet and ask with human words.

When He was told of the starry signs He asked to know their verdicts; but the alphabet had no attraction for Him; people did not exist for this. “How can I calm the devastating storm? How can I disclose the heaven to men?

“Why are they rent from the eternal existence to which they belong?”

Such teaching of the essence of life effaced methods of magic because instead of winning the subservience of the minor spirits of nature He razed all obstacles with the sword of His spirit. His teaching guided the people to the possibilities of the spirit. Therefore there were no prophets near Him but only by the stars one knew of Him.

We knew much and He was all-able. Then we resolved to serve His Teaching.

The Arrival of Christ

One should remember the day of the most joyless offering—Christ who only gave, accepting nothing. This determination from an early age brought Him across a scorching desert. And His Feet burned as those of a simple driver.

We awaited Him. But as usual, the moment of His coming was unexpected. A horse had been brought to Me and I was bidding farewell to My family when a servant noticed a ragged traveler. His slender face was pale, and His hair hung in wavy locks below His shoulders. And only a gray sack-cloth covered His body. I did not even see a gourd for drinking.

But My wife went first to meet Him, and when afterwards I asked her why she had hastened, she said, "It seemed as though a star glowed in my bosom, and the heat, even to pain, burst into rays." For the Traveler was already exalted as He approached the tent. Then I understood Who had come.

After crossing the desert He partook only of corn bread and a cup of water and soon asked, "When shall We depart?"

I replied, "When the Star permits." And We awaited the sign of the Star. He was silent repeating only, "When?" And marking the Star, I said, "There is blood in Pisces." He only nodded.

Thus for three years daily We awaited. And the light of the Star shone over Us.

I recall He spoke somewhat of a vision of Light in which a small boy brought Him a sword. And when Light, as a Rainbow, was poured before Him, a soundless Voice bade Him go.

I was told to accompany Him, where I Myself was not yet to enter.

On a white camel We set out by night. And by night-crossing We reached Lahore where We found a follower of Buddha, apparently expecting Us.

Never have I seen such resolution because We were on Our way for three years.

We awaited Him and brought Him to Jordan. Again a white sack-cloth covered Him. And

again He set forth alone under the morning Sun. And a Rainbow shone over Him.

The Signs of Christ

The Star of Allahabad pointed out the way. And so We visited Sarnath and Gaya. Everywhere We found the desecration of religion. On the way back under the full moon occurred the memorable saying of Christ.

During the night-march the guide lost his way. After seeking I found Christ seated upon a sand-mound looking at the sand flooded by moon-light.

I said to Him, "We have lost Our way. We must await the indication of the stars."

"Rossul M., what is a way to Us when the whole world is awaiting Us?"

Then taking His bamboo staff He traced a square round the impression of His foot, saying, "Verily, I say, by human feet."

Then making the impression of His palm He also surrounded it with a square, "Verily by human hands."

Between the squares He drew the semblance of a pillar surmounted by an arc.

He said, "Oh, how Aum shall penetrate into the human consciousness! Here I have drawn a pistil and above it an arc and have set the foundation in four directions. When, by human hands and human feet, the Temple shall be built wherein will blossom the pistil laid by Me, then let the builders pass by My way. Why shall We await the way when it is before Us?"

Then rising, He effaced with His cane all which He had drawn.

"When the Name of the Temple shall be pronounced then shall the inscription emerge. In remembrance of My constellation, the square and nine stars shall glow over the Temple. The sign of the foot and the hand will be inscribed above the Keystone." Thus He Himself spoke on the eve of the New Moon.

And the heat of the desert was great.

The Story of Mary Magdalene

You know my way of life, how by night they knew us and by day averted their glances. So with Christ. By night they came and by day they averted their glances. I thought, "Here am I, the lowest, and by sunlight they are ashamed of me. But He, the most exalted prophet, is also avoided by day. Thus are the lowest and the highest equally avoided."

And so I decided to find him by day and to stretch out my hand to Him. I donned my best

attire and my necklace from Smyrna and perfumed my hair. And so I went, to say to people, "Here by day are met the lowest and the highest, equally avoided by you."

And when I saw Him seated among the fishermen and covered with a sack-cloth, I remained on the opposite side and could not approach. Between us, people passed, equally avoiding us.

Thus my life was determined. Because He said to His most beloved disciple, "Take this pinch of dust and bring it to this woman that she may exchange it for her necklace. Verily in these ashes is more life than in her stones, because from ashes I can create stones but from stones only dust."

The rest you already know. Because He did not condemn me. He but weighed my chains and the chains of shame crumbled like dust.

He decided simply. Never did He hesitate to send the simplest object which determined one's entire life. He touched these sendings as though bathing them in spirit.

His path was empty because people, after receiving His gifts, hastily departed. And wishing to lay on His hands, He found all empty.

When He was already condemned, the furies of shame rushed behind Him and mockingly brandished their branches. The price of the robber was worthy of the crowd.

Verily He cleft asunder the chains because He bestowed knowledge without accepting reward.

The Scribes
Night fell. Christ sat upon the threshold.

A scribe passed and asked, "Why dost thou sit at the by-way?"

Christ answered, "Because I am the threshold of the Spirit. If thou wouldst pass, pass through Me."

Another scribe asked, "Is it true that the Son of David sits at the place for dogs?"

Christ answered, "Verily thou defamest David, My Father."

It became dark and the third scribe asked, "Why sitteth thou as if fearful of thy house?"

Christ answered, "I await that the night-darkness should free Me from sight of thee. Verily, darkness, depart unto darkness."

Then rising, He pointed to Mount Moriah whereon stood the Temple, and said, "My

Grandfather created the Temple of stone but He sits under the linen of the tent.”

Said the scribe, “Mad man, He believes that Solomon still lives.”

And they departed in ignorance.

Afterwards Mary came out of the house and seeing Christ said, “Master, share our evening meal.”

Christ answered, “The gift of the heart glows through the darkness.”

The Questioner of Cinedrion

A member of Cinedrion asked Christ, “Would you come to us if we should ask you?”

Christ answered, “Better would I go to the cemetery for there is no lie.”

A member of Cinedrion asked Christ, “Why dost thou not acknowledge us if even Thy father was married by one of our members?”

“Wait until your house crumbles; then shall We come.”

“Wherefore shalt thou come—to destroy or to erect?”

“Neither for destruction nor erection but for purification. Because I shall not return to the old hearth.”

“How then, not to respect your forefathers!”

“New cups are given for the feast. Respecting a grandfather, one need not drink out of his cup.”

Eyes—Open Wounds

To Christ was shown an image from a distant land. On the palms and on the feet were open eyes.

One asked, “Is it not superstition? Can one see through the hands and the soles of the feet?”

The Teacher said, “Verily we learn to see by the hand and the foot. Will the sluggard know the essence of things? How shall we express our conclusions if we shall not apply our hands? And by our feet the spirit treads through earth.”

Then the Teacher added, “Wise ones gave this image in order to recall the nature of things.”

And He also added, "Are not these eyes like open wounds? Verily, verily, through open Wounds comes the light."

The Mother of the World

The Mother of the World

The Mother of the World hides Her Face. The Mother of the World veils Her Face.

The Mother of the Lords is not a symbol but a Great Manifestation of the Feminine Origin in which is revealed the spiritual Mother of Christ and Buddha—She Who taught and ordained Them to achievement.

From times immemorial the Mother ordained achievement. Through the history of humanity Her Hand traces the unbreakable thread.

Her voice rang out on Sinai. She assumed the image of Kali. Seek Her behind Isis and Ishtar.

After Atlantis, when Lucifer flung his blow at the cult of spirit, the Mother of the World began a new thread.

After Atlantis the Mother of the World veiled Her Image and forbade the pronounciation of Her Name until the Hour of the Constellations would strike.

The Effulgence of the Mother of the World

The purple aura of the Mother of the World bathes us. Who shall not bow? Who shall dare against Her?

Among the predestined treasures are guarded her lustrous adornments. The Teaching of Her glows as a purple Lotus.

Let the pain of the center of the solar plexus be linked with Her Days.

Let the new coils of the Serpent unfurl during Her Days. Let the trumpets of air herald Her Time.

Mother of the World, pass over the desert, because the flowers are behind Thee! Mother of the World, look upon the Mountains, because they glow with Thy Fire!

Departed are the despicable ones. The hordes are rising.

New miracles. New bearers. And above the destruction of the walls rises the voice, "Mother approaches!"

"Mother of Buddha! Mother of Christ! Inspire Thy Sons!

“Even though a rock fall upon me, yet shall I know that it comes from Thy Steps.”

Thus shall we flood space.

The Command

And above all spoken commands rings out the Silent Command—All-penetrating, Immutable, Indivisible, Irrevocable, Effulgent, All-Bestowing, Unutterable, Irrepeatable, Invulnerable, Inexpressible, Timeless, Undeferable, Illuminating, Manifest in Lightning.

Here are two Commands—at the limits of the World are the Lords Christ and Buddha. And Their Word is as a Flaming Sword. But above them is manifest a Silent Command.

Above Them is She Who veiled Her Face, She Who wove the Web of the far-off worlds, She the Envoy of the Unutterable, the Ruler of the Intangible, the Bestower of the Unrepeatable.

By Thy Command is the Ocean Silenced and the whirlwinds trace the invisible signs.

And She Who Veiled Her Face shall stand Alone in Vigil, amid the Splendor of Her Signs.

And none shall mount the Summit. None shall witness the Effulgence of the Dodecahedron, the Sign of Her Power.

Out of the spiral of Light, She herself has woven the Sign in Silence. She, the Guide of those who go towards attainment!

The four squares of the sign of affirmation are bestowed by Her upon those who determined to achieve.

The Play of the Mother of the World

How great is the play of the Mother of the World! She beckons to her children from far-distant fields.

“Hasten, children! I wish to teach you. I have keen eyes and alert ears ready for you. Sit ye down upon My garment. Let us learn to soar!”

The Fiery Shield

The Mother of the World has proclaimed: “Winds, gather ye! Snows, gather ye! Birds, hold ye back! Beasts, stand ye back!

“No human foot shall set its traces on My Summit! The audacity of the dark ones shall not surmount!

“The light of the moon shall not endure! But the sun-ray shall touch the peak.

“Sun, guard My Summit! For where shall I keep My Vigil?

“Never shall beast ascend. Nor shall human power endure.”

Herself, the Mother of all Being, shall keep Her Vigil, with a fiery shield.

What glows upon the Summit? Why have the whirlwinds assembled a resplendent crown?

She, the Great Mother, alone ascended the Summit.

And none may follow Her.

The Fiery Veil

Upon the highest summit stands effulgent the Mother of the World.

She came forth to smite the darkness.

Why are the enemies fallen? And whither do they turn their eyes in desperation?

She has cloaked Herself in a fiery mantle and encircled Herself in a fiery wall.

She is our Citadel and our Striving.

Apollonius of Tyana

The Visit of Apollonius to the North of India

The story preserved of the life of Apollonius contains the tale of his visit to the North of India. A precisely detailed description is given of the cities, the sites and the people; but the significance of his visit is completely overlooked. Truly, Apollonius of Tyana was known as a lover of distant travel. But this little explains his journeys.

While still a young man he heard of the existence and the Dwelling of the Brotherhood, from one who knew and collected strange tales. He paid little regard to it. But later when he knew more and had discerned more, he recalled it and in the depths of his spirit decided to visit the North of India.

He had a friend, a great scientist, who had received many degrees of initiation. And to him, Apollonius turned for advice. The old man became pensive and promised to obtain information.

And thus, after one year, the reply came. The old man addressed Apollonius, “My friend, happiness is truly with you. They write to me that you may prepare for your journey. In Kashmir you shall meet my friend. I deem he can give you necessary directions. Thus, prepare for your journey.”

The journey of Apollonius was long. He encountered numerous people upon his way. One of those whom he met, as though surmising Apollonius's intention, said, "I can be useful to you. He to Whom you journey is known to Me. I beg you to use my house when you shall reach ancient Gandhara." And the stranger gave Apollonius a casket. Apollonius never learned the name of the stranger.

Reaching Taksila, Apollonius found the dwelling of the stranger, and approaching its doors knocked with the hammer. The door opened and a young Hindu invited Apollonius to enter. Only then did Apollonius recall that the name of the host was unknown to him. The door-keeper evidently awaited. In order to explain his arrival, Apollonius showed him the casket. The door-keeper made a gesture and let Apollonius into a room where stood a table and two arm-chairs.

Shortly the door opened and into the room entered a tall man, dressed in a kaftan with the insignia of a cavalry commander.

Calling himself brother to the host, and as if knowing the purpose of Apollonius's visit, he said, "My people shall accompany you tomorrow."

In the morning, in the courtyard, Apollonius saw several warriors and horses. They set out on their journey, hurrying towards the northern mountains.

There the warriors left Apollonius.

The Passing of Apollonius

In the biography of Apollonius the tale of his passing is mutilated. But there remains the evidence of his pupil, Callicratus, concerning the last journey of the Teacher.

Apollonius began to hear voices bidding him return to those very shores where he had once been, to the great enrichment of his spirit. Taking with him his pupil Callicratus, the Teacher, without revealing the goal of his journey, set sail at once.

As they approached the Cave where the Great Teacher bestowed initiation upon the Arhats, a tall old man came forth to meet them. Long he conversed with Apollonius. Callicratus heard only the final word of the old man, "If thou hast decided to accept the chalice of Apostolate of the Teaching, do not delay."

When the old man disappeared into the recesses of the cave, Apollonius bid Callicratus hurriedly gather much of the fragrant wood and heap it up as a couch in the cave. He also indicated to Callicratus that when he would hear a voice issuing from the vault of the cave, to ignite the wood, without glancing back; then to hasten to the shores of Greece, forgetting what had occurred. Thereupon the Teacher sank into seeming sleep.

Callicratus sat motionless tending the fire, until late into the night, when high beneath the

vault of the cave the greatly reverberant voice of the Teacher rang out: "And so I have not died, but I go to accept the chalice of Apostolate."

Thereupon Callicratus fulfilled all as he was bidden; and he bade them lay this testimony with him into the grave.

From the Life of St. Sergius of Radonega

The Proclamation of the Mother Celestial

The time has come to set forth the most Meaningful—the vision of glory of the Mother Celestial. Can it be that the great predestined vision was a silent one? Can it not be that the trembling of the spirit and the hoary head resulted from this great proclamation?

The Mother Celestial said, "My Time will come, when My Heavenly Star will speed earthward. Then wilt thou come to fulfil the ordinance of the dates.

"And the despised ones will be the saviors. And the vanquished one will lead the victors. And the three roots cleft by a curse will be knitted with love. And they will be led by a Messenger not of their strain. Until then will the Tartar and Jew be cursed, and they will curse the Russian soil.

"And when thy bones shall be scattered, the date of the three curses will be fulfilled. And invisibly visible, thou wilt be enthroned, adorned in thy Crown and a Signet-ring.

"And there where thou wilt set Thy Seal, there will My Hand be. And Those of the Lords."

Sayings of Sergius

"If one hears the voice of his spirit, he shall be borne above the precipice." Thus spoke Sergius.

"And he who departs into the forest cannot hear the speech of humans. And he who falls asleep will not hear the birds, heralds of the sun. And he who is silent before a manifested miracle shall pay penalty with his sight. And he who forbears to aid his brother shall not draw the thorn from his foot." Thus spoke Sergius.

To Sergius came Saint Alexis, questioning, "What is there to do?"

Sergius answered, "Help the Russian Soil!"

When the peasants asked Sergius, "What shall we do?" He answered, "Help the Russian Soil!"

When Minin addressed Sergius, came the answer: "Help the Russian Soil!"

The Travail of Sergius

Gray is his beard. The Flaming Spirit attends Him in service. And the mighty Prince has

already bowed before Him.

But should the bread-cart delay, the beloved brethren cannot sustain their faith for a single hour. Should his purse be momentarily depleted, then the worthy and chosen brethren are ready to barter the wondrous Bliss for a stranger's penny. They even add, "Your guardian saints have become poverty-stricken!"

And by day and by night, they await—not enlightenment, but the well-being of body.

Of Sergius it was said that during the dark night often he made his rounds through the cells and finding all deep in sleep he went further, nor roused them.

It may be that he hoped to find one among them vigilant!

Foresight of Sergius

Sergius sometimes also spoke of the White Mountain but never indicated its location.

And when somebody unexpectedly knocked, the brothers said, "Is it not the Abbott?"

Said Sergius, "Upon the White Mountain live diverse beings. When they have need they are two-headed and five-legged, not like ourselves. Their sleighs go without horses and in the need of haste they can fly."

Akbar the Great

The Silvery Messenger

Beneath a tree Akbar beheld a vision. To him suddenly appeared a Silvery Messenger, who said, "For the first time and the last time thou here beholdest Me, as if I never appeared. Thou shalt build a Kingdom and in it a future Temple. And as a Ruler thou shalt traverse the field of life, bearing within thy spirit the future Temple.

"Verily, long hast thou traveled the path of God. It is need to end the earthly way. Thou shalt not hear My Voice. Nor shalt thou see My Light. And thou shalt guard thy readiness to walk the way of God.

"But when approaches the hour to unbar the next Gates, thy wife, ordained to thee by God, shall hear My Knock and shall say, 'He is at the Gates.' But thou shalt see Me only on the crossing of the border. And when thy wife shall enter the final way she shall behold thee in My Image.

"And thou, be a king on earth, and thereafter the landlord. And when thou endest thy earthly way encircle the fields of thy garden. Each departing one shall leave no crumbs upon the festal board. Traverse each overgrown path and remember: the nearer, the further. First in storm, then in gale, then in silence!"

Then the Messenger became illumined with a silvery glow and the leaves upon the trees

became translucent as rainbows. And thereafter the air trembled. Then all became as before.

Akbar saw nothing ever again. When the hour of liberation arrived, he and his wife rejoiced that another date was approaching, the ordained date. For there exists no grave.

The Help of Heaven

The Ruler was convinced that at each difficult hour the help of heaven would come to him. Time came to declare war against the Princes of Golconda and the Ruler was perplexed over his decision. As the eye of the Ruler wandered over the floor he saw an ant bearing a great load. And the ant endured it long.

Finally Akbar exclaimed, "Why should one beset oneself with the burden of Golconda!" And he gave his command to cease preparations for the march.

Another time the Ruler attended a Court and wished to take part in pronouncing verdict. But his attention was drawn to the trembling of a butterfly, which beat its wings against the window. And he forgot the word that he had crystallized and thought, "Let the judges fulfil their duty," remarking aloud, "Today I am only a guest here."

And the verdict was justly merciful.

Enemies made attempts against the life of Akbar. An assassin stood ready behind a tree in the garden where the Ruler was walking alone. A black serpent crawled across the path and the Ruler turned back to summon his servants. Seeking for the serpent they discovered the assassin behind the tree.

Then the Ruler said, "The help of heaven crawls over the earth. Let only the eye and ear be open."

The Commanders

Of the two commanders of Akbar: One commander received most explicit indications; the other only the most fragmentary ones. Finally the latter addressed Akbar, saying, "Why have I not deserved explicit commands when I gathered so many victories?"

Akbar replied, "Your understanding restrained the flow of words. Let each moment saved by you be commemorated with the most precious pearl."

Therefore, surpassing is the joy of those who can understand, saving the draught of the source.

Let us add about the third commander. He asked, "Why are tardiness and prematurity equally condemned?"

Akbar replied, "My friend, there are no equal values. Hence, if prematurity comprises resourcefulness, its merit is greater because tardiness is linked only with death. Prematurity is to be adjudged; but tardiness is already condemned."

Surrounded and threatened, Akbar addressed his commanders: "The less agitated is the substance, the more clear is the reflection of the summits."

After inspecting his army, Akbar said, "A fourth part is already achieved. I have seen satisfied people. The rest we shall see after a day of heat, after a day of rain, after a sleepless night."

Enemies

Akbar, called Great, regarded his enemies with care. His beloved councilor kept a list of enemies. Akbar often inquired, has not some worthy name found its way to the list?

"When I see a worthy name I shall send my greeting to a friend in disguise."

And Akbar further said, "I rejoice that I could apply the sacred Teaching in life, that I could give to people of plenty, and that I was shaded by great enemies."

Thus spoke Akbar, knowing the value of enemies.

During the assaults of his enemies Akbar was asked why there were so many attacks.

Akbar replied, "Allow to the enemies moments of being occupied with something."

Invisibly Visible

The Court Historian of Akbar once said to the Ruler, "Among potentates I observed an insoluble problem. Certain rulers held themselves unapproachable, aloof from the people. These were deposed because of their futility. Others entered into the daily lives. People became used to them and deposed them for being commonplace."

Akbar smiled. "That means that a Ruler must remain unseen, but entering and directing all actions."

Thus ordained the wise Ruler, foretelling thereby the future.

Invisibly visible!

Legends and Lore

A Tale of Cosmogony

The Hindu tale of cosmogony recounts as follows:

There once lived a deadly monster that devoured people. Once the monster pursued his marked victim. The man, seeking to save himself, dove into a lake. The monster

followed. Still seeking safety, the swimmer leaped on the back of the monster and tightly seized the upright comb.

The monster could not turn over because his belly was unguarded. It started to rush about in a raging flight, anticipating that the man would become exhausted.

But the man bethought himself that by his own desperate plight he was saving humanity. And under this universal vision his strength became intense, unfatigued.

Meanwhile the monster increased his speed until sparks formed a fiery wake. And amid the flame, the monster started to rise above the earth. The universal thought of the man had raised up even the enemy.

When men see a comet they are grateful to the valiant one, eternally striving. The thoughts of people hasten on, giving new force to the rider of the monster.

White, yellow, red, and black peoples turn their thoughts to him who long since became aflame.

The Messenger of Light
An ancient legend recounts:

From a far-off world came a Messenger to bestow upon men Equality, Brotherhood, and Joy. Long since had men forgotten their songs. They remained in a stupor of hate.

The Messenger banished darkness and narrowness of the human crowd. He effaced contagion and raised up joyous labor. Hatred was bridled and the sword of the Messenger remained upon the wall. But all were silent and could not sing.

Then the Messenger gathered the little children and took them into the forest, saying, "These are your flowers, your streams, your trees. No one has followed us. I shall rest—and be you filled with joy." Thereupon timidly they ventured into the forest.

At last the smallest of them remained on the green, lost in rapture at beholding the sun's rays. Then the yellow oriole started its call. The little one followed it, whispering; then soon, joyously he exclaimed, "The sun is ours!"

One by one, the children returned to the green and a new hymn to light rang out.

The Messenger said, "Man has again begun to sing. Come is the date!"

Seven Servants

Here, we shall send seven servants to market to bring some grapes.

What do I see? The first lost the money. The second exchanged it for intoxicating wine.

The third hid it. The fourth did not notice that the grapes were green. The fifth, testing their ripeness, crushed the entire branch. The sixth chose wisely but brushed them and scattered them through carelessness. The seventh brought a ripe branch and even found leaves to adorn it.

Thus did seven pass along one road and at the same time.

The Citadel of Loyalty

The Ruler asked a sage, "How shall one distinguish the nest of treason from the citadel of loyalty?"

The sage pointed to a group of richly dressed riders and said: "A nest of treason."

Then he indicated a solitary traveler and said, "A citadel of loyalty. Because naught can betray solitude."

And henceforth the Ruler surrounded himself with loyalty.

Reverence to the Teacher

I recall a small Hindu who found his Teacher. We asked him, "Is it possible that the sun would shine to you if you would see it without the Teacher?"

The boy smiled: "The sun would remain as the sun but in the presence of the Teacher twelve suns would shine to me!"

The sun of wisdom of India shall shine because upon the shores of a river there sits a boy who knows the Teacher.

Milarepa

The Teacher Milarepa often discoursed with animals. Near his retreat were hiving bees; ants erected their cities; parrots flew about; and a monkey was accustomed to sit like the Teacher.

The Teacher said to the ants: "Tillers and builders, none knows of you, yet you raise up lofty communities."

He said to the bees: "Gather the honey of knowledge and of the best images. None shall interrupt your sweet toil."

To the parrot he said: "By your shrieks I perceive that you are preparing yourself to be a judge and preacher."

Shaking his finger at the mischievous monkey, he said: "You demolished the constructions of the ant; you stole honey that is not yours. Perhaps you have decided to become a ruler!"

The Hermit

Three mice approached a hermit, attracted by his motionlessness. He addressed each one: "Thou livest in the flour. Although there are enough provisions for all thy kind, thou didst not improve.

"Thou hast chosen thy habitation in books and hast gnawed great numbers of them, but thou didst not become wiser.

"Thou livest amidst sacred objects, but didst not become exalted.

"Verily, mice, you can become humans. Like people you defile the given treasures."

Three lions came to the hermit. He addressed each one: "Thou hast but now killed a traveler who hastened to his family.

"Thou hast robbed a blind woman of her single sheep.

"Thou hast done away with the horse of an important messenger.

"Lions, you can become humans. Don your terrifying manes and begin war. Do not wonder if people will appear more cruel than you."

Three doves came flying to the hermit. He addressed each one: "Thou hast pecked grain not thine own and hast considered it thine.

"Thou hast pecked a healing plant and art revered as a sacred bird.

"Thou hast built thy nest in a temple not thine own and in the name of superstition, thou hast forced another to feed thee.

"Verily, doves, it is time for you to become humans. Superstition and bigotry will plentifully feed you."

Batur-Baksha

Batur-Baksha came to tell to the people the word of Truth.

Said Batur to his comrades, "I shall tell the entire word of Truth." His comrades became terrified. "Let us better say half of the Truth. Otherwise the firm earth will not endure."

But Batur may not tarry. He goes forth to tell the entire word of Truth. The serpent has become a black arrow. The serpent strikes the center of Batur's bosom. The word of truth is untold.

Batur shall be buried, to the sorrow of all people. But Batur himself does not die of the

serpent. He leaves only his armor in the coffin. And he secretly departs into the fields. "I shall go forth to search new comrades who will not fear the entire word of Truth."

Batur passes over mountains and through deserts. As a sun, burns the entire word of Truth. Batur becomes blanched from the searing heat of Truth.

Himself, the Ruler of Shambhala, hails Batur: "Ho, Batur. I shall bestow upon thee one of My own names. I will give thee new comrades. They shall not be bowed down from the entire word of Truth.

"Ascend thou the Mountain Adighan. Turn to the South. When thou shalst see the mighty dust; when thou shalst perceive spears; when thou shalst number the steeds; then I Myself am coming. Yamuchi himself follows me.

"Hasten! Wherefore to turn back? Look to the South! Come is the word of Truth!"

Thus do they sing in the depths of Asia.

But Batur Baksha has not died. He searches for new comrades who do not fear the entire word of Truth.

The White Mountain

The White Mountain it was which knew whence came the white water.

The Mountain shall send its stones to Katun. The stones are washing away the White shores. The stones set brother against brother. Red as of blood is Katun. War continues.

White Mountain, did you send red stones? Where are your White Waters?

I shall take a cedar staff. I shall don a white garment; and I shall ascend the White Mountain. I shall ask Her—Whence came the White Water?

Out of the mountain, from the very peak itself, emerged manifold peaks. Beyond them glimmers the White Mountain.

Is it the Stone that glows? Disclosed is the Mystery.

Let us hence, brothers, to that resplendent glow!

Seen is the never-seen; audible is the never-audible.

Upon a White Mountain stands the city. Heard is the peal of bells. The cock crows upon the appointed day.

Let us retire into the City and harken to the Great Book.

Arrows of Thoughts

Let us regard the stars. We were told that the vessel of wisdom poured from out of Tushita and the drops of the miraculous draught became aglow in space.

But the Teacher said, "Thus glow the tips of the arrows of thought because thought pierces the radiant substance and creates worlds."

Creative thought! Do not cease to adorn space with the flowers of light.

The Thought of the World

Said Solomon: "I shall set thee at the crossroad and shall make thee silent and unmovable.

"Before thee shall pass the signs of events.

"Thus shalt thou restrain thy human curiosity.

"Thus shalt thou peer into the predestined tide of the current.

Because beyond the human is borne the thought of the world."

Thus mark the flow of events, as though from the top of a tower thou numberest thy flocks of sheep.

The Source of Patience

"Lord of the Seven Gates, lead us sunwards, who have passed through midnight.

"Thine are our arrows, O Lord.

"Without Thy Command we shall not enter the city of rest.

"Neither an hour nor a day nor a year will arrest our way.

"Because Thou, the most speedy, holdest the reins of our horses.

"Because Thou, also, hast passed this way and gave Thy patience as guarantee.

"Say, Keeper, whence flows the source of Patience?"

"Out of the ore of trust."

Who knows when the messenger changes his steed?

The Keeper of the Seven Gates

Grieved the Keeper of the Seven Gates: "I have visited people with an endless stream of miracles. But they do not perceive them.

"I provide new stars. But their light does not alter human thought.

"I plunge whole countries into the depths of the seas. But human consciousness is stilled.

"I erect mountains and the Teachings of Truth. But people do not even turn their heads at the call.

"I send wars and pestilence. But even terror does not impel people to think.

"I offer the joy of knowledge. But people make a gruel out of the sacred feast.

"I have no further signs to hold humanity from destruction."

To the Keeper came the Most Exalted: "When the builder lays the foundations of the building, does he proclaim it to all who labor on the structure? The least of these knows the determined measures.

"Only to few is disclosed the purpose of the building. Those who dig the stones of past foundations will not comprehend a single new foundation.

"But the builder should not grieve if there be no realization among his workers of the real import of the design. He can only distribute the work in proportion."

Thus in the consciousness of people we shall know that those who cannot contain nor harken shall fulfil only the lowest labor.

Let him who understood be firm as a hundred thousand sages. And the signs, as inscriptions, shall unfold before him.

The Flaming One

The Flaming One addressed the Prince of Darkness: "Thou hast poisoned the air. Thou hast polluted the waters. Thou hast depleted the earth. But fire thou hast not touched. Nor hast the fire touched thee. And fire shall burn thee as light smiteth darkness. The Great Flame is untiring. And thou shalt not dare to emerge from thy dwelling.

"From space shall I evoke new fires which shall wither thy works. As sterile fissures. As desiccated bones. Thus shalt thou be confounded, cast hence, and retreat.

"The wall of flame shall approach thee; nor shalt thou find therein thy marks. By the far-off worlds shall I guard the flame. Thou canst not poison, nor pollute, nor deplete it.

"I shall summon the fiery host, born amidst fire. They shall not succumb. And the waters evoked by thee shall not quench their burning.

"Prince of the Darkness, beware of the fire!"

The Gift of Darkness

The Spirit of Darkness pondered how still more firmly to lash humanity to earth. "Let them preserve their customs and habits. Nothing so binds humanity to earth as forms of habit.

"But this means is fit only for the masses. Far more dangerous is solitude. Then the consciousness is illumined and new forms are created.

"One must limit the hours of solitude. People must not remain alone. I shall provide them with a reflection and let them become used to their image."

The servants of darkness brought to the people—a mirror!

The Reward

A man gave much gold for good works. But he awaited reward. Once his Teacher sent him a stone with the message: "Accept the reward, the Treasure of the far-off star."

The man became indignant: "Instead of my gold a stone is given me. What is a far-off star to me?" And in dejection he cast the stone into a mountain stream.

But the Teacher came and said, "How did you find the treasure? In the stone was contained the most precious diamond, sparkling beyond all earthly gems."

In despair the man rushed to the stream. And following the current he descended lower and lower.

But the ripples of the waves forever hid the treasure.

Two Pitris

Two of humanity's elders quarreled about man. The one of Light declared that man would give up everything.

But the Dark One protested that man would conceal something for himself.

They began to test man. They bereft him of all things until, like a savage, he wandered garbed in a torn rag.

"Behold, he renounced all and lives!" the Light One pointed out.

"Wait awhile," derided the Dark One, and he threw upon the road a weeping child.

The man covered the child with his last rag and shed a tear.

“Behold, he renounced everything,” declared the Light One.

But the Dark One answered, “Yes, he renounced his rag. But his heart is guarded.”

Thus, the Dark One outwitted the Light One.

Prince of Darkness

Lucifer

Wherein lay the revolt of Lucifer? He wished to remain within the boundaries of the planet. And the legend of the Prince of the World is fairly true.

He began to surround himself with spirits content with the earthly aura. In order to hold his followers he began to unfold before them the possibilities of earth, imitating—at times with skill—the counterposition of the opposing side.

One may speak of the miracles of the Antichrist. “Wherefore is needed the realization of the future, when I can show you the forces of earth!”

But among his followers, none will say on departing from earth: “I ascend, Lord!” Instead they tremble, rending themselves from the earthly effulgence.

Truly beautiful was Lucifer, and he imparted to people in his way the understanding of the earthly radiance. But without him there would not be a definite boundary between the earth and the nearest spheres. Without him the difference between life on earth and on other spheres would be gradually effaced, permitting to incarnate spirits the movability of matter.

But the ancient Prince of the World, in opposition, chains matter to the crust occupied by him. As the planetary spirit, he knew the depths of the earth. But his error lies in the unwillingness of cooperation with other planets. Precisely this is what brought Christ to the World.

While Lucifer glorifies the life of earth, Christ points to the beauty of the entire Creation of the worlds.

We say, “Let the light of Lucifer glow, but the greatness of other fires cannot be hidden behind it.” We do not fear to pronounce his name. We are aware of his existence.

We say, “Your way cannot fulfil the destiny of earth because only through communion with other worlds will the life of your stronghold be regenerated. Your rocks will wear away and whereon then will you set your throne? And the eternal life and the eternal flux give us an eternal home. Christ in no way differed from your servants but He showed the

privilege of motion beyond the boundaries of earth." Christ said, "I may spend the night upon the beautiful earth in order to continue the journey; but thou, host of the earth, bid thy servants back, lest they prevent me from going my way at dawn."

And thus, one became ensnared by matter, the other passed on to the worlds of possibilities of Light.

Lucifer, come is the time to re-kindle your lamp!

Lucifer, who might have become the expounder of Unity, preferred to sever himself from his neighbors. The battle of desperation transformed the Bearer of Light; and the ruby aura became infused with the blood-red glow. His followers truly began to apply depraved means.

Miserable Carrier of Light! In the death of Christ you admitted an irrevocable error. The cedar of Lebanon which bore the body of Christ shall but shorten the way to the Highest World. Hence you shall have to depart to Saturn; for this, have you long been called Satan. But there also shall the gardener of matter find fields to labor as on earth. And accept Our last counsel. Look over the rows of your servants!

Upon the ladder of life you sought to outdistance the Teacher. Be warned: Here stands She, witness of your destiny. The Star of the Mother of the World rose as a signal against your madness, when you determined to demean Her, the Bearer of Spirit.

You will behold woman return to her destined place.

Gold and Darkness

Gold

The gas destructive to the planet is disclosed.

It is contained in pure gold. One must keep it back. Naturally, stones and metals mostly bind men with the depths of the planet and become nests of contagion.

The widespread worship of gold has compelled us to pay attention to it. By the means of complicated research, attempts were made to apply the action of gold to various manifestations of Cosmic forces.

There is no doubt that this metal was especially saturated with powerful light emissions. And the gold veins transmit the astral light to the bottoms of earth. Hence, if the astral world is well-ordered, the role of gold may even be beneficent.

But precisely this conductor can become a fuse to the explosion.

One may imagine how easily this metal can transmit the brown gas which is made dense by the horror of the astral world. And the spirit will make its appearance as an

exploder and an impetus for volcanos.

Darkness

Absolute darkness is the constant antipode of light. It is the enemy of all which exists. It is the negation of life. It is the strangler and poisoner.

Then, what is it? It is the ejection of the imperfect spirit. There are not words fit to describe this pressure and this suffocation. Not many could look upon this enemy of the planet without becoming ill.

It is precisely this darkness that begins to leave its previous depositories. Upon its way it corrodes all elements and the gas forces the elements of destruction into these fissures.

Legend of the Stone

Legend of the Stone

Through the desert I come—I bring the Chalice covered with the Shield.

Within it is a treasure—the Gift of Orion.

O Thou Flame-bearer, remember Lob-Nor and spread Thy tents. Kuku-Nor—the steed hastens.

And in the temple of Judaea, the “Flame-bearer” tarried not. And barely did Passedvan save It; with him It left the ruins of China behind.

Reach not for the Stone, Lun; It will come of Itself if thou knowest to await It.

But by treason the servants of the temple usurped the Stone from the Ruler of India to glorify a foreign land.

Let the mountain of pride conceal for a while the Stone. Let the city of the Stone be glorified. But the path of the treasure is ordained.

It is time for the Stone to return homewards.

When above the chalice the flame shall coil in a ring then My time approaches.

On the Island of Lanka lieth the Stone hidden through the treachery of Ravanna. It will depart beyond the sea.

In its wake, like the tail of a comet, happiness is still ablaze; but not for long.

Let the hundred steps of China greet the “Flame-bearer.” But Passedvan bears away the Stone. And the sands transmit the Fire to the dauntless horseman, Timur. The great one approached the wall of Amber and covered the field with his banners.

“Let the Stone rest in the Temple until my return.”

But life brought the miracle to the grandson. The way of the Stone turned westward.

Under the ground are assembled the religious fathers to analyze the nature of the Stone. Why, when the Stone becomes dark, do the clouds gather? When the Stone feels heavy, blood is shed. When a star shines over the Stone, comes success. When the Stone creaks, the enemy approaches. When comes a dream of fire over the Stone, the world is convulsed. When the Stone is tranquil, walk courageously. But do not pour wine over the Stone! Burn over it only cedar-balsam. Carry the Stone in an ivory casket.

As one must be accustomed to heat and to cold, so must one become accustomed to the radiance of the Stone. Each of the bearers of the Stone must abide with it tranquilly awhile. The intoxication from Its rays is unseen but Its inner heat is mightier than radium. Unseen flows the Myrrh but the Stone rests visible upon the web of Its native land.

Amidst the breath of the steppe and the crystal resonance of the mountains the spirit of the Stone marks the way of the banner. The miracle of Orion's rays is guiding the people. To the tall Yutzakis and Karakorum-Nor the Teacher will lead the steeds. At Uyub-Nor the manifestation is awaited.

Priestly knowledge of all time prepared men for the worthy reception of the Treasure. Long since have wisdom's laws revealed the day when a dual eclipse and the submersion of the sanctities would mark the new advent of the Stone. Let us in prayer await our destiny!

Oh, Stone, start hence over the sea. Let the bird bring to the ear the tidings: The Stone cometh.

In the darkness of the night darkly attired, the messenger noiselessly approaches to perceive how they await. Around the bend of the corner lies in wait the tamed beast, sniffing, groping with his paw; he is sent by the enemy. Who stirs behind the casement? What flies are swarming the place? Whence blows this whirlwind? But I walk firmly and securely: I am holding the Stone. I am learning the prayer: “Forsake me not, my Lord. I have gathered all strength. Forsake me not for I come unto Thee!”

On Mount Ararat lies the fiery Stone. A knight of Novgorod killed himself over the Stone because of unbelief. The great freedom of Novgorod proved the possession of the treasure but heresy diverted the fulfilment of the miracle.

The best relic of the power of the Stone is symbolized by the serpent's Stone—symbol of a wise possession. The follower of night sought to regain possession of the Stone. But the Treasure was ever the token of Light. Not for long did sly rulers possess the Stone, being unaware that striving for right alone can rule the fire of the Stone.

Uroil Zena, spirit of the air, bore to King Solomon the Stone. Proclaimed the Spirit into the receptive ear: "By the will of the Lord of Powers I entrust unto thee the treasure of the Lord of Powers. I entrust unto thee the treasure of the world."

"So be it," said the King and carried the Stone into the Temple. But the thought possessed him to carry part of the treasure on his person. Then the King summoned Ephraim, the goldsmith of the tribe of Judah; he bade him sever a part of the Stone and take pure silver and weld a ring and engrave upon the Stone the chalice of wisdom illumined with a flame. The King thought never to part with the Treasure. But the spirit said, "Not wisely didst thou violate the supreme A-Substance. It shall be sorely difficult for the sons of men to possess the Stone. And only those who are with thee can direct the Stone to righteousness. By a constellation shall I designate the way of the Stone."

Departed is the envoy to Khan Tamerlane. Uneasily lies the Stone at Otakuye. A guard of three banners must be dispatched. Upon camels men are journeying. A pillar of sand obscures the sun. The elements conceal the travelers. Endlessly they wander. And the Kayuks turn their steeds homewards. At night, who will safeguard the Stone? The desert hid the strangers and with them the Stone went to the south. Reflect, Khan, how to overtake the Stone righteously. Came sorrow and disease; the steed even loses its footing. To the worthy horsemen came the manifested Spirit: "Search not. Time alone will reveal the way." Each Ulus sings its own song about the Stone.

Father Sulpicius beheld a vision: A white pillar of clouds appeared to him. From it issued a Voice: "Keep the Stone in the shrine brought from Rothenburg. Upon it are four squares and in each the sign 'M'. The manifestation will be revealed when I shall pronounce: "The march of the four eastward!" Naught shall lessen the commandment. Yield to the destined hour. I shall assemble the warriors of My star. Whosoever are ordained to recognize the appointed time, they shall gather. This I attest by this hour, that the Stone is shaped like a human heart and within it is enshrined a resplendent crystal." At these words the pillar dispersed into blue sparks, casting Father Sulpicius into incomparable tremor. Herein is the greater wonder, that the Stone which came from the East has the shape of a flat fruit or heart, oblong in form. Upon the shrine were found the foretold letters. Unknown is their meaning.

The Ruler Kurnovoo, laden with gold, received from Tazlavoo the dark Stone containing the crystal of life. And over the gold the Ruler wore the Stone.

Out of the book of Tristan, called Lun: "When the Son of the Sun descended upon earth to teach mankind, there fell from heaven a Shield which bore the power of the world. In the center of the Shield between the three distinct marks were signs of silver predicting events under the rays of the sun. The sudden darkening of the sun threw into despair the Son of the Sun and he dropped and shattered the Shield. For ominous was the constellation. But the power remained in the central fragment—there the ray of the Sun touched. It is said that King Solomon severed the central portion of the Stone for his

ring. The legend of our priests also tells of the shattered shield of the sun. It is a most grievous error to deny the Stone. Verily, I myself have seen this fragment of the world—I recall its shape—the length of my little finger—of grayish luster like a dried fruit. Even the signs I remember but did not understand them. Truly I myself have seen the Stone and I shall find It. It is said that the Stone comes of Itself; It cannot be taken. If so, I shall await It. For Its sake I shall take myself to the desert, until the end of my days.”

Remember, Lun, you decided to await It!

When the Stone was lost from the Ruler of India, his wife said, “We shall find It again. The courageous one demandeth a bow, himself to mark down the bird!”

When the Emperor of China possessed the treasure of the sun, he erected for It a turquoise temple of the color of the azure sky. When the little princes with the bride peered behind the door for a long time, the Emperor said, “The fox is leading you. You feel the joy of the world.”

Remember the iron crown of the Longbards; that, too, is a trace of the Stone. Not long did the Stone rest near the mountain of pride. Many are the envoys from the East. The camels bring the Stone to Tibet. Across the desert they carry It and with It a new power.

And Its last flight to the West lighted up an unheard-of kingdom of an unsuccessful union of western nations. In each ray of the East they already seek the Stone. The time will come; the dates will be fulfilled. Designated is the ordained way when of Itself the Stone will come from the West. We affirm to await and understand the way of the Stone. We affirm to understand the predestined carriers of the Stone who go homewards. The ship is ready.

The New Country shall go forth to meet the seven stars under the sign of three stars which sent the Stone to the world. Prepared is the treasure and the enemy shall not take the Shield covered with gold.

Await the Stone!

Prophecies of Shambhala and Maitreya

Prophecies of Shambhala and Maitreya

The Treasure is returning from the West. On the mountains the fires of jubilation are kindled. Behold the road! There walk those who carry the Stone. Upon the Shrine are the signs of Maitreya.

Out of the Sacred Kingdom is given the date when the carpet of expectation may be spread. By the sign of the seven stars shall the Gates be opened.

“By fire shall I manifest My messengers. Gather the prophecies of your happiness.”

Thus are fulfilled the prophecies of the ancestors and the writings of the wise ones.

Gather thy understanding to hail the Predestined, when in the Fifth Year the heralds of the warriors of Northern Shambhala shall appear. Gather understanding to meet them. And receive the New Glory!

I shall manifest My Sign of Lightning!

Kesar-khan indicates, "I have many treasures but only upon the appointed day may I bestow them upon My People. When the legions of Northern Shambhala shall bring the Spear of Salvation then shall I uncover the depths of the mountains and you shall divide My treasures equally among the warriors and yourselves and live in justice. The time shall soon come for that command of Mine: to cross all deserts.

"When My gold was scattered by the winds I ordained the day when the people of Northern Shambhala would come to gather My possessions.

"Then shall My people prepare their bags for the treasures. And to each shall I give a just share."

"One may find sands of gold. One may find precious gems. But the true wealth shall come only with the people of Northern Shambhala when the time is come to send them forth.

"Thus is ordained."

The approaching Maitreya is symbolized with His feet set upon earth—the symbol of haste.

It is predicted that the manifestation of Maitreya will come after the wars. But the final war will be for the True Teaching.

But each one rising up against Shambhala shall be stricken in all his works. And the waves shall wash away his dwelling. And even a dog will not answer to his call. Not clouds but lightning shall he see on the final night. And the red messenger shall rise up on pillars of Light.

The teaching indicates that each warrior of Shambhala shall be named the invincible.

The Lord Himself hastens and His banner is already above the mountains!

The Blessed Buddha bestowed upon you the cherished Maitreya to approach the New Era. Thy Pastures shall reach the Promised Land.

When thou tendest thy flocks, dost thou not hear the voices of the stones? These are

the toilers of Maitreya who make ready the treasures for thee.

When the wind murmureth through the reeds, dost thou understand that this is the arrows of Maitreya flying in protection?

When lightning illumineth thy camps, knowest thou that this is the light of thy desired Maitreya?

To whom shall the watch upon the first night be entrusted?—To thee!

To whom shall My envoys be despatched?—To thee!

Who shall meet them?—Thou!

From the West, from the mountains, shall come My People. Who shall receive and safeguard them?—Thou!

Beseech the Tara to rest with thee. Determine to cleanse thy hearts until My Coming.

Each one hearing My desire shall cover his fur-cap with a red cover and shall entwine the head-strap of his horse with a red cord.

Look sharply upon the rings of the coming ones. There where is My chalice, there is salvation.

Upon the mountain, fires are kindled, coming is the New Year. Whoever shall out-slumber it shall not again awaken.

Northern Shamhhala is come!

We know not fear. We know not depression.

Dukhar, the many-eyed and many-armed, send us pure thoughts!

Ponder with deep thoughts. Ponder with thoughts of light.

One—two—three! I see three peoples.

One—two—three! I see three books. The first is of the Blessed One Himself. The second is given by Asvagosha. The third is given by Tzong kha pa.

One—two—three! I see three books of the coming of Maitreya. The first is written in the West. The second is written in the East. The third is written in the North.

One—two—three! I see three manifestations. The first is with the sword. The second is

with the law. The third is with the light.

One—two—three! I see three horses. The first is black. The second is red. The third is white.

One—two—three! I see three ships. The first is on the waters. The second is under the waters. The third is above the earth.

One—two—three! I see three eagles. The first is perched upon the stone. The second is pecking his prey. The third is flying towards the sun.

One—two—three! I see the seekers of light. Red ray, blue ray, ray of silvery-white.

I affirm that the Teaching issued from Boddhigaya and shall return there.

When the procession carrying the Image of Shambhala shall pass through the lands of Buddha and return to the first source, then shall arrive the time of the pronounciation of the sacred word of Shambhala.

Then shall one receive merit from the pronouncement of this Name. Then shall the thought of Shambhala provide sustenance.

Then shall the affirmation of Shambhala become the source of all works, and gratitude to Shambhala their end.

Great and small shall be filled with understanding of the Teaching.

Sacred Shambhala is pictured in impenetrable armor, amidst swords and spears.

Solemnly I affirm: Shambhala is invincible!

Fulfilled is the circle of the bearing of the Image! In the sites of Buddha; in the sites of Maitreya is brought the Image. Pronounced is “Kalagiya,” as the banner of the Image unfurls.

What has been said is as true as that under the stone of Ghum lies the prophecy of Sacred Shambhala.

The Banner of Shambhala shall encircle the central lands of the Blessed One. Those who accept Him shall rejoice. And those who deny him shall tremble.

The Tashi Lama shall ask the Great Dalai Lama: “What is predestined for the last Dalai Lama?”

“The denier shall be given over to justice and shall be forgotten. And the warriors shall

march under the banner of Maitreya. And the city of Lhasa shall be obscured and deserted.

“Those rising against Shambhala shall be cast down. To the obscured ones the Banner of Maitreya shall flow as blood over the lands of the new world. To those who have understood, as a red sun.”

The Tashi Lama shall find the Great Dalai Lama and the Great Dalai Lama shall thus address him: “I will send thee the worthiest sign of my lightning. Go, overtake Tibet! The ring shall guard thee.”

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task the present publication would not have been possible.

Agni Yoga Society is honored to present the Letters of Helena Roerich as an integral
part of The Teaching of Living Ethics.

Preface to the first edition (1940)

“When the images of great historic figures reach us from remote antiquity they are
somehow assimilated in consciousness more easily. Even if they are veiled in myths and
legends, they are very convincing. With the passage of time, everything seems possible.
Writers and artists of all ages dedicate their best inspirations to these distant images.
Whole generations are inspired by these heroes and heroines. No one envies them, and
no one ponders at what cost the achievements were performed. What is preserved is
purely the record of glorious human ascent.

“It is not quite so with images from the recent past, to say nothing of the present time.
Take, for instance, the biographical sketches of the great men of late. So much that is
unessential, uncharacteristic, is mentioned regarding them! This only proves that the
final essence of their lives has not yet been weighed and appreciated. The most
doubtful, the least-proven details are invariably included; hence, the conclusions, if not
altogether negative, tend to be depreciative.

“Of course, with passing ages the scales will be balanced. The justice of the people will
remove much that obscured the eyes of contemporaries. The judgment of the ages does

not necessarily have to demean. Even in the short span of a hundred years we see that a great deal has attained its own balance. The lengthy pages on which the great souls were disparaged have not yet disintegrated. Our grandfathers witnessed how cruel and unjust was the attitude of people toward certain manifestations which, in less than a century, were to become the pride of their country and even of the whole world. And we ourselves are now witnesses of the same. ...

“Beautiful images are passing before us of men and women who are the true creators of culture. And it would seem desirable to recognize them immediately rather than postpone unnecessarily. Why hide them in the archives and screen them from sight until they grow into a fantasy of the folk imagination?

“Here, we encounter a remarkable contemporary figure, an outstanding Russian woman. Revealing unusual qualities even in childhood, she is seen as a little girl secretly carrying away a heavy volume of Dore’s Bible. Bending from its burdensome weight, hiding it from the grown-ups, she has taken the treasure in order to study the illustrations, and eventually (when she teaches herself to read) to study the Testaments.

“From her father’s bookcase, at an unusually early age, she also took volumes on philosophy. Amidst the noisy, and it seems distracting, environment she was able to develop a profound contemplation of life, as if she had possessed it long ago. Honesty, justice, a constant search for Truth, and love for creative work—all this actually transformed the whole of life around the strong young spirit. And the whole house, the whole family, became directed by the same benevolent principles. All difficulties and dangers were endured under the same stoic leadership. The accumulated knowledge and striving to perfection brought a victorious solution of problems, and this led the surrounding people toward the luminous path. Ignorance, darkness, malice were always acutely sensed. Wherever it was possible, both physical and spiritual healing was performed. Life became full of true labor. From morning till night everything was performed for the benefit of humanity. The broadest correspondence was carried on; books were written; works of many volumes translated; and all this was done in an amazingly tireless spirit. Even the most difficult circumstances were conquered by true faith which became real straight-knowledge. Surely, wonderful accumulations are necessary for such knowledge! All young people should know of this tireless life as a vital example of austere achievements, benevolence, and constructiveness. When the difficulties of this inspirational work are known, it will be particularly helpful toward the realization that incessant advancement can be made. Often, one thinks that everything is hopeless, that good is defenseless against evil, so great are the delusions resulting from human despair. Therefore, real vital examples are indeed most important; and we may rejoice at the encouragement such an example as this provides for all beginners in constructive work.” (Nicholas Roerich, *The Great Images*, in *The Invincible*.)

So speaks the authentic witness! We, friends and admirers of the works of Elena Ivanovna [Helena Roerich], can receive fiery flashes of her broad and wise contemplation from her letters, for is not her whole life imbued with fire? The Women’s

Movement, cosmological researches, the Living Ethics—all these can be found in her letters to friends. Elena Ivanovna was opposed to the publication of her letters, but, we, her numerous friends, have been exchanging copies of what were for us their most precious indications. Eventually we came to the conclusion that, considering the demand for these letters by an increasing number of friends and co-workers, it was necessary to publish them in book form. We applied to E.I. herself, and at last received her permission. Of course, the first volume consists only of a relatively small number of letters, or rather fragments of letters, which in most cases are just the answers to various questions of co-workers. The names of the co-workers and even their places of residence are not mentioned, as what is important is the subject dealt with. As to the correspondents, they themselves know whom the letters concern and on what occasions they were written.

Through the gradual publication of these letters, the breadth of thought of this remarkable Russian woman will be revealed. In Russia as well as abroad during their world travels, she always gave herself in service both to her own country and to humanity.

The Russians have contributed quite a number of remarkable women in various fields of life. One can think of the names of such heroines as Kovalevsky, Blavatsky, Dashkova, Volkonsky, Morozova and many others. From the remote past until now, they have served humanity with their unusual talents and knowledge. The activities of women have been recognized only recently, but already we can see the influence of woman in all spheres: art, literature, philosophy, medicine, education, industry, aviation—in short, wherever the new world is being built. Elena Ivanovna has always been hoping to publish a worthy book, a bibliographical work, dedicated to woman. Moreover, she has never had in view any estrangement from the world; on the contrary, she always thinks of the broadest, closest cooperation, which would forever remove the conventional limitations of ignorance.

Being privileged to present these thoughts of a wonderful woman thinker, the publishers take great pleasure in giving to all seekers of truth and culture the possibility of becoming acquainted with the profoundly penetrative letters of Elena Ivanovna Rerikh.

LETTERS TO AMERICA 1929

My young friends!

From far-off India, the country of beauty, of achievements of the spirit, and of great thought, I send to you who are gathered in the name of the great labor and structure of the future—greetings of the heart! I call you to self-perfection and unlimited attainment.

The book of new discoveries and the light of daring is open before humanity, and you have already heard about the approach of the New Era. Every epoch has its Call, and

the calling foundation of the New Era will be the power of thought. That is why we call you to understand the great significance of creative thought, and the first step in this direction will be the opening of consciousness, freedom from all prejudices and from all tendentiousness and forced concepts.

Let us glance at the entire immensity of the night sky. In our thoughts let us fly over the innumerable worlds and the hidden depths of infinite space. Thought in its substance is infinite, and only our consciousness attempts to limit it. Therefore, without delay, let us start the next step—broadening of consciousness. The most ancient wisdom of India says: “Thought is the primary source of world creation.” The Great Buddha pointed out the meaning of thought which builds our essence. He taught his pupils to broaden their consciousness. Lao Tze, Confucius, Christ—all Teachers of spirit and great thinkers taught the same thing.

The Great Plato said: “Thoughts rule the world.” And modern scientists, as for instance Professor Compton, have expressed the probability of an active, rational force in every phenomenon of nature, and of the influence of thought upon matter. He concludes with the following remarkable words: “Possibly the thoughts of men are the most important factors in the world.”

With such broad understanding let us become acquainted with the history of the development of thought. Putting aside all prejudices of place, time and nationality, we, like the bees, shall collect the precious honey of human creative thought!

After placing into the foundation the powerful achievements of those great creators who molded our consciousness, let us begin the third step—the development of our own thought, our own creativeness; and from the new combinations we shall hew sparks of the fire of thought, this crown of the Universe.

Let us remember that a thinking being is never lonely because thought is his greatest magnet and brings similar response from space. Therefore, if we want to receive a beautiful answer we should send into vibrating space our striving thoughts saturated with the pure fire of the heart; only the thought which is spiritualized by striving, nourished by the heart, can create and attract as a powerful magnet. Thought without the striving and flaming quality is sterile. Thus, let us long for knowledge, for broad thoughts, and in our striving we shall dare, as only daring thought molds new ways.

You, my young friends, who have approached art and creation, you should be able to utilize your gifts as a condensation of your forces; for sound and color, thought and rhythm are the foundations of the Universe and of our existence. Sound and color, knowledge and creation are the chalice of Amrita, the Chalice of Immortality!

Eternal, continuous creation of the universal Life surrounds us, and we, being part of this great creation, should create every moment of our life—create by thought, by word, by action.

My young friends, fill up the treasury of your spirit. Absorb all the sounds, all the colors, all the rhythms from the fathomless source of space. These finest vibrations, consciously absorbed, will refine your receptivity and your thought.

The refinement of receptivity will give you the possibility of penetrating into the Sanctuaries of Space, and will open the joyous path of achievement and continuous, endless ascent.

My friends, labor with all the tension of your forces because only by reaching the limit of your tension do new possibilities come to you. The laws are alike in everything. We know that sublime energies are born of the greatest efforts. Therefore, only increased activity and intensified strength will bring the achievement of beauty.

And I beg you, do not fear difficulties. Display readiness to meet all obstacles, for each obstacle strengthens you and leads you to the future victory. Try to love the difficulties, and say, "Blessed be the obstacles, through them we grow." Courageously, inspired by striving, realizing the majesty of the endless perfecting of creative life, strive toward the calling Infinity—infinity of lives, infinity of achievements, infinity of knowledge, infinity of construction, infinity of beauty!

My young friends, hearken to the Call of Creative Infinity!

1 March 1929

The approaching great epoch is closely connected with the ascendancy of woman. As in the best days of humanity, the future epoch will again offer woman her rightful place alongside her eternal fellow traveler and co-worker, man. You must remember that the grandeur of the Cosmos is built by the dual Origin. Is it possible, therefore, to belittle one Element of It?

All the present and coming miseries and the cosmic cataclysms to a great degree result from the subjugation and abasement of woman. The dreadful decline of morality, the diseases and degeneration of some nations are also the results of the slavish dependence of woman. Woman is deprived of the greatest human privilege—complete participation in creative thought and constructive work. She is deprived not only of equal rights but, in many countries, of equal education with man. She is not allowed to express her abilities in the building of social and government life, of which, by Cosmic Law and Right, she is a full-fledged member. But a woman slave can give to the world slaves only. The proverb "great mother, great son" has a cosmic, scientific foundation. As sons mostly take after their mothers, and daughters after fathers, great is cosmic justice! By humiliating woman, man humiliates himself! This explains today the paucity of man's genius.

Could the terrors and crimes of today be possible if both Origins had been balanced? In

the hands of woman lies the salvation of humanity and of our planet. Woman must realize her significance, the great mission of the Mother of the World; she should be prepared to take responsibility for the destiny of humanity. Mother, the life-giver, has every right to direct the destiny of her children. The voice of woman, the mother, should be heard amongst the leaders of humanity. The mother suggests the first conscious thoughts to her child. She gives direction and quality to all his aspirations and abilities. But the mother who possesses no thought of culture can suggest only the lower expressions of human nature.

The woman who strives to knowledge and beauty, who realizes her lofty responsibility, will greatly uplift the whole level of life. There will be no place for disgusting vices which lead to the degeneration and destruction of whole countries.

But in her striving toward education, woman must remember that all educational systems are only the means for the development of a higher knowledge and culture. The true culture of thought is developed by the culture of spirit and heart. Only such a combination gives that great synthesis without which it is impossible to realize the real grandeur, diversity, and complexity of human life in its cosmic evolution. Therefore, while striving to knowledge, may woman remember the Source of Light and the Leaders of Spirit—those great Minds who, verily, created the consciousness of humanity. In approaching this Source, this leading Principle of Synthesis, humanity will find the way to real evolution.

And woman is the one who should know and proclaim this leading Principle because from the very beginning she was chosen to link the two worlds, visible and invisible. Woman possesses the power of the sacred life energy. The coming epoch brings knowledge about this great omnipresent energy, which is manifested in all immortal creations of human genius.

Western woman is awake and realizes her powers. Her cultural contributions are already evident. However, the majority of Western women—as with all beginners—start with imitation; whereas, it is in original self-expression that real beauty and harmony are found. Would we like to see man losing the beauty of manhood? The same is true about a man who has a sense of beauty. He certainly does not wish to see a woman imitating his habits and competing with his vices. Imitation always starts with the easiest. But we hope that this first step will soon be outlived and that woman will deepen her knowledge of Mother-Nature and will find true, original ways of self-expression.

The Cosmos manifests unity of law, but there is no repetition in its variety. Why then does humanity alone strive toward uniformity in everything, while at the same time it violates the fundamental unity of law? Uniformity of perception, uniformity of life, and especially uniformity of thought is cherished by man. It is forgotten that uniformity of expression leads toward stagnation and death. Life and its power are in perpetual change of form. It is necessary to apply this life-giving principle in all expressions of our life.

Let us collect the most beautiful, heroic images of all times and countries, and with creative imagination let us apply their achievements in our life, taking into consideration the peculiarities of our epoch. Only such imitation will give the correct foundation for further progress.

I shall finish my address to woman with a page from The Teaching of Life:

“When nations started disunity, the result was self-destruction. And only a return to balance can stop this self-destruction. Humanity does not apply the principles of creativeness in right proportion and thus violates the foundations of Being. When by the law of the Cosmic Magnet the lower forms are subordinated to the higher, this concerns only the energies which should be transmuted. But when the Origins are called to create and give life, it is impossible to remove one of the Origins without self-destruction. Therefore, humanity will start its real evolution only when both Origins are affirmed in life. All principles which do not include the understanding of the dual Origin can only increase the lack of balance. Humanity must understand the law of the Cosmic Magnet. Much can be done for evolution by the realization of the grandeur of the dual Origin which is the basis of Life.”

Even this simple truth still does not find its place in the consciousness of man! Our scientists—biologists, chemists, physicists—should know the truth about the dual Element, or polarity, but they are silent. And such truth, in its most sacred and vital application, is scorned, and the rights of the strong selfishly dominate. The trouble is that the mind of man is disconnected from its source—the Cosmic Mind. Being part of the Cosmos, the human being yet does not see his solidarity, his unity with the Cosmos. And his observations of the manifestations of nature do not suggest to him any analogies. However, only in observations and comparisons with human nature is it possible to find the keys to all the mysteries of life, and therefore the solution to many problems of everyday life. People, like parrots, love to repeat the favorite ancient formula “Macrocosm is microcosm”! Much is said, much is repeated without the proper attention to its meaning! The enforced dogmas, human laws, and the standard of life have caused humanity to neglect the process of thinking; and the human mind, with rare exceptions, has become an automaton. Everybody is preaching various freedoms, but the most opposite schools of thought agree in one thing—they all are afraid of freedom of thought!

Therefore, woman must defend not only her own rights but the right of free thought for the whole of humanity! Through the development of thinking, our abilities will expand. Let us think with the broadest, the purest thoughts. It is said:

“The kingdom is not made up of royalties or of subjects, but is created by cosmic ideas. Let us create our own cities, our countries, our planets! But let such thought be created by the heart, as only thought born of the heart is vital. The heart is the greatest Cosmic Magnet. All cosmic energies are attracted to the heart, and the heart assimilates them.

The heart manifests in life all aspirations. The fire of space is attracted to the heart and the whole cosmic process lies in this principle. Therefore, the Cosmos exists in the attraction of the heart. Only the energies which are based on the attraction of the heart are vital. Thus, infinitely, the chain of life is forged by the heart.”

Have you listened to your heart? Does it beat in rhythm with the Perfect Heart which embraces all of you?

Thus, I shall finish with the words about the heart. Let woman affirm this great symbol, which can transfigure the whole of life. Let her strive to transmute the spiritual life of mankind.

The mother, the life-giver, the life-protector—let her become also the Mother, the Leader, the All-Giver, the All-Receiver.

19 October 1929

Today, I write using the words of the Great Teacher about the Sacrament of Hierarchy. Truly, this is a sacrament because it is based upon the immutable and exact law of the Cosmic Magnet which leads all beings to perfection. It is necessary to realize the Hierarchy clearly, precisely, and broadly as the only way toward progress. We must realize the whole chain of Hierarchy, holding strongly to our nearest link. Woe to the one who tries to skip this link and thus loses his connection. It is impossible to catch up again, as the rhythm of the movement of the whole chain will carry away the saving link. Grave indeed is this error! How much time will be lost in trying to recover the vibrating link which responds to the call. But the new link will be different in sequence and tension because the previous one has been carried away in the rhythmic striving of the whole Hierarchical chain.

“Subordination of the lower to the higher represents the foundation of the whole Cosmos. Subordination of the lower to the higher will bring purification. But humanity subordinates to the lower that which should lead. When the higher leads, the transmutation of the lower occurs. This transmutation creates a valuable sequence which grows infinitely. By transmutation we mean the subordination of the lower to the higher, and we want to confirm the consciousness of mankind in the process of infinite progress.”

Therefore, let us not delay the transmutation of our consciousness. Let us remember the leading Hierarchy, and let us honor the nearest, the earthly Guru. “The earthly Guru is given for reverence, for progress, for unity, for construction.” By neglecting the Guru, by depreciating the Guru, one neglects and demeans the Great Teacher who confirmed the Guru because the Guru is the representative of the Great Teacher. Let us remember how the Lords of Light hold sacred the Sacrament of Hierarchy. The Hierarchy carries the Synthesis of the Chalice and, therefore, He holds both obedience and command. The one who does not know the art of obeying will not attain the art of commanding.

Beautiful are these two concepts. Conscious subordination approaches command. After the firm realization of Hierarchy, we shall with all our heart begin a deeper understanding of the Teaching of Life. It hurts the heart to feel how little understood are those treasures which the Teacher bestows so generously. On these treasures will be founded the new race. Ponder over the majesty of what is given! I feel frightened when I think of the responsibility we take upon ourselves when we accept these treasures, knowing that among us are those who still fail to realize all their value for humanity. And what is given for distribution as the most essential food for starving souls, that which should lie in the foundation of the new evolution, remains with them without appreciation. Do feel the call of my spirit! Reread as often as possible your treasures; collect all the crumbs, and with all your being merge with them. They will give you such broad and clear understanding of the most complicated problems of existence. The only way will be by absorbing it, and the austere joy of infinite progress will fill your hearts. My heart longs to inspire you with the joy of majesty and beauty which the Teaching of Life opens to you. New souls are coming and will multiply. We must be able to hold them. It is necessary to give to everyone according to his mentality. Nothing attracts people so much as the necessary word which liberates their minds and gives them new possibilities. All beings are drawn toward Light. This is the first law of the Cosmos. The Teaching and the ability to give it in full commensurability is the magnet which attracts people and all possibilities. It is that armor which can withstand all attacks, that source which brings endless joy. But it should be accepted by the heart and not by the head alone.

Love each other, respect each other, but let the inner life of each one of you be his own Holy of Holies. You are united by the Teacher, the Teaching, and by actions; but you are not the judges of each other. The judge can easily become the judged one in the eyes of the Teacher. Their measures are not our earthly measurements. This we must always remember. And a stone thrown at one's brother will weigh one down like a heavy burden. After accepting the Hierarchy, absorb the Teaching; for the only indestructible joy is the joy of that broadening of our consciousness which forces us into the higher Sacrament of Being, where all our most sacred, most holy strivings find their materialization, as the Higher Reality is above all human imagination.

13 October 1929

Lately, I have been thinking a great deal about the members of your group. Once more, I am convinced that no one can be replaced and that everyone is needed. And how simple it is, in such circumstances, to achieve the complete harmony which guarantees victory in all directions. But my heart feels that there is something that prevents this unity. What is the remedy? Of course the only solution is comprehension of the Teacher and the Teaching by the heart and not by the head alone. Therefore, we must pay attention to the development of our heart, that amazing organ which includes in itself, in its numerous centers, all creativeness and psychic life. Without development of the centers of the heart we are sterile; there is no creation of psychic life; there is no life in the higher spheres; and the crown of the Arhat is unapproachable. Only with our heart

are we able to approach the consciousness of the Arhat, of the Teacher, as his consciousness is in the heart. Humanity has an obscure understanding of the Arhat, but without this understanding it is impossible to advance.

In the book, Hierarchy, it is said:

“It is customary to think of an Arhat as a dweller of the clouds. The records of the drift of thought are dreadful and grotesque. Verily, We Brothers of Humanity do not recognize Ourselves in the concept of humanity. The images of Us are so fantastic! We deem that if people applied their fantasies precisely conversely Our Images would assume true form. ... Everything takes on a new scale. Everything becomes improbable. Everything becomes uncorrelated to reality. On the way to the higher worlds, let us say, ‘an Arhat is without limits in all manifestations.’ ... an Arhat proceeds carrying the power of the Cosmic Magnet in his heart!”

But let us see how this Image is expressed by the Higher Consciousness.

“The heart of an Arhat is like the heart of Cosmos. The heart of an Arhat is like the fire of the Sun. Eternity and the motion of Cosmos fill the heart of the Arhat. Maitreya is coming, radiant with all fires. His Heart flames with compassion for destitute humanity. His Heart flames with the affirmation of the new Covenants.

“Among people there exists the concept of benumbed Arhats, and poor yogis feed the imaginations of men with their own images. But when humanity realizes that the Arhat is the highest manifestation of Materia Lucida, it will be understood that there is no difference between Materia Lucida, which emits Light, and that matter of love enveloping all with Light. Humanity invests the Arhat with an austere image, but Materia Lucida radiates love. ... When will it be possible to enlighten man with Our Image?

“The mind with difficulty realizes the purity of the higher spheres. To him who is aware of the path to Us, let us say, ‘Walk by the path of love. Walk by the path of labor. Walk by the path of the shield of faith!’ To him who has found Our Image in his heart, We shall say, ‘Walk by the way of the heart, and the Chalice will affirm the path!’ To him who thinks he has attained the path through conceit, We shall say, ‘Go and learn from the spirit who knows consummation.’ Conceit stops all progress.

“All creation is contained in the call of the heart. The entire cosmic expanse is permeated with a call, and the heart of Cosmos and the heart of an Arhat are permeated with the call. The call and the answer comprise a combination of cosmic fires. ... The Heart of Our Brotherhood safeguards for humanity the path toward the General Good.”

divider

Each one must find the key to the Teaching in his own heart. The understanding of the

Teaching of Life should inaugurate the creativeness of the spirit. The Image of the Teacher can give an enlightened path toward cosmic space. Thus, when we accept within our hearts the chosen Image, do not our hearts become aflame with love toward all beings? The creative *Materia Lucida* serves as embodiment for the high spirit, but this energy is attracted through love. The whole Cosmos is upheld by love. Love is the greatest magnet.

My love for all of you, and my eagerness about your progress, tells my heart to point out the necessity for improvement. ...

Now one general suggestion. In applying this suggestion, you must remember the ordainment of the Teacher: "Severity to yourself and an open heart for your brother. Only the benevolent eye can create." The Teacher always advises to apply the Teaching first of all to your own self; otherwise you will remain on the same step. "It is sad when the spirit, after making its life circle, returns to the same point. It is sad when the spirit sets for itself the same limits, and its brood, as faithful fellow travelers, await at the gates."

Above all, develop the sense of justice and co-measurement. Both these qualities are measured by the heart. Therefore, begin to think about the heart so that you can remember about it and then hearken to its call. The magnet of the heart grows with sincerity and striving. There is nothing abstract in this because all the finest cosmic energies pass through the heart—all the finest energies, the most powerful and creative ones. But in order to attract these creative energies one must kindle one's own fires. Thus, build up all your fires! But do not mistake sentimentality, that weeping kindness, for the severe, wise manifestation of the heart. Remember what the Teaching says about compassion and pity. Love each other, take care of each other, and give joy to each other.

11 February 1929

Each of you is writing about his striving toward unity. What then prevents it, if you fully realize this necessity? I shall answer: lack of spiritual discipline, lack of ability to apply the Teaching, first of all, to your own self. When one needs to show tolerance, the old habit of uncontrollable antagonism, or not-outlived atavism, rises in all its strength, and then all the best intentions are immediately forgotten. Of course, it is difficult to eradicate all the bad habits at once. Therefore, let us start to rooting out with the most urgent—the driving away of intolerance. Let us write with fiery letters in our consciousness this testament of the Teaching, and let us remember it beginning and ending the day, at work and at rest.

Let us remember how the Lord Buddha taught his pupils, how He demanded that they should first of all learn how to control their temper. Only after the bridle of spirit restrained all the feelings of the pupil, only then did the Blessed One lift a little the veil of the sacred Teaching. The path of the Teaching is the same now as it was then. For coming closer and for the highest confidence, the very same foundations are necessary:

reverence for the Hierarchy and the discipline of spirit.

By applying the gifts of indications and possibilities bestowed by the Generous Hand of the Teacher, we can build a great deal, elevating ourselves in the eyes of the world and in this life, completing the good karma by obedience to the guiding indications. But what will be put into our real treasury if we do not transmute our inner motives and feelings into the highest strivings? In spite of all our work in the direction pointed out by the Great Teacher, the Tower will remain inaccessible. All this sounds so complicated and difficult; and, at the same time, all is so easy and simple. If the heart burns with love and enthusiasm for the Teacher and for the beauty and breadth of the Teaching of Life, these sparks could so easily be fanned into the flame of unquenchable striving which carries us above all and everything. Strive, my friends! Is it so difficult if you have before you the Image of Beauty? Is it not the highest joy to bring every bit of yourself to the service of the General Good? The achievements are so beautiful, and there are no limits to them! But all the possibility, all the joy of it, is only in ourselves. No one can take more than he can contain—otherwise destruction will follow. The laws of Cosmos are exact and immutable. The highest joy for one may cause intense anguish in another, if assimilation is not there. Do understand this! The Rays sent to us by the Teacher in the greatest joy of his Spirit will call forth our anguish and may even ruin our organism if we are not prepared to receive them. Do understand this, my dear ones, and give access to the Rays of the Great Teacher. Each ray in Cosmos can be either creative or destructive. It all depends on correlation and assimilation, as “Man, being part of the Cosmos, is subject to all its laws.”

Let me quote from the book, Infinity:

“The cosmic creation uses all vital impulses, tensing the levers of life. Of all the impulses the most powerful one is unity, which contains all the manifestations of life and by which are created the combinations of life. Why then not apply in life this principle? When unity struggles with differentiation, then comes a strong explosion and the fragments from the explosion are often blown far away and these particles lose their mutually attracting power. Thus, by rejecting the forces with which he is tied by karma, man causes a powerful explosion. The law can create only by unification. The element of attraction marks out the path for all the propelled energies. The Brothers of Humanity mark out the path for everything confirmed by evolution. So the force of attraction is meant to be the law of Existence. This cosmic power of unification confirms the power of Cosmic Mind.”

divider

Again let me quote:

“Let us consider the revolt of a pupil. When the pupil hides his revolt against the Giving Hand of the Teacher, it means he is hiding a handful of stones. We shall remind such a pupil that the anger will be turned back upon him. Let the pupil who is counting his offerings turn toward the Giving Hand—great will be his deficiency! The pupil who

considers himself more important than the Guru breaks off connection with the Teacher. In enumerating his offerings the pupil is already rewarded. It is unworthy to affirm one's own importance. From his light-minded remarks one may assume that his listing is incomplete. If these debts are not out-lived, the journey will be long. Self-conceit is a plague! One can deplore one's own deficiency, but the revolt against the Giving Hand is similar to an arrow thrown against the Shield. The pillars of the Teaching uphold the actions! Thus let us remember."

Rightly is it said about the Hierarchy:

"Of course the spiral of life is built only by this principle. The creativeness of the Teacher is also manifested in eternal motion. Therefore, the saturation of a pupil must proceed through the creativeness of the Teacher. The pupil who is counting his achievements throws himself outside the boundaries of Truth. Thus, I shall say that the Hierarchy is the only Shield. Therefore, the pupil who considers his soft chair higher than the throne of his Guru, verily, must remember the Giving Hand. I grieve when the self-assertive pupil acts arrogantly. We consider arrogance against the Guru as the height of self-conceit. Thus let the pupil remember in all his steps."

Someone is wondering, "Are not the results counted first of all?" To this I shall answer, "Could this someone count them already?" The counting may not come up to expectations.

Carry the Treasures entrusted to you by the enlightened spirit and sow the seeds of spiritual creativeness, fully striving and realizing the significance of the great Gift. The result depends upon striving, which brings spiritual creativeness.

Someone is exasperated at the severity of the foregoing. But, may I ask, is it possible that this someone still remains on the first step of the call when so many pleasing things are given? Are we still at the stage of childhood when the salutary but bitter medicine is offered in chocolate-coated pills? Courage and patience must be found for throwing away the old shell to be reborn in joyful, luminous spirit. All of us have experienced the plungings of spirit. It is almost unavoidable, but it should be carefully watched because it is dangerous if the last plunge is deeper than the previous one. To rise again will be difficult, and much will be lost.

Let us hearken to the voice of our heart. Let the heart whisper what great, loving Hearts live in the Stronghold of Light, and how the inaccessibility is changed into the strongest magnet for the striving heart. Nothing can stop this attraction if the spirit has transmuted its inner fires.

You are all so dear to me, and I would like so much to have all of you around me, to whisper a gentle cheering word and, above all, to grow with all of you in the joy of understanding the infinite Teaching.

Often your calls reach me. I feel it is not easy for you, but so much bigger will be the victory. My heart often talks and calls, as the great labor is ahead of us. Let us make it easier by applying the ordinances of the Teaching. I know your firmness and devotion, but everything can be refined, and in this is the joy of our existence.

To the strong spirit the difficult time shows the shortest way. Let us welcome all the difficulties. The joy is destined, but it is necessary to withstand the attacks of the dark forces. We shall remember that "will and energy are the rulers of karma." Let us apply our will power to the transmutation of our fires. Let us attract the pure fire of space. All joy will come with pure fire. Let us remember that the essence of the pure intense fire contains the quality of unification. Therefore, where unification is not manifested, there is no pure fire. But only the pure fire leads to the Tower.

I am sending all my love and support in this difficult time of the struggles of the spirit. You are surrounded by constant care. Do not doubt it. Every pupil is dear to the Teacher. Every movement of your heart echoes to the Great Heart. Not always can the projected rays reach our physical consciousness; but every minute they dispel and annihilate so many hostile sparks around you. Help these invaluable messages by your striving and by your conscious, solicitous attitude toward them. They are sent by the Perfect Heart and the Perfect Mind.

divider

Are you convinced of the complete insolvency and dubiousness of the manifestations of the "spiritual order" of the majority of mediums? Each one sees only in his own sphere, no more and no less. Are you going to look for knowledge from a person only because he knows the alphabet? Look for the accumulations of the Chalice or for the great Synthesis. You have the Highest. Do not overload your aura by contacting the imperfect spheres.

11 September 1929

People will come to you with questions and indications about various psychic and mediumistic phenomena, considering them as manifestations of Agni Yoga. Therefore, I shall try to clarify this difference by quoting from the talks and books of the Teaching:

"The spirit of Agni Yoga links us with the higher spheres and connects us with the currents of the Cosmic Magnet. The quality of fire is confirmed by the tension of the magnet. The magnet of the spirit determines that step which can be manifested. The same principle guides the kindling of the centers.

"The spirit whose consciousness is on the lower planes cannot ignite the fires of the higher centers. Only the highest attracts the highest; therefore, where there is only physical striving there will be a corresponding receptivity and result. In the approaching epoch of Agni Yoga, it is necessary to know the principle of forcibly sent messages. In

nature there is also direct accordance which has its limits. Only the finest can assimilate the finest, and this is the principle of the magnet. Just as the principle of the fine energies is characteristic of the highest Agni Yogi, the physical receptivity determines corresponding manifestations. Everything that is forced, everything that is ostentatiously crude, everything that is physically manifested is inferior to the subtle principle.

“An Agni Yogi possesses the highest balance; the self-denying creativeness of his spirit leads to the balance of universal correlation, and thereupon the imbalance and disharmony of the centers ends in equilibrium. The Teaching refers often to these subtle differences. Therefore, in order to progress to the next degree, it is important to understand the imbalance of the lower manifestations and the beauty of the highest harmony. The nature of an Agni Yogi is so high that comparison with any mediumistic manifestation will be like a muddy drop of water in a fiery chalice. Therefore, I shall say that the understanding of the higher fires will bring one to the pure fiery heights. The Agni Yogi is the collector of a new race. He works in the higher spheres, gathering the spirits of a new race. The manifestation of the Agni Yogi’s fire has its purpose on this Earth, just as in the higher spheres. Therefore, the Agni Yogi is the connecting link between the worlds.

“The exact differences in human instruments given for different aims and confirmed by the motive power of evolution should be assimilated by the consciousness of people. When we speak about the transmutation of the fires, the confirmation of the most tensive fire of the Cosmic Magnet should be accepted. When humanity understands all the creative power of the spirit of an Agni Yogi, only then can it be said that all his centers are vibrating, responding to cosmic events. The human instrument which is used for the simple visual impress could not possibly be compared with the manifestation which reflects every breath of Cosmos. Therefore, let all those who are striving toward Agni Yoga find the highest understanding of the opened centers.

“The medium, truly, has no opened centers, and the psychic eye is also not in contact with the higher worlds. Humanity has a false idea about the power of a medium, and often we are distressed seeing how people are deluded by psychic manifestations. Physical materializations attract as a magnet.”

Thus, if it may be so expressed, it is usually the lowest centers of the medium that act by their primitive tension. Often it is a forced phenomenon, which does not lead to the opening of the centers but merely toward their temporary irritation. But the fires of the Agni Yogi are due to the kindling of the highest centers, which really are opened.

Strictly speaking, there are no lower centers, and the high Agni Yogi has his “lower” centers transmuted by the finest fires. But this transmutation takes place after the kindling of the highest centers, and then all the “lower” centers are subordinated to the solar plexus. We must also remember that the gradation of these fires, or rather their quality, is infinitely perfected, just as everything else in the Cosmos. But one principle is beyond doubt in determining the Agni Yogi—it is the principle of synthesis. To kindle the

fires without the Synthesis of the Chalice is impossible. By this principle you can already determine the quality of the fires.

So you have the main indication by which you can distinguish the manifestations of the ignition of the centers from the lower psychic manifestations. "An Agni Yogi is the carrier of the Synthesis of the Chalice—by this indication you can judge." Therefore, fill your chalices with the realization of beauty, with the true knowledge of the wisdom of the Teaching of Life, and with the assimilation of it in your heart, and remember that the heart is a great magnet which attracts all knowledge, all possibilities, and all achievements. You should remember also that there is nothing forced in the manifestations of an Agni Yogi, as the Agni Yogi is his own laboratory. He, himself, by the force of his spirit, transforms his fires. The Teacher gives the Indications of the Teaching for broadening the consciousness, but the pupil himself must apply it. The Teacher watches over the process of igniting by covering the centers with layers of soma when the ignition threatens to become a conflagration. But without the participation of the spirit of the pupil no transmutation is possible.

Of course, you should be careful in your answers, and particularly in the definitions given to the questioners because it is always necessary to remember the principle given by the Teacher: "The answer must be as the ray of a physician, not as the nail of a coffin." It is necessary "not to interfere," taking into consideration the level of people's consciousness. By carefully broadening it, it is possible to achieve the true understanding; but often this is a very long process, and then it is necessary to show the same kind of patience as the Great Teacher shows toward us. In the beginning, everyone needs encouragement and recognition of his abilities. It is easy to scare away and much more difficult to hold, but the Great Teacher instructs us to retain the newcomers. Moreover, sometimes a spirit with great accumulations may receive a mediumistic structure of the organism for some definite purpose, and then, through the development of a strong will, with the assistance of the Great Teacher, he can conquer the unconscious manifestations and subject them to his will. But it is not easy.

divider

We are experiencing a difficult time, but we shall recall it with joy, as only in difficult action can strength be developed. The technique of a musician also develops only through constant exercises after which all the fingers ache.

17 December 1929

I quote to you a page from the book, Infinity. This page, with its close analogy between the seven cosmic and human manifestations, will help you once more to ponder over the seriousness of events.

"Only in tension, only when all the strings are vibrating, can the cosmic task be realized. Only when the task assumes the tensive form may the predestined take place. When

the foundations of Cosmos support the firmament by their attraction, the firmament can withstand. But when the foundations impede the mutual attraction, the dome is subject to unbalanced tremors; thus, the foundations can either affirm or destroy the work. The foundations can always unite the most diverse energies. Cosmos directs its energies according to polarity. Negative and positive give the manifestation of combinations.”

Think over the depth of the above-mentioned, and do not impede your mutual attractions; do not evoke the shaking of the foundations. How can you estimate the results of tremors? In a partial explosion, a new foundation can be carefully built up, but often a single explosion, by the force of detonation, strikes the nearest hearths. Everywhere is the great law of analogy and similarity.

Also, you should remember to “avoid turning useful forces into a jar of scorpions.” The possibility was foreseen a long time ago and warning was sent. Let us learn how to apply the indications. Let us be imbued with the seriousness of the present time. Each light-mindedness is on the borderland of crime.

When we shall replace the limiting concept of “I” with the powerful, creative and joyous “we,” all the possibilities and wealth of the spirit will blossom immeasurably; our power will be increased exceedingly. People are afraid of the concept “we.” “I” can always be checked, while “we” is unknown and therefore threatening.

The great time predicted long ago has come. Do you not feel it in all the tension of cosmic and human explosions? All the crust of the earth is aquiver, and a great change is approaching. This time it is not the comparatively harmless tail of a comet but our own emanations which, by their discord with the approaching higher fiery energies, may evoke—or rather will evoke—an unexpected change. It is good during such perturbations to be on the solid indicated rock, under the Umbrella of Dukkar. Our tasks will all have room under this cover! One more indication:

“When you create a new step, when Uranus is collecting the sixth race, then it is necessary to be imbued with the affirmed great time, and all the interfering worries should be discarded.”

We must welcome all the dear ones, close in spirit; but all the destroying ones, those who bring division, must be either driven away or put in their places. We labor and create not for self-aggrandizement, not for individual personalities, but for the great General Good.

And so, remember the unprecedented, beautiful and threatening time. Not one minute should be lost! Do strengthen unity with all your forces of the spirit, and commit to strictest ostracism the petty concept of “I.”

I send you all the strings of my heart; let each one of you find a resounding one.

15 January 1930

Sometimes I feel so much like being with you physically, so that I might share the joy of your creative tension. You know already that the attraction of possibilities is inevitable when all the forces are strained. The law is one in the whole Cosmos. And we have already learned to love the obstacles, and we know that "the obstacles which produce weakness of spirit will produce failure, while the obstacles which call forth all the fire of spirit to battle act like a creative element." The ancient wisdom says: "Welcome the day of battle; do not turn away from obstacles." When there is deviation there is only detention, not salvation. The one who is not afraid to become a participant of eternal and infinite motion, truly, can accept the part of a fighter. The readiness, the undeterred rhythm will rush him into the radiance of Cosmos. Notice: "Fear and hesitation are as dams to the spirit."

We must become accustomed to the constant battle and try to love it. Each atom of Cosmos is fighting! After one victory is achieved, we must be ready for the next still greater one, for in proportion to the growth of our consciousness our actions also grow, and the battle grows wider and becomes more responsible. In the whole of Cosmos the endless battle is taking place, and all of us, visibly and invisibly, are involved in it. It is time to realize this because by realizing, by strengthening our spirit, we shall become the real victors. Directed by the High Wisdom, which indicates to us the right direction, we shall cross over all abysses! And without being dazzled by the vision, joyously and luminously we may look into the future. Where are other similarly fortunate ones who can say this? Think of the advantage this knowledge gives us! What an assurance it gives to all our actions and decisions! Is it not the greatest happiness to be able to move ahead to the indicated goal, fully realizing the events and knowing that our destiny is to achieve a maximum broadening of our consciousness for the best service to the Common Good? The threatening time is very near. Do not the heat-lightnings already flash out, and are not the ominous messengers of the awakened subterranean fire breaking through? And we who know about it must urgently transmute our inner fires in order to assimilate the approaching fiery storm, as only this will give us stability in the battle, will bring us near the Hierarchy of Light, and will help to fill the chalice. Thus, let us transmute all our energies. We should start from the most stubborn energy, which is egoism (that furious dragon of selfishness with its long tail); self-conceit; love of power; self-love; touchiness; irritability; fear; doubt and other similar decorations. And we should replace them with the wings of affirmed unity; complete solidarity with all the co-workers; acknowledgment of Hierarchy; joyous strengthening of the given tasks; tolerance and gratitude for the right directions. We should conclude with—trust to the very end. All this transmutation is so simplified when hearts burn with devotion and love to the One who calls to construction and who points out the way to the Tower.

Let everyone crucify himself. Let him severely judge himself and be most considerate to all co-workers. It is necessary to crucify only oneself! We shall grow immeasurably by practising this severity upon ourselves. If someone has not finished something that was entrusted to him, do not blame him, but if possible finish it yourself. And I do beg of you,

do not criticize each other. From continuous repetitions of condemnations, calluses will appear on the brain, and then how can one achieve the broadening of consciousness? Every spare moment must be utilized for progressive action, for the enrichment of the treasury, for the assimilation of the Teaching, which is still so little understood and applied. Every line evokes so many questions, comparisons, and requires immediate application in everyday life. And what is applied? The Teacher wants to see us united, wants to look at us as one heart, one spirit, one organism. If one part of the organism is ill, do not the healthy parts fulfil their work, giving the sick organs an opportunity to recover? You must act similarly.

It is said, "We offer the best armor; therefore, if they do not wish to substitute the old habits for shining armor the approach to the Tower is closed! Yes, yes, yes! It is necessary to realize the threatening time and not to continue with old habits." It hurts me to write this, but I feel that it is timely, otherwise something irremediable may happen. Superficially, things may appear as they were, but what is not seen and cannot be replaced will depart. The sorrow of the Teacher is so evident, and my spirit knows and sees the sculpture of the spirit of the co-workers.

Who will be the first to emerge from this very painful battle? But remember—there is no other way. If the spirit be too slow in awakening, will it not be terrible to wake up in front of closed doors? In the spiritual world as in the subtle one, the laws are still more immutable; the limits of relationship are immeasurably finer than on the physical plane because the great selection takes place there. Take all the above-said courageously; courageously crucify yourself, remembering the pressing time.

In addition, I shall quote a page from Infinity:

"In the cosmic creation the energies are combined in the greatest tension. The combinations of united energies grow with the force of tension. The synthesis of tension is confirmed by the power of higher fires. In all cosmic creation the law of tension can create a new combination. With the growth of tension new and different energies are attracted. When the energies joined to the combination of the magnet attract similar currents, then it is possible to establish harmonization of the energies. But when the energies move in different directions, a wasting of the energy of the magnet takes place. It is similar with human actions.

"Why is the spirit of humanity attracted toward the disharmonious currents? Of course, the currents which are diverted to the spatial fire may give a better formula, but this formula must be created independently. Initiative should be understood as the basis for synthesized activity. When the spirit can find its seed and can cognize the coverings which surround it, then the beauty of the Cosmos can be realized. The husk which accumulates upon the human spirit has closed the way to affirmation. Therefore, Our co-workers must understand that these husks do not belong among Our requirements. It is necessary to understand that it is unfitting to manifest the garment of spirit like a husk when We honor so much the radiance of the garment of the Mother of the World. Thus,

remember and strive after the Teacher! Only in this way will you succeed. Self-activity of the centers is being built like an ascending spiral."

Let us discard all husks, let us show initiative, let us strive toward the refining of the quality of thought, and we shall succeed! The care for quality in all things is the most necessary care. The high and the low differ only in quality, showing similarity in everything else.

24 February 1930

Truly, only the small consciousness can be annoyed by the authority of the Guru. For what is the authority of the Guru but the authority of the Hierarch? The authority of the Hierarch does not mean domination over the aspirations of everything inferior. The authority of the Hierarch and Guru is not a tyranny. This authority is the highest knowledge. It is said: "The Hierarch uses the power for cosmic progress. We Brothers of Humanity possess this power of acting in unison with the Cosmic Magnet." The Hierarch and the Guru are those experienced Pilots who, during the violent storm, are guiding through the destructive waves, through all the rocks, the boat entrusted to Them, the boat in which we, as the "precious" cargo, all have our place. Therefore, let us not forget this; let us not leave the Hand which is out-stretched in salutary Leadership! Power and domination are two different things. Domination is the lowest form of consciousness because it is caused by fearful, all-excluding egoism; while power, blessed by the highest knowledge and strained by the heart, is the highest sacrifice. Let us remember the book about "Sacrifice." Heart was always considered to be the symbol of the Leader.

Try to feel with your heart the power of joy in devotion and love to the Leading Hand. I affirm by the knowledge of spirit and heart that you have not a greater Friend and Guardian.

We should realize how small are all our offerings, if there are any such, compared to the salutary power and pricelessness of this dispensation. The broadened consciousness will understand it. Nobody is demeaned, all are honored, the way to the highest achievements is opened to all, if only we ourselves do not throw away the possibilities. There are moments in difficult mountain-climbing when the only possibility is to move ahead; every hesitation threatens disaster. A loose stone cannot support the one who delays for long. At the moment we must ascend, and the only open way is the path ahead, without doubts, without regrets and recounting of the small knots of offerings. Each thought of this kind will mean extra weight for the legs and will complicate the dangerous ascent. We need the wings of love and trust in the Leading Hand, the wings of joy in the Great Service. Every application of the words of the Teaching to life will relieve our burden immensely.

I beg you from my heart, do discard all self-conceit, every thought of exclusiveness in your offerings, every thought of doubt and suspicion, as the time is too ominous and heavy with responsibility. And is the duration of the struggle so long? Almost half is

already done, and, really, nobody has lost anything. The future is so beautiful and so broad. Let your names be written down among the names of the great co-workers of evolution. What can be higher and more beautiful than cooperation for the General Good of the culture of nations!

Pages from Infinity:

“Great unity in Cosmos holds sway like a powerful law. Only those who accept this law may truly participate in the cosmic cooperation. The unity of essence in everything directs humanity toward creation. When the consciousness draws from the treasury of space, then the Cosmic Magnet exerts its influence. The manifested treasury contains the affirmation of energy saturated with unity. Therefore, each seed of spirit must feel similar unity. Each seed of spirit belongs to the cosmic Unity, in which all cosmic creation is contained. Man deprives himself of this truth by adopting the way of isolation. The law of Unity is immutable in all its variety. Only by this law is it possible to construct because when the attraction creates, then in the power of action lies unity. All affirmed Be-ness is founded on unity. The administering law is so powerful that cosmic construction is upheld by this principle. In all its manifestations this law gathers its particles, unifying all which belong together. This great law is the Crown of Cosmos!

“In the eternal creation of life, the law of Unity acts. The cosmic creation moves onward like a fiery, manifested edict—an edict which destines unification; an edict which destines a designation; an edict which destines the replacing of one by the other; and edict which destines a crowning; an edict which destines immortality; an edict which destines life to each atom; an edict which destines the approach of new energy; an edict which destines the New Era. The creativeness of Cosmos is expressed in this way by the magnet of life. How is it possible to disunite the cosmic creation? How to disconnect parts which belong together? How to disunite what, verily, issues one from the other? The Cosmos in its saturation impels toward fiery unification. Only the Cosmic Mind can give humanity the Image of Unity. This Mind gives to humanity the highest Image of the most fiery Heart! This Mind collects in sacredness. Therefore, in Cosmos this law is created by life. Where is the end, if all the cosmic manifestations issue from the dual Origin? When the spirit comes into contact with the highest spheres, then the cosmic creation is revealed in the law of infinite unification.

“The spirit is terrified by the thought about death. But when the consciousness penetrates into the essence of Life, then the concept of Unity is affirmed. When the spirit realizes how endlessly all the manifestations of life are flowing, then it will be possible to point to the continuousness of all the chains: the chain of thought, the chain of action, the chain of results, the chain of strivings, the chain of lives. One chain predetermines another. The creativeness of the magnet of life consists of these chains. And the spirit must be terrified not by death and dissolution but by the very thought of breaking the chain. If one could investigate the records of these broken chains existing in space, verily, the spirit would be terrified! When the great shifting has been confirmed, only those can succeed who accept the unity of evolution.”

Let us not break the chain which connects us with the Leading Hand. How else can we approach?

Let us draw more from the same book:

“The cosmic dates are determined by the assertion of the subterranean and supermundane fires. This correlation is connected with the spheres of human actions. When the date is approaching and comes into action, it is always possible to watch how, together with the cosmic perturbations, the human consciousness is shifted. Of course, the immutability of the law unites all the spheres, and the communion of all the cosmic forces becomes the assertion of rational action. Thus, the date is filled by all the events and is not limited to only one sphere.

“Now, truly, the fires of all the spheres are very much strained, and the cosmic decision turns the events. The magnetic currents attract intensively the subterranean fire.

“Just as the conductor of electricity depends on various conditions, the human aura forms up receptively for the cosmic messages. When the spheres of men need certain shocks, then the cosmic sendings are in accordance. Only those elements which can penetrate into the confirmed auras join those spheres. When the sphere requires strong shocks, then it is impossible for the sphere to accept the flowing messages of Cosmos. Therefore, the darkness, which surrounds the planet, will not admit the assertion without the manifestation of explosions. These purifying forces will enlighten humanity. The cosmic fires attract the confirmed dates.

“The purifying fires of the Universe are penetrating into all regions of the planet. The sparks of fire spread over all the channels of the actions of karma. Like volcanoes the affirmed fires flash out. The force of karma shifts and moves the power from hand to hand. The cosmic flow rushes toward the purifying fires; and hence the comet, hastening through the Infinite. The tension of the currents is very marked, and the effect corresponds to the fires of the planet. The centers of the Agni Yogi record all cosmic currents.”

divider

How many warnings and signs are sent regarding the approaching threatening time! But great is the ignorance. I remember reading in a scientific magazine that a northern scientist had investigated the activity of volcanoes and found that the present volcanic belt revealed a period of unusual tension, and all the so-called extinct volcanoes were awakening once more to fiery life. Unexpected eruptions are being seen in new places. The most dangerous disturbances are at the bottom of the oceans. The scientist concludes his deductions by admitting the possibility of a gigantic, planetary cataclysm, and even in the very near future.

The following paragraph from Infinity partly explains it:

“If humanity would but understand the meaning of existence, it would join the cosmic creativeness. How is it possible to advance without realizing the eternal cosmic shiftings? Only when strivings beyond the boundary drawn by our life are manifested, only then will it be possible to perceive the cosmic creativeness. The wall of stupidity has blocked the way, as has also the fog of contentment. When it becomes possible to enter the spheres of true cosmic creativeness, then the cosmic consciousness will come.

“Those are right who speak about human ignorance. When we approach the threatening time it is necessary to exert all strength for such a powerful step. The epoch of Maitreya is already predicted, and the signs are already scattered like fiery seeds. Therefore, for those who follow the Cosmic Magnet, the threatening time will be full of Light. And for those also who struggle for the significance of the New Epoch, the threatening time will prove to bear the Light of the future.”

But people still do not want to understand how uneasy life is on our planet now, and where and into what one must look for the cause of the imminent danger.

24 June 1930

In your last letters you emphasize how happy you are to have responsibility, with which every co-worker is charged in his management of the department entrusted to him. The realization of personal responsibility is quite correct, but I would also like to hear something from you about cooperation. I am afraid that my understanding of responsibility will be somewhat different from yours. Personal responsibility is not only connected with the broadest cooperation, but, truly speaking, this cooperation or collaboration is the basis of personal responsibility. The Cosmos is built upon cooperation; and man, being part of and a reflection of the Cosmos, cannot exclude himself from this law if he does not wish to destroy himself. Each institution, with one of the co-workers at the head of it, must cooperate as much as possible with all other departments or institutions. All the sections work according to the same plan, and we must see that they work together like the fingers of the same hand, not disturbing, but helping and complementing each other. The withdrawal of one of the sections from cooperation is similar to a gangrenous process, and will cause general disintegration unless a salutary operation is performed in time.

If you think that responsibility means withdrawal and independence of action, you reveal a well-concealed sense of ambition and possessiveness. And we know how all such feelings are disapproved by all Teachers. If we do not destroy within ourselves the sense of ownership in all aspects, we cannot easily reach the next step. It may be that we consider possessively not only our own section but even our pupils and acquaintances, and we would become hurt if some of our collaborators also evinced an interest in them.

The slave-holding attitudes arises from the sense of ownership, and you know how difficult it is to eradicate such feelings. But are such atavisms permissible in the epoch of the Mother of the World, the epoch of utmost cooperation?

The societies and institutions do not exist for our personal aggrandizement. We must, therefore, work according to the general plan for the development of all of them. By elevating their significance we elevate ourselves, but if we think primarily of enhancing our own personality we shall weaken the societies and institutions and ruin ourselves.

I fear that my directions may be disliked by some, and I have reasons for thinking this. But, as it is said, "The Teaching is not soothing syrup, neither is it silver jackstraws. It is a severe crucifying of self and a tense transformation of one's lower nature through the finest fires. Soothing syrup perhaps may be appropriate on the first step, but the Teaching requires the severe and beautiful flowers of self-denial. Those who prefer soothing syrup had better not touch the fiery food prepared for those who choose self-denial."

Yes, all the dark corners should be lighted up, and the dust of yesterday should be cleaned out. Otherwise it will be impossible to build the next step.

Please forgive my severe remarks. I write with all my heart. I want to help you and to give you a new understanding. Sweet speeches put our consciousness to sleep and deepen our ignorance, but ignorance is stagnation and retrogression. Give joy to the Teacher. Let Him see your ardent desire to comprehend the joyous ascent. Tread this new path with severe self-control. The foundation of the higher joy is full of suffering. "Suffering precedes joy"—let us remember this.

The souls united by the same striving comprise one whole chain. United by the same Teaching, this chain is unbreakable.

17 August 1930

With all my heart I agree with the Teacher's Edict about the pressing necessity to commence a new step. What does this new step mean? Not just exclamations and enthusiasm about the wisdom and beauty of the Teaching, not just assurances of devotion and a new understanding, but action according to the new comprehension of the Teaching. Thus, let us apply the Teaching in life, let us honor the Hierarchy and let us begin a friendly and sensible cooperation.

Let us attentively and carefully carry out the given tasks; let us strive to understand all the majesty of the plan of the general Good and our own responsibility. Let us put into the foundation all the given confirmations of the last ten years. Gather together and read them with all your heart. Everybody's place was clearly indicated because only in such a way could there be achieved the greatest and the most beneficial results.

Also, beginning with the very first days, some of the co-workers showed certain characteristics in their natures which should have been immediately eradicated. But what was done regarding the fulfillment of these useful and salutary indications? Was not the most unpardonable light-mindedness shown toward this most urgent problem? Verily, it is most urgent, and only honest effort to eradicate our faults can advance us on the path of Service. Let each one look into the depth of his own consciousness; let him awaken his heart; let him give to himself a severe accounting of all the motives which direct his actions; and let him start immediately the eradication of all bad accumulations, as time is short!

The Teaching points out vices, namely, ambition, self-conceit and selfishness, suspiciousness and light-mindedness, which should not be allowed to grow up among the co-workers if they wish to build the foundation of a new step. Let us become firmly aware in our hearts that the Teacher disapproves of the tendency toward bossiness. As I have already written once before—domineeringness and true leadership are antipodes. While the former is the offspring of darkness, the latter is of the light of knowledge in the eternal striving toward perfection. First of all, bossiness is vulgar; that is why it is so easy to fall into this attitude. “Domineeringness is the main obstacle in the path of discipleship.” Self-conceit and bossiness are inseparable and lead to spiritual impoverishment and destruction.

The Teacher does not use force. He acts according to the intelligence of the co-workers. Often, the leader sees a short and simple plan of achievement, the very simplicity of which is above the consciousness of the co-workers. Then the wise leader will not insist upon his own way, but, after considering the abilities of the co-workers, he will select a line of action which is of easy access for the majority.

Not tyranny but true cooperation is necessary. Broadest cooperation is inscribed upon the Banner of the New Era. The main quality of a leader is to be able to assemble co-workers of the most diverse natures and unify them in the same striving. Is not our unification achieved by our devotion to the Teacher? Thus, let us remember that the Teacher directs our advancement by magnanimous cooperation, not by force. Wise concessions in small details to the consciousness not fully grown may not give completely satisfactory results, but at least it will not breed a ruinous atmosphere of irritability and disagreement.

For the sake of benevolent cooperation in the creation of a new step it is most necessary to assimilate the significance of thought. It is necessary to create a better atmosphere in our daily life by the purifying of thought. In such a way we shall attract better possibilities. In all the books of the Teaching so many discourses are devoted to this question, but until now we have not been able to realize the foundation not only of our welfare but even of our very existence. Cosmos is built upon thought. Both happiness and destruction are based upon thought. Thought brings life, but it can also bring death. When will this be understood by people? There is no stronger lever in the Cosmos than thought saturated with psychic energy!

Thought is a magnet, and each dark thought creates a stratum of heavy fluids which is attracted and gathered by similar consciousnesses. "Joy may, by a magnetic current, attract joy from space." Remember that thought acts as a boomerang; therefore thought, upon being sent consciously to a person whose vibrations are not identical, will return to the one who sent it, reinforced with identical vibrations which are oscillating in space and are seeking reunion. It is easy to imagine what destructive results a thought may bring to one who sent it evil-mindedly. Also, during the temporary weakness of the defensive auric net in the case of illness, the malicious sendings will complicate the struggle of the organism and in such a way cause irreparable harm. Will we not be foolish in breeding such dark thoughts? Chase away every impure thought; replace it with a thought of benevolence. Hasten to purify the spirit by broad creative thoughts about the wonderful future.

Also, it is necessary to remember constantly the ruinous effects of irritability. "Irritability makes our vessel fragile." The poison of irritability, with all its consequences, is pointed out in Agni Yoga. This poison corrodes the precious precipitations of psychic energy. And what can be achieved without the accumulation of psychic energy? Stupidity and destruction will be the results. Of course, everyone has the free will to destroy himself, but it is criminal to spread this dreadful infection. Thus, bearing in mind the significance of thought and of irritability, we shall commence the creating of a benevolent atmosphere.

divider

While building up the relations between the co-workers, you must not forget all the small workers. The real leader will be very careful not to offend by word or action the least of the workers. Only treachery must be severely condemned. Our atmosphere and all our possibilities will be considerably improved if we are surrounded by friends. It has been mentioned many times how you should appreciate each devoted heart and how important are the small helpers connected with our daily life. Even the kindly treatment of animals improves the atmosphere around us.

The Teaching provides the most vital and practical advices. We must make an effort to absorb the Treasury of the Teaching entrusted to us. Let us remember the donkey under the load of grain—mentioned in the Teaching—and let us not be like unto it.

So many disappointments, so many failures would have been avoided had the Teaching and all the indications been applied in a literal sense in everyday life. By giving us understanding of life, understanding of the foundations of existence, the Teaching brings us, if there is application in full consciousness of all that is given, to fiery purification or transmutation of our centers into the higher fires, and thus gives us the chalice of Amrita.

Only this fiery purification opens the way to the Tower. But this transmutation may come

only when the spirit has conquered selfishness. It is said:

“Selfishness is the breeder of all grey accumulations; therefore, when selfishness obscures the spirit it can be positively said that the transmuting fire cannot reach us. ... When the spirit surrounds the manifested power of its essence with burdensome accumulations, it departs from striving. The burdens are so heavy that the spirit loses its approach to the Tower. That is why those who know this affirmation move ahead by transmuting their ego. When the spirit does not strive to outlive its burdens, it attracts the affirmed obstacle. Thus, there is a balance between striving and consequences. The wings of spirit bring the power of soaring to the higher spheres, but the heaviness of selfishness draws one to the lower spheres. ... Only those surrounded by the wall of selfishness may affirm self-conceit. Therefore, an obstructive wall remains on the way, and only the destruction of this wall will bring us to the first step of transmutation. If the center of ego exists separately, it will be destined to solitude. Only cooperation of heart and spirit leads to the keys of the Teaching.”

Self-conceit is bred by ignorance. Self-conceit closes all the ways to knowledge. Self-conceit deprives man of the wonderful striving. What remarkable definitions of striving—this key to all the Gates—are given in the books of the Teaching!

divider

It is necessary for each one to give account to himself as to how and in what way he passed the probations of the last seven years. Let us recall all the probations which were given to those who came into contact with the Teaching in the first days of the Call of the Great Teachers. Everyone had a chance to show his nature completely. Read attentively the letter about “Probation and Chelaship” in the book, The Mahatma Letters to A.P. Sinnett. They are very edifying. I have mentioned it already, but a useful exercise of memory is always good. The Teacher follows a system of continuous probation. Otherwise, how can the deeply concealed accumulations be revealed? How can they be burned over the fire of devotion and striving? Many psychological ways are used by the Teachers for probation and guidance of the pupils. The ardent pupil, who appreciates every hint of the Teacher, who is severe to himself but benevolent to other workers, will successfully pass all the probations. But woe to him who confirms himself in his own importance and considers himself a pillar of the Teaching; frightful will be his downfall!

I may as well warn you against low, vulgar suspiciousness. He who suspects others proves that he himself possesses similar accumulations. By suspecting, we show that we are inclined to do the things of which we suspect others. Let us be ashamed to unveil our nature so openly. Let us ardently destroy even a hint of this vulgarity. A slave to suspicion will suspect everybody. The king of spirit sees all as beautiful and thus calls to life the best there is. The law of the magnet is everywhere.

All words and hints which come from the Guru have deep significance. There is no effect without a cause. Every indication of the Guru, if precisely fulfilled, brings good

results, not only to the work but also to the one who did the work. By rejection or careless fulfillment we often deprive ourselves of irreplaceable possibilities. And later, when our intellect has grown, we shall realize how irremediable is the situation, and we shall moan with acute distress, "The happiness was so near, so possible!" Inscrutable are the ways of karma, and we never know which link, which string may bring us the expected happiness. Therefore, let us not lose a single knot, wisely woven by the hand of the Guru.

Let us drive away all the dark shadows. They stand behind our back and whisper, and so much happiness may fly away!

divider

Most human faults and vices are developed from light-mindedness; therefore, by getting rid of this greatest evil we shall approach perfection with the steps of a giant.

divider

One more request. Write your letters to me with a copy, and before writing your next letter reread your previous one. In this way you will understand the design of your own spirit better. There will be fewer contradictions and moods in your letters. And if you write about the new comprehension, point out what actions confirmed and strengthened this comprehension. I would also like to see more questions about the true understanding of events but not the selection of favorable circumstances. Show more sincerity, more concentration, show a broad consciousness. From not a bad (but a wrong) desire to cause me joy by good news, your letters often do not reflect reality.

"Too little time is left for burning oil in your lamps." Please realize how serious is this Indication. Those who do not approach the Hierarchy of Light during this life may forever lose this connection. You know how I dislike to frighten, how all my being is striving to bring only joy, but you also know about the limited time.

Do not break the wonderful connecting thread. After the break, the fall would carry you far away. Be of good cheer and courage, and find joy in the salutary Indications of the Hierarchy of Light. Let us firmly remember that the most powerful force, which transmutes various energies, is the magnet of the heart. "All currents are transmuted by this magnet. The human being is attracted to this magnet; that is why the transmuting power is in the heart."

Let us try to develop this power in ourselves. This will give us the highest joy of existence.

7 October 1930

The idea of creating the unity of women the world over is more than timely.

In the difficult days of world upheavals, of human disunity, of the neglecting of all the higher principles of Being, which are the only true givers of life and which lead to the evolution of the world, there must be heard a voice calling for the resurrection of the spirit and for the bringing of the fire of achievement into all the actions of life. And, of course, this voice must be the voice of woman, who during millenniums has drunk the chalice of suffering and humiliation and has forged her spirit in the greatest patience.

Now, let woman—the Mother of the World—say, “Let there be Light,” and let her affirm her fiery achievements. What will this Light be like, and which of her achievements will be the great fiery ones? The banner of spirit will be raised, and upon it will be inscribed “Love, Knowledge and Beauty.” Yes, only the heart of the woman, the mother, may gather under this Banner the children of the whole world, without distinctions of sex, race, nationality and religion.

Woman—mother and wife—witness of the development of man’s genius, can appreciate the great significance of the culture of thought and knowledge.

Woman—inspirer of beauty—knows all the strength, all the synthesizing power of beauty.

Woman—bearer of the sacred power and knowledge of spirit—can indeed become “The Leading One.”

Let us, therefore, without delay raise the great Banner of the New Era—the Era of the Mother of the World. Let every woman enlarge the boundaries of her hearth to encompass the hearths of the whole world. These countless fires will strengthen and embellish her own hearth.

Knowing that limitation leads to destruction, and that expansion gives creation, let us strive with all our forces toward the expansion of our consciousness, toward the refinement of thought and feeling, so that with the resultant creative fire we can kindle our own hearth.

Let us lay into the foundation of Woman’s Unity the striving toward true knowledge, that which knows no human demarcations and limitations. But we may be asked how the true knowledge is to be reached. We shall reply, “This knowledge exists in your spirit, in your heart. Be able to awaken it!”

Striving toward beauty will be the key to it. This knowledge is in each striving toward the General Good. It is indicated in all the Great Teachings which have been given to the world. It is in every manifestation of nature. In forgetting to observe the cosmic manifestations, humanity lost the key to many of the mysteries of Being, and it is just these mysteries that could provide understanding of all the reasons for the present upheavals and miseries. Therefore, while gathering the warriors of spirit, let us direct

them toward an awakening of this sacred knowledge.

Humanity should realize the majestic cosmic law of equivalency, the law of the dual Origin, as the foundation of existence. The predominance of one Origin over the other has created a lack of balance and destruction, which may now be observed in all of life. But let not the woman who has realized this law, and who strives toward equilibrium, let her not lose the beauty of the feminine image; let her not lose tenderness of heart, subtlety of feelings, the self-sacrifice and the courage of patience.

Woman, the bearer of sacred knowledge, can become a calling power, kindling with fiery words the souls that are ready. It is necessary to give to every woman according to her consciousness and without impeding her natural and individual growth. It is necessary, with careful touches, to broaden the mind on the foundation of the Teaching of Life. Let every soul develop in a natural way, bringing out the best she can according to the level of her consciousness. Beauty is in variety, but all should have one general foundation—the foundation of striving toward the General Good. The broadest cooperation is inscribed on the Banner of the Mother of the World. Therefore, let us display the utmost tolerance.

Sisters of the Golden Mountain, a dangerous but beautiful time is ahead of us—a time of great achievements. I send you the call of my heart. Let us arm ourselves with flaming striving and with courage, and over all obstacles we shall carry the Banner of the Mother of the World—the Banner of Love, Self-Sacrifice and Beauty—so that in the hour of victory we shall plant it on the Summits of the World.

13 October 1930

I have received a series of letters which give me an idea of the course of your work and also of your attempts to apply some of the laws of the Teaching to life. I was happy to see your penetration into the Teaching. The thoughts you quoted from the book Agni Yoga are very timely. It is indeed necessary to affirm the great usefulness of creative activity, together with courageous striving and firm faith in final success. We must face the enemy with complete presence of mind. The enemy is often nothing more than a repulsive but harmless beetle on a sunlit wall, and only neurotic individuals will be frightened by it. Some enemies assume the guise of yaks, but we use yaks for crossing the most dangerous mountain summits. A wolf, too, will sometimes assume sheep's clothing, but we have already been warned against excessive confidence; and we know that we must suit our weapons to each individual case. We would not, for example, oppose a tiger with an arrow designed for a sparrow.

Fearlessness and striving are two of the foundations of the Teaching. It is almost impossible to stop something that is in striving motion. Similarly does striving thought surmount all obstacles. You will have received by now the new book of the Teaching. You will find many wonderful formulae in it. Assimilate them and apply them to life. Note all that is said about the qualities of action. Only knowledge of the Teaching will bring

you the presence of mind for your answers because the Teaching foresees every situation of life.

Also, it is useful to remember what was said about daring, and how reproved were all standardized concepts—these destroyers of ascent in small things as well as in large ones. You can speak about the necessity of new ways, but do it tactfully and carefully because immobility and dullness resent being disturbed. “Better to move to the cemetery than to be limited by dead laws.” All the laws are in the depths of our consciousness. Thus, by deepening our consciousness we comprehend the laws. From this comes great mobility. But what do we see in reality? Criminal stagnation of mind! Countries maintaining dead laws decay because they oppose the laws of evolution. Look around “with the eyes of a hawk.” Study the present situation and approaching events on our planet! Verily, one may say that coming events already cast their shadow upon the Earth. It is impossible to arrest the awakened force of the new consciousness or understanding among the masses. All delays will only cause greater destruction. But we are not destroyers. We are creators. Therefore, let us ardently build the bastions of culture, knowledge of the Living Ethics, and Beauty. Knowledge and Beauty are the foundation and crown of cosmic evolution.

How I wish to strengthen you in courageous patience, fearlessness and resourcefulness!

Only thought and a great consciousness will conquer everything. Therefore, use all means to broaden your consciousness by absorbing with all your essence every line of the Teaching. A profound and many-sided consciousness and the application of the Covenants of the Teaching into life will give you the key to everything because you will possess a synthesis.

divider

By comparing all the given indications with the current events, we shall see how wisely and timely every one of them was given. How considerately, how carefully was our consciousness prepared for the next step. Blessed is the Hand which lightened the burden!

Years of stubborn but beautiful struggle are ahead of us, but the result of this battle is predestined. Therefore, we should examine our armor and temper the steel of our swords. It is necessary to have the given shields always ready because we must raise the right shield for the right occasion. Write down and recall in your memory as often as possible each encounter, each defense, and the protection given to you by each shield. The number of the shields exceeds that of the institutions. Your entire activity is covered and protected by them. Exercise together! Every co-worker can show resourcefulness and can display the strength of the shield from a new, unexpected point of view. It is extremely useful to conclude discussion by such exercises. You may even imagine the hostile questioners and then prepare and practise your answers to them.

When defending the work of our societies and communities, let us not forget our scientific expeditions and the great idea of the Banner of Peace, our international contacts, and, finally, our struggle against the cruel and ignorant attitude toward cultural creativeness! Often, it is difficult for us to comprehend the whole significance of our constructive work, and in urgent moments the most significant data and proofs are not evident to us. It is not always that our memory can muster the necessary thought. That is why it is so important to practise the reviewing of our tasks, together with the inspection of our shields and general accumulations. To begin with, let us firmly realize that we are constructing a great work of world importance and that we are invulnerable beneath our shields.

Perhaps the concept of a City of Knowledge is less clear in the consciousness of the co-workers than the other ideas. Therefore, I shall give you—rather, will repeat to you—a few ideas for your outer protection. As to the inner one, you already have it. The center should be developed into a city of knowledge. In this city we wish to create a synthesis of scientific achievements. Therefore, all branches of science should eventually be established there. And, since the source of knowledge lies in the Cosmos, the co-workers of the scientific center should belong to the whole world—that is, should include all nationalities. And, as the Cosmos is indivisible in all its functions, the scientists of the world should be indivisible in their achievements. In other words, they should be united in closest cooperation. The location of the center, in the Himalayas, is selected quite deliberately and purposefully, as innumerable possibilities are open there, and the attention of the scientific world is being directed toward these heights. The discovery of new cosmic rays, which bring to humanity new precious energies, is possible only on the mountain summits because all the finest and most valuable energies are found only in the pure layers of mountain atmosphere.

Are not mountains the greatest of magnetic stations? Would it not be appropriate to explore their magnetism and electricity? Would not the study of magnetic currents bring safety into aerostatics? In the sphere of magnetic currents science is still in its infancy, and modern instruments are nothing but toys, while “great discoveries could take place with proper study and research.” The reason we wish so much to begin this research at our center is because the conditions of this locality are particularly favorable. Would it not be timely to pay attention to all meteoric precipitations which fall on the snowy summits and which, by the force of the mountain streams, are carried down to the valleys? For astronomical observations the conditions here are exceptionally good, and in nearby Little Tibet it is possible to establish a section of the main station.

Geologically, the Himalayas are also very interesting, and their caves hold many mysteries for archaeologists, zoologists and anthropologists. There are a great number of hot springs. Also, other unexplored springs and salt lakes, which have various properties according to the statements of local inhabitants. As for botany, zoology, and ornithology—you have already learned from the letters of our botanist-zoologist how pleased he was with the results of his work. On these mountains the rarest medicinal plants and grasses are centered, and the variety of botanic species is unexcelled.

In archaeological respects our valley, of course, is one of the richest and most ancient. There are traces of ancient Buddhist culture. Quite remarkable is the number of local dialects among the mountain tribes. Two neighboring villages frequently do not understand each other. Fiery atmospheric manifestations also could be observed here, and the so-called "Himalayan lights" may often be seen. It is most desirable to establish here a meteorological station to start studying and observing the magnetic currents, with the idea of broadening it eventually, bearing in mind the favorable local conditions. In connection with this, let me quote certain indications: "Further movement of magnetic currents over the surface of the earth manifests the lines of the atmospheric changes. Observation stations should be established in various places, and collaboration between them should be as close and precise as possible. It is true that the trouble lies in the absence of synthesis and that much energy and valuable studies are lost. Therefore, an organization of true cooperators is necessary on Earth."

Let us think of broad possibilities. "Breadth of thought and consciousness will be your test." Have you noticed that all pessimists usually possess small consciousnesses and poor imaginations?

The establishment of a city of synthesized knowledge is a problem of world significance, and that is why we must not ask for help but should demand it. We work not for ourselves but for humanity. Everyone of us is ready to apply his best efforts for the General Good. Let other people also understand this pure striving, and they may become aflame with the desire to advance humanity further toward synthesized knowledge.

Thus, insist that your co-workers examine and cleanse their shields. Search for those shields in every indication, every thought given in the books of Living Ethics. We must have the beautiful, constructive formulae ready. With all our imagination we are unable to embrace the significance of present events which gather around the cultural activities. Therefore, let us absorb the idea that a great world task is being performed and, striving ceaselessly, let us continue to carry the stones for building the Temple of Knowledge.

Once more, I ask all participants to think what great cooperation means. I quote an example given by the Teacher: "Forces which act against each other are mutually destroyed. Forces which act along parallel lines in the same direction manifest the sum of these energies, and forces which act separately are weakened, according to the angle of their divergency. People cannot realize that this fundamental law of physics is also a fundamental law of cooperation." Therefore, straighten out your divergencies so that your forces move in the same direction. Consider the consequences of divergencies. In true cooperation, no one is belittled, and he can help the better who knows and sees more. The more ignorant a person or a nation is, the less cooperation is in evidence. But who would wish to assign to himself the label of stupidity and ignorance? The saying, "I know nothing of it, I meddle not," is very characteristic. But he who knows nothing may never know anything.

3 December 1930

We are so happy about the development of your cultural activities. Each cultural thought applied in life is a precious treasure! And we have an immense fund of such thoughts ready for practical application. Those who approach this fund may draw upon it and use it in accordance with their striving. Therefore, our main problem is to awaken striving in the newcomers. Each one, becoming aflame, will discover his own potentiality, will develop it in his own way, and thus will enrich the communal treasury. But in order to inspire one another, we must carry this inextinguishable fire in ourselves. We should keep it in complete purity and should struggle with the welter of petty thoughts born of selfishness. You may be assured that thought created selfishly can never be harmonious with the great plan of cosmic evolution. Therefore, in all your failures, look for this worm which gnaws all the foundations. Look just for this. Verily, selfishness is narrowness, but narrowness leads to stagnation and death, while the Cosmos exists by the principle of Infinity.

How to destroy this worm? Only by tolerance, broad-mindedness and understanding of the great law of co-measurement. In other words, by the broadening of our consciousness. Therefore, let us ardently strive to broaden our consciousness. All the contributory steps toward this liberating aim are given in the books of the Teaching. Let us enrich our life with these treasures, remembering that the striving of spirit and will can transform life.

The spirit which seeks to kindle its energy by striving is a fuser of matter. After fusing matter, he will refine it, and then the finest perceptions will be reached. These are the only possibilities for true life and immortality! The spirit of striving must be the foundation of one's life.

Thus, strive toward the greatest because those who draw a small circle are doomed, and their possibilities will be limited according to the radius of their circle. A limited consciousness attracts imperfect energies or small possibilities. And even if by reason of karma the orbit of spirit catches broader possibilities, a small consciousness will try to build a chicken coop out of them! Only the consciousness that apprehends the world in its greatest actions may cooperate with the Cosmos and with the Great Brothers of Humanity.

Realization and concrete understanding of the existence of the magnet that connects our spirit with the higher energies, which carry the broadening of consciousness, can bring us closer to the consciousness of the Cosmic Magnet and will actually draw us into the current of Cosmic Evolution. This will lead us to the great Sacrament—the consummation of Being, which is called the Crown of Crowns.

Hasten to light the guiding fires of your spiritual magnet by the awakening of the heart. Only in joining the fires of the heart with the fires of the spirit can we attain creativeness

and great results.

divider

All your motives should be checked by your heart. Your heart is the only judge, accumulator and guardian of the acquired precious energies. The structure of these acquired and accumulated energies is our individuality and destiny. The law of correspondence is a basic cosmic law. Therefore, each acquired energy will attract an identical energy from space and also will evoke a corresponding reaction from the people one contacts. Here is an explanation of sympathies and antipathies, and also the reason why one person can find contact with many people while another, in spite of all his efforts, creates only antagonism. But, as all possibilities come from people, the significance of the quality of energies we accumulate is quite clear.

The accumulation of the precipitation of energies does not take place in just a single life. Thousands of years are necessary for filling the Chalice. So essential are the continuous, never-interrupted, benevolent strivings, which deposit the priceless treasures in our treasury. People possessing great accumulations of the Chalice are the treasures of nations. Sometimes very little is needed in order to complete the filling of the Chalice, and this little could be completed in one self-denying life. But by carelessness people postpone the achievement, and by this they throw themselves back. Nobody and nothing can stop eternal movement and the transmutation of energies. There exist only two possibilities: either to strive ahead or to fall back. But who would want to vow himself to retrogression—in other words, to unite himself with cosmic waste? Striving is the great moving power for all beings!

Now as regards Agni Yoga. How can we interpret Agni Yoga if we do not broaden our consciousness? All the words about it and about its achievements will be void of conviction if we ourselves do not light the fires of our own hearts. Someone writes about the necessity of tolerance toward every interpretation. This idea is correct. It is, however, necessary to learn how to make each individual interpretation correctly understood. Otherwise, such bushes may be planted that the instructor himself will be lost! Often a false interpretation is more harmful than none at all. Each instructor must realize completely his responsibility for making a correct interpretation of the first principles. He should exercise the maximum caution not to give thoughtless explanations of some statements of the Teaching which are not clear even to himself but which, nevertheless, he might wish to interpret in order not to lose his authority. In perplexing cases it is better to admit honestly, "I shall forbear any interpretation, as I would like to consider the subject carefully." As for myself, I shall always be glad to explain with the help of the Great Teacher everything that is not clear to you.

You write beautifully about your striving for harmony. Apply it in life, as everything is of worth only in life and for life. Show the finest discrimination; avoid hypocrisy. Patches are better than holes, but everyone would rather have strong fabric; so let us try not to make holes! Let us practise severe discipline of speech. Let us consider every word and

remember that “the consequences of a word cannot be destroyed even by an Arhat.” Let us broadly apply the indication that “each word should be like a ray of light and not a nail in the coffin.” Know in your spirit when it is goal-fitting to tell the truth, even if it is bitter, and when it is better to be silent. But flattery and exaggeration, as well as belittling, are inadmissible.

Each one of you has his particular qualities; nobody has been set aside. Therefore, you must not envy each other. But of course it depends on each of you to develop your capabilities. And the only lawful competition between members of the group may be a competition in the best direction of striving and understanding of the thought for the General Good. Each one should understand that this capacity in each individual consciousness is the only indicator of progress and that the spirit stands on a corresponding step—not higher and not lower. I would like to quote the Teacher’s words: “When it is mentioned about selfishness, it may not be interpreted individually. Everything in life, everything for life. The Teacher sees. The Teacher knows. The Teacher will not affirm anything without life. The one who repeats his own formulae does not know the formulae of the Teacher. The old formulae will not lead toward new ways. It is necessary to say: ‘The channel of selfishness builds its dams everywhere.’” Also, it is indicated to explain that the channel of selfishness cuts the conduit of communication. Let us remember that the quality of a motive will either move us toward the Teacher or thrust us far from Him. There is no place where one can hide from the all-seeing Eye, which penetrates into the most secret recesses of our heart. It is necessary to manifest the power of spirit and to strive tirelessly to eradicate the persistent, heavy accumulations, as otherwise no refinement will be possible. Only refinement of all feelings brings the best possibilities.

My heart is longing to see growth of understanding of the Teaching; growth of sincere striving, free from any expectation of reward; growth of self-denial; the offering of practically everything for the benefit of the General Good; growth of a correct approach to entrusted work; and, above all, growth of the sense of co-measurement. It must be understood that one may exhaust oneself in action and tension; but, without commensurability, action and tension will result in an accomplishment similar to that of a squirrel which runs continuously in the same circle. Action not balanced by commensurability, action without the creative fire of the heart, will never create a worthy step.

divider

I welcome very much the method which is being used for developing attentiveness among children. It is very good to use art gallery pictures for this purpose. So much can be seen in these treasures of art. Attentiveness is a foundation for accumulating knowledge. Attentiveness is a first step in the refinement of receptivity, and we know that only refinement gives broadening of consciousness and that creative power is affirmed by the centers of fine receptivity. The finer, the higher; the higher, the more powerful! Nothing holds back evolution so much as coarseness of receptivity!

If we want to approach the High Consciousness, we must first of all refine our own receptivity. Only where there is equilibrium, as is found in a balance, is true cooperation manifested. That is why the structure based on the principles of harmony is so greatly valued. The subtle perception of thoughts will lay a foundation for an alert action. The creation of the beautiful is based on this principle. The reason there is so little beauty in people's creations is that even the best ideas are executed only partly, and therefore the beauty of the original intention is distorted.

Remember that you are surrounded by possibilities, but they will materialize only if your consciousness will realize them. Every thought is born from contact with the reservoir of space. Just imagine how many unapplied thoughts are flying in the higher layers of space! Try to seize them by refining your receptivity. That is what we call cosmic cooperation, but first you must kindle your inner fires.

There is no greater joy than the joy of a growing consciousness! In the waves of consciousness lies all the joy of Being!

Once more I call to you. Please have an open heart for all the qualities of your co-workers. Learn to be tolerant without showing too much indulgence. By the fire of your heart inspire your co-workers to display in life their best qualities. Try to unite them in the highest feelings of devotion and gratitude to the Teacher who has given them so much.

Make haste to learn how to love and appreciate each other. But nothing requires such delicate and attentive care as love!

Oh, if you could manifest at least a small amount of that tolerance and care which is manifested by the Great Heart who called us to build unitedly the Temple!

Hearken to the call of the heart!

17 December 1930

In the days of victory I wish to greet you and prepare you for new and more strenuous battles! In the days of victory I wish to remind you of the words of the Great Teacher: "Know the thrill of the battle." In the days of victory let us thoroughly examine our weapons and prepare our shields, for our enemy is ready, and with vigilant eye he watches our weak spots, so that he can strike through them. He knows how victory lulls the mind and lessens striving and watchfulness. Therefore, after each victory we must strive with redoubled force toward the next, still greater battle and victory. A slackening of striving results in defeat. Truly, only a broad consciousness will be aware of the danger of the lessened watchfulness that results from the first victories.

Thus, let us acquire the joy of constant watchfulness and striving. They are among the foundations of the Teaching and of life. Only striving carries us toward the next steps.

Only vigilance enables us to overcome successfully all obstacles. The Teacher calls us to pressing labor for the sake of victory. All victory depends upon the strength of our striving. Therefore, if striving decreases either because of the short-sightedness of a limited consciousness or because of internal discord and disunion in the actions of the warriors, defeat will be unavoidable. Therefore, I ask you not to weaken yourselves by internal discord when approaching a dangerous passage. It is also fatal to push each other because the one who pushes may very easily share the fate of the one pushed.

It is also necessary to manifest maximum discrimination when you give responsible positions to new warriors. Give them tests and do not hurry to promote them to the first ranks. Imagine what complications may be caused if a worker falls short of meeting an occasion!

Do not allow outsiders to criticize and condemn any of your co-workers in your presence. Always try to find worthy words with which to stop evil-speaking and condemnation—for this you will receive respect. Remember that as long as you are united you will be able to pass through all obstacles, but the least disunity in your actions will create a rift to the very foundation. And what structure can be built upon a cleft foundation? The first storm would ruin such an edifice. Come closer together and strive to fulfill the smallest Indications of the Teacher. This is the only way to victory.

You must remember that the Guru has not a single personal thought; absolutely everything is directed and given to the service of the General Good. Therefore, the one who alters the indication, or allows himself to doubt, should lay the blame on himself. All that is done in a halfway manner will bring halfway results. We know that a full dose of a salutary medicine brings life, while but one-half gives only temporary relief which may end in death. Hence, let us accept completely the precious indications, in order not to lose a single bit of life-giving energy. Complete obedience to the indications and the precise execution of them gives health and leads to great victory, to great Light. In ancient times obedience was a step toward the next ordainment. The one who was unable to realize entirely the discipline of obedience could never reach the higher degrees. Only the one who knew how to obey and to execute could take great responsibility and understand all the immutableness of the order.

With all this, one must firmly understand that all the given orders can never enslave the spirit of a disciple because there is always left the freedom of individual expression, and we know how endlessly we may refine the quality of the fulfillment of every task. Only a slave of yesterday may revolt against an order. Only a petty consciousness is afraid to lose its individuality by fulfilling the plans of his Guru. To rely only upon our own accumulations, rejecting all that which we can assimilate from the high consciousness of the Teacher, means to reject any new accumulations. Individuality is formed from these new assimilations combined with previous accumulations.

Extremely happy is the one who can draw upon the Treasury of the Great Consciousness. I wish to quote from the book, Infinity:

“The idea of obedience to the Teacher seems to be alien to people. But how can the spirit lose when the Teacher is the Leading Light? How can the disciple lose his fire when the Teacher lights all fires? How can the Shield of the Teacher hold back the pupil if he is already inspired by his Teacher? How little does humanity desire to strive toward mutually beneficial work! But humanity must learn to act interdependently and to materialize all the thoughts affirmed by the Teacher. Thus, the Cosmic Mind fulfils evolution. Thus, humanity must learn to construct by higher measures. Verily, by following the Teacher you assimilate his Image.

“How can we achieve comprehension of the magnet if we doubt the Indications of the Lord? How can we conquer an enemy if we doubt the power granted to us? How can we expect to build anything strong if we do not admit the ineradicable Indications of Hierarchy? It may seem that I repeat myself, but because of your hesitant pace in action there is need for an attentive study of the Indications. Remember how the Teaching promotes the progress of work.”

I also advise you to give a positive tone to your speeches, remembering that only positiveness leads people. And only the unusual approach to action attracts attention. Many people may see even “lack of tact” in such unusualness, but by this they would only show their denseness. Only unusualness attracts and holds strong and courageous people. All great events were created not by the masses but by individual strong personalities, and time will mark them out. Many are called, but few are chosen. Thus, work out an unusual language, a language of power and affirmation, a language of builders, as only such a language is appropriate for the entrusted task. All gushing, sugary words are the words of incompetent sentimentality and of ruinous mediocrity. Do you remember how all of you used to admire the lectures of a certain person? At the same time, however, you correctly noticed that he only criticized and attacked. But we must be creative, and we shall confirm and indicate the right direction. You must remember that all the Teachings condemn lukewarmness. Therefore, let us be fiery. Let us become aflame, manifesting the most careful discrimination in order not to create a conflagration when it is but necessary to kindle. A broadening of the consciousness will lead to the right way. A broadening of consciousness will change the quality of thinking. A broadening of the consciousness will bring the power of Victory.

But drive away petty thoughts. Avoid belittling because the belittling of the entrusted work is equal to the belittling of your Teacher, which would be traitorous and would injure the foundations on which your own welfare as well as the General Good is based. Drive away all doubts, for where there is doubt there is an arresting of the development of consciousness. The one who doubts, who does not trust, cannot hope for the confidence of the Teacher. Therefore, it is impossible for him to move ahead.

I would like so much to teach you to treasure every Indication, every hint of the Teacher and Guru, as they are so precious! Find within yourself the fiery impulse of striving toward the great task, carrying the light of culture. Imagine that you live in a house of

glass and must be careful in all your words and actions. Imbue all your work with the beauty of Service. Remain joyous in battle because of your knowledge of the victory that is predestined provided you are full of self-sacrificing tension.

7 January 1931

The one who belittles or distorts the Will of the Teacher ruins himself. The one who belittles his Guru resembles a man who tries to cut off the branch of a tree on which he is sitting. The greater our Guru the greater are we, but this simple axiom is not comprehended. The whole history of humanity proves that the great historical figures, the true leaders and philosophers, had reverence for their Gurus, whose leadership helped them to become giants of spirit and doers of great deeds.

Hierarchy is soon to be published. Verily, the immutable cosmic law of Hierarchy is so much ignored at the present time. But humanity must once more recognize this law. The principle of Hierarchy is a leading law, verily the giver of Life. Therefore, we must imbue our consciousness with understanding of this law if we wish to grow and to contribute our share to the General Good.

The law of the chain of Hierarchy is most firm and is strictly maintained by the White Brotherhood. Nobody can avoid the nearest link because this link has been created by long approach and by the accumulations of thousands of years. Therefore, let us firmly hold the nearest link, so that we do not lose union with the whole chain.

There is so much beauty in devotion and gratitude toward the Guru! In the Teaching it is said that the flame of devotion and gratitude is above all other fiery offerings. But alas, these two qualities are particularly rare among the inhabitants of this planet. But precisely possession of these qualities helps greatly toward the creation of the giants of spirit and will. The spirit gifted with brilliant talents but not possessing these two qualities will never be allowed to approach beyond a certain limit.

It is useful to point out everything that is said in the books of the Teaching about the relationship between the Teacher and the disciple. It is said that each reverence shown to the Teacher indicates a right understanding of the Teaching. But for the one for whom guidance is burdensome there can never be any approach to the Teacher. The Teaching is not abstract but gives most practical suggestions for application in life. Therefore, let us hold in our hearts all that is said about Hierarchy, and let us watch the purity of our thoughts, for the maintenance of the purity of thought is similar to ozone.

I quote from the book, Hierarchy:

“Mean thoughts have been compared to crawling reptiles. Nothing is more analogous to this scum of the consciousness. Can one sit calmly in an armchair, knowing that beneath him crawl poisonous snakes and scorpions? One must free oneself from reptiles, and first of all along the path to Hierarchy. Condemnation and blasphemy

against the Lord are irreparable. Thus, each one who condemns the Hierarchy must remember that his levity and crime will infect his karma for many ages. Verily, if there is only one way—through the Lord—to the one Light, then only extreme ignorance will allow destruction of this single path. One must assert striving to the Highest as the essence of life and assume a reverent attitude toward this striving for salvation. By diminishing the Hierarchy one may condemn oneself and inflict perilous harm to many near ones. It is time to remember this! Verily, it is necessary to hold the connecting thread, which brings both well-being and blessing.

“One cannot expect success when the very foundations are rotting! Of course, We shall do what is needed, but it is important to arrest light-mindedness and treachery. Treachery takes many forms, but are they not all similar? It is essential to ponder who has the right to complicate the already-predestined path. So much of the beautiful is destined and the dates are already approaching. Let the connecting thread radiate!

“When space is being clouded by the mist of non-understanding, then it is certainly difficult for the creative rays to penetrate. Each layer is permeated in conformity with the complex of its striving. Therefore, the earthly layers are so impenetrable. Hence all manifestations of the quest of spirit must proceed in a tense tempo. The quests of the spirit must attract it to the Magnet of Hierarchy, since each power has its correspondence upon Earth. Thus vitally must the law of Hierarchy be applied.”

“It is also necessary to know that the dark forces are trying to penetrate into the foundations. Therefore, it is necessary to be attentive, to watch with the greatest care. The dark forces may even use a Shield of the Teacher. They will outwardly praise the name of the Guru while insidiously undermining it. Therefore, it is necessary to stand on guard and to manifest resistance. If a victory is to take place, it is necessary to realize all the importance of the Stronghold. Therefore, let us strengthen all positions. Thus, it is necessary to learn how to treasure the Name of the Teacher. The power of victory comes only when the foundations are strong. Thus let us guard the foundations. It is necessary to affirm victory; that is why caution is so necessary.”

All the indications are full of concern about the broadening of consciousness. Be watchful; exert all your caution, for the enemy may enter the house under a mask of friendship! Close ranks more tightly and watch carefully the attempts to disunite you! The ways of flattery and the fanning of ambition are the surest ones, as who does not love to hear good reports about himself? This is common to everyone, and all weak points will be taken advantage of by the dark ones. Puffing up our pride, they may imperceptibly belittle the highest we have and that by which we live. Be on guard!

15 January 1931

I shall answer the questions about service. Service to the Hierarchy of Light is service to the General Good. Of course, striving to the General Good opens the gates of higher knowledge and Service. But I would like you to realize clearly what qualities you must

first of all develop in yourself for advancement on the path of Service. Many people are dreaming about the General Good and even are ready to work for it as long as it does not interfere with their habits and prosperity. But true service to the General Good, which leads to the gates of the Stronghold of Light, requires sacrifice and complete disdain for everything personal, in other words, the complete abandonment of selfhood. When the consciousness is broadened, when all feelings and comprehension are refined, the law of sacrifice will be accepted as the highest achievement. There will be no room for self-pity, fear for the future, offenses and envy because with every breath will sublimity, beauty, and the highest joy of service be realized.

The mature spirit who consciously chooses the path of Service knows the joy of a broadened consciousness and the fiery striving to the Highest Consciousness; he knows the joy of fulfillment of the Higher Will; he knows the joy of discovery and the destination of life; and in the appointed hour he will learn the sublimity and beauty of the final sacrament.

And so, after understanding and accepting with our heart the significance of the great liberating and crowning sacrifice, let us strive to develop in ourselves love, devotion, gratitude and obedience to Hierarchy. Let us be ready to take any burden, remembering that the heavier the burden the shorter will be our path. Truly speaking, from love and devotion issue all the other qualities which help our advancement. Thus, let us cultivate them as the most precious flowers; and, since these flowers of spirit grow and nurture each other, the greatest love will bring the greatest answer. Therefore, let us surround the Great Teacher with the fire of love. Let us guard our respect for Him. Let us evince the most careful, the highest understanding of the Teaching and the Indications, and sacredly, reverently, with the tremor of the heart, face the beauty and the majesty of his creativeness. Remember, those whose understanding is higher will ascend higher.

And now to quote from the book Hierarchy:

“Some people pour a daily gruel over the Image of the Teacher and imagine themselves to be in the Great Service. The Teaching and Service first of all presuppose the expansion of consciousness on the basis of adherence to the Teaching and reverence to the Teacher. In studying Infinity one should first of all realize the limitlessness of love and devotion. It is not wise to say that love has overflowed and devotion has withered because the consequence will be disintegration of one's self. One should understand the limitlessness of love and devotion as the first steps toward Service and Yoga. One should set oneself this task at least as a means of self-progress. One should advance only in the direction of the Teacher. Then only does relief come. But making a daily onion-gruel out of the Teacher will not lead to success. Sacredly, limitlessly, let us sustain our love and reverence to the Teacher, as a healing remedy toward regeneration.”

So, my dear friends, the vulgar conception, the scoffing at the sacred ideas by small consciousnesses because of their lack of co-measurement, and the belittling of the

highest and fundamental must all be banished from our life if we wish to enter the path of Service.

Some are searching for the happiness of life, but bliss can come only through the fulfillment of the Will of the Teacher. There is no other way. And one must keenly grasp these wonderful, profound words of the Teacher and constantly remember them: "In fulfilling My Will, thou givest Me the possibility to fulfil thy will." For who else, if not the Teacher, knows our sacred wishes and strivings? And by purifying and crystallizing them by the given Teaching, that is, by the broadening of our consciousness, who but He gives us the possibility of realizing them? Would one want to be so foolish as to ruin one's own happiness?

Let us ardently strive to fulfil the saving Will, which leads us toward the envisioned service of the General Good!

"When thought comprises striving toward the fulfillment of the Higher Will a direct connection with the Shield of the Higher Will is established." How can this Shield protect us if we only partially fulfil the indications? Therefore, those disciples who strive to guard sacredly the testaments and to practise and apply the smallest indications will develop their creativeness and will broaden their consciousness.

From the book Hierarchy:

"Can one reach the understanding of Cosmos without striving to penetrate into the higher spheres? Only succession gives foundation to all strivings. The all-existing proceeds by the law of sequence. Hence, each insulation results only in the loss of the predestined. Thus, thought is generated as the carrier of the law of sequence. Thus, the law of the Higher Will creates limitlessly.

"The law of the Higher Will is the creator of all goal-fitting deeds! This law saturates space and only the fulfillment of the Higher Will crowns our deeds. How is it possible to turn away from the Indication of the Higher Will without losing victory? How is it possible to find better ways when the Shield of the Teacher is affirmed by the guarantee of Hierarchy? The executors of the Will of Hierarchy are leading to victory. Therefore, the disciples must apply the most precise strivings to fulfil the Higher Will. Only thus shall we succeed. Only in such a way shall we affirm victory.

"Devotion to an idea, devotion to a leader, works miracles. In all times people realized the significance of devotion, and according to their consciousness used various means, from the demanding of an oath up to the church's anathema and Inquisition. And now also, only the small-minded betrayers, full of envy and doubt, driven by fear before the extraordinary Light, rise up against the invincible power of Hierarchy. Let us tell them, 'Pitiful fools, you are afraid of everything powerful and beautiful; you are afraid of spatial thoughts and creativeness; you are not our companions. We cannot find room in your burrows, and you would not be comfortable in our spacious chambers, as our rooms

have not that musty sultriness that you enjoy so much.”

I affirm by the Name of the Teacher, I affirm by my spirit, I affirm by my heart that the most devoted will be the greatest. Is it not said that Ananda, the most devoted disciple of Buddha, was a thousand times greater than the other Buddhist Arhats?

Let us pay attention to certain formulae of our enemies; how much stronger and sounder they are than many timid formulae of sympathizing friends. The enemies may teach us how to defend and to exalt, but friends often do not admit our greatest success. The wise Romans used to say, “Tell me thine enemies and I will tell thee who thou art.”

Accept with your heart all the aforesaid, and ardently apply it in everyday life. Let unquenchable striving carry you toward the great Magnet, in the same way as a needle is attracted by a magnet. All the sense, all the joy and beauty, of our existence is in this Magnet. Perhaps it is not quite clear to you at the moment, but when the Teacher indicates I will explain it more completely.

Do not forget about the constant three-year tests. It is much more difficult to go over again the same probation because the surroundings have changed and it is difficult to make up for lost time and to find the lost rhythm, which moves up and does not wait for the delaying ones. Therefore, let us work with unremitting tension. Let us heighten our vibrations in order to receive the Rays that are sent to us which otherwise may pass us by.

Time is short and so much experience should be gathered; the work is growing. It will be difficult if the amount of work outgrows the consciousness of the co-workers. Broaden, broaden your consciousness by purging yourselves of destructive petty thoughts, of commonplaceness, of mediocrity. One petty thought may ruin a world, just as a leaf of grass on the mountain path can cause the fall of a giant into the abyss. Petty thoughts belong to slaves. Be the kings of spirit and broaden the boundary of your thinking up to the planetary scale! Remember that refined organisms cannot stand the atmosphere of petty thoughts; they feel suffocated. Therefore, leave all condemnations and in every one look for the best. Be kings of spirit!

21 January 1931

In this difficult time we are now experiencing let us give an account to ourselves of the causes of these difficulties. With complete honesty let us analyze the fundamental reason for these difficulties. We shall see that the root of the evil lies not so much in outward circumstances as in the misunderstanding of the indications, in the neglecting and rejecting of them, and especially in disagreements among the co-workers. Unity is the foundation of every constructive work, but was it manifested?

Can the disciple create, can he be successful, if he fails to work harmoniously in fulfilling the Covenants of the Teaching? No, a thousand times no! Let everyone think and

recollect how many indications were not absorbed, how many were fulfilled only partially, and how many precious advices and hints were not applied at all. Let us manifest honesty, as there is no path without honesty.

Please try to understand, my friends, that every cell of our being should rejoice when we fulfil the Higher Will, as only in this way can we learn and broaden our consciousness. The one who fulfils more precisely will approach closer. Imagine an ordinary teacher and an ordinary pupil. What would happen if the pupil protested against all the experience and the indications of the teacher and followed his own methods? How much energy would the fool waste in order to obtain the synthesis of the teacher! By giving to a pupil the synthesis of his accumulated experience, a teacher helps him to save precious time for quicker and farther advancement and for individual creativeness. Without the continuous handing down of accumulations, what would happen to evolution?

If everybody had to learn by using only his personal experience, rejecting the Leading Hand, we should not move far from our ancestors of the Stone Age! Let us realize that the fulfillment of the Teacher's Will does not mean the subordination of our individuality to an alien will, as some superficial people think, but it means the greatest development of our sensitiveness and creativeness because there are so many reasons and so many possibilities of fulfillment in the Teacher's Indications. But usually a disciple does not see and does not fulfil even a tenth part of them. Can we say which one of the indications that we did not fulfil in time relates to the present difficulties we are experiencing? Everyone knows that if we strike an object in a room its echo may resound in an entirely different place and on the most unexpected object. Let us remember that nothing can slip away from the all-seeing Eye, and that all of us are under perpetual test, and that the one who is more gifted is expected to contribute more. Only when a better understanding of Hierarchy becomes part of our life will something higher be given to us. Do not thrust back the prepared possibilities and do not destroy what is given you. Will you not have to use much energy afterwards for a dubious repair? Here I shall quote from the Teaching:

“How vividly, then, must the disciple realize the power of perception and of the comprehension that there exists only one law which governs the entire Cosmos—the Higher Will; along this line the evolution of the spirit is created. This law unites all pertaining and manifested units. The striving toward the fulfillment of the Higher Will leads to the sensitiveness of perception. Only this path offers a corresponding decision of the realization and fulfillment of the Higher Will.

“Thus the Higher Reason creates upon Earth through the power of Hierarchy. Our creativeness requires the affirmation of Hierarchy in its entire scope, in its entire understanding, in its entire beauty. The manifestation of understanding of Hierarchy reveals all possibilities. It is correct to view the law of Hierarchy as the summit of cosmic creativeness. Light pours from it. Thoughts strive to it. Thus one should direct the best strivings to the summit of Hierarchy. Only when the highest affirmation enters